

THE CHRISTADELPHIAN TIDINGS

— of the Kingdom of God —

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The CHRISTADELPHIAN TIDINGS of the Kingdom of God

Peter Hemingray, Editor • George Booker, Associate Editor

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 *If anyone would come after me, he must deny himself and take up his cross daily and follow me" (Luke 9:23).*

"Of the three things enjoined, the last is a vital thing: to follow. The other two [denying self and taking up the cross] are utterly essential because through the essential you achieve that which is vital. The reason is this. You can approve, and not follow. You can applaud and not follow. You can understand and preach, without following. You can defend the Truth pugnaciously, without following. You can tire yourself out on busy works — without following... The central thing is the denial of self. It is utterly radical. Denial of self is the inward thing. Taking up the cross daily is the external manifestation of the inward condition. To talk of it is not to realize it. To write about it is not to achieve it. The use of the word 'daily' emphasizes that it is not just a theory but something that is real and practical; facing squarely every new circumstance; confronting bravely every impediment; grasping joyfully every new opportunity. In practice it means giving unhindered access to the Master into every chamber and especially into every dark corner [of our hearts and lives]. To think of that possibility might make us feel ashamed but at the same time it may do us good"

Dennis Gillett, The Genius of Discipleship.

Editorial

Medicine

“And these signs shall follow them that believe; In my name shall they cast out devils, they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover” (Mark 16:17-18).

Medicine and Politics

Especially if you live in the United States, it is almost impossible not to have followed the recent drama over medicine in the US congress. After an almost herculean struggle, the congress, as urged by President Obama, passed a landmark medical bill. This expanded medical coverage and modified many of the current practices of the insurance companies, which are the primary tool of delivering medical coverage here in the USA. It was a campaign noted more for the heat generated than the light shone on the problem. It certainly polarized the country, and if you discuss the newly passed act with Christadelphians, you will doubtless find strong opinions on the topic. And these opinions are often influenced by “facts” — some of which reflect the untruths and half-truths floating around in newspapers and on the Internet. Which raises the question: should Christadelphians have opinions on the appropriate methods of delivery of medical care — or should we just put our trust in the LORD?

The Healing Power of Prayer

Many years ago, after prolonged discussions, one of the locals at a plant I worked at in Tennessee described a service at one of the little churches that practiced snake handling as a method of faith healing. They practiced a highly dangerous form of worship, convinced of the power of God to protect them from any illness, and even though many of their practitioners have died from snake bites, they ascribe this to a lack of faith on the part of those bitten. It was a most interesting description, although he would not tell me exactly where was the little church, one affiliated with the “Churches of God with Signs Following”. It was described to me as mostly a fairly typical Pentecostal service, but behind the preacher was a cage with rattlesnakes, and the preacher actually picked one up during the highly emotional service. Healing acts were performed, but it was the snake handling that fascinated me (and which was and is illegal in Tennessee). There was no reported drinking of poison, although strychnine is drunk in such churches on occasion. The purported basis of the whole activity is from the passage in Mark above.

Although this was an extreme example, belief in some form of faith healing is quite common in the USA. There have been several well publicized cases of parents being prosecuted for refusing medical care for their children: this last March an Oregon couple were sentenced to six months in prison (one month per year for six years) for permitting their son to die of a treatable urinary blockage.¹

It is also not unknown for Christadelphians to have been troubled by the claims of some of these so-called “Faith Healers.” I know of one ecclesia in North America that was so troubled it actually amended its constitution to prohibit a belief in faith healing. This is quite uncommon, and all would reject any idea that Spirit gift possession is possible today, or that the gift of healing, following the pattern available in the early Church, is available today.

However, to deny the present day existence of Spirit gifts is not to deny

- God has (and still can if He wishes) answered the prayer of faith to heal the sick².
- That some “cures” can be effected at faith healing meetings.

It must, however, be stressed that there is copious evidence, in both secular and Christadelphian literature, that there is no evidence that any organic disease can be cured by “faith healing.” The fact is, many illnesses will cure themselves, without medical intervention. And it is into this category that most all of the “faith healing” cures fall. In addition, to quote from Alan Fowler

“The ability of the body to resist disease is also affected by our mental state. As Solomon said, ‘A cheerful heart is a good medicine’ (Prov. 17:22), and it is well known that sad and bereaved people have a higher mortality. There is also a group of bodily illnesses which are profoundly affected by our state of mind. These psychosomatic diseases include migraine, irritable colon and certain skin complaints. Occasionally physical disorders may be entirely mental in origin, such as hysterical paralysis.”³

Thus it is established that prayer, both by and for the sick, can be hugely beneficial. The Biblical precedent seems to be to combine prayer and medical intervention. To cite two examples:

“Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord... And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered” (2Kgs 20:5,7).

And again, from the New Testament

“Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick” (James 5:14-15).

In both cases, it can be seen that a medical intervention (hot poultice, oil) was combined with prayer. We no longer have “elders” in the sense of that used in the time of the Apostles: these were not only elders in name and office, but also elders (or superiors) in power, having the gifts of the Holy Spirit at their disposal. But to doubt the efficacy of prayer goes against both medical as well as Biblical evidence. Not for nothing did Jesus commend those who visited the sick (Matthew 25:36). The spiritual uplift given by visitors is particularly appreciated in the isolation experienced in the modern hospital setting, or the loneliness of one’s home. There

is huge support within the Brotherhood for those suffering from lengthy diseases – much of it given by the sisters. And the knowledge that, when sick, we can rely on our brothers and sisters in the Lord to offer prayer on our behalf is a strong comfort. To continue on in James “*The effectual fervent prayer of a righteous man availeth much*” (v 16).

The Healing Power of Modern Medicine

As we have shown, the Biblical prescription is to accept and seek out medical intervention, while putting our prayerful trust in the LORD. For most of us, modern medical technology offers us the opportunity to enjoy a much longer, largely healthier, life than our ancestors. We only have to think of John Thomas, who died at age 65 of an ailment that would have been a minor inconvenience at worst in this day and age. And there are few Christadelphians that do not avail themselves of all the benefits that modern technology can offer. In addition, most do it without any consideration of the costs involved, and expect to receive the most advanced care without delay. The typical employee, or Medicare beneficiary, is largely insulated from any costs, and receives prompt care of the most advanced nature. (Which is the situation in the at least in the USA.) However, for some, lack of insurance or limited coverage inhibits full access. Emergency care is not denied, but non-life threatening ailments are not covered, and the patient is billed in any case. In addition, for some the existence of a pre-existing condition makes insurance almost impossible to obtain. And it would surprise many to know that in a few cases, the rules of the USA program for medical assistance for the poor or handicapped actually legislates against marriage: those who want to marry can potentially lose their coverage if they do so.

Of course, in many such situations the Christadelphian community will offer assistance, and we must encourage those in need to make their situation known. We accept that such help is for some both difficult to ask for, and embarrassing to accept, but many have been so helped, and we expect these needs will continue. It behooves of brothers and sisters to make themselves aware of those in need of such help.

Obamacare

The current health care initiative in the USA, often called “Obamacare” by its critics, is designed to help ameliorate the problems of lack of full coverage. It does so, in the view of some, at a cost that is too high and at a sacrifice of individual freedom.

As believers, we accept that “*there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation*” (Rom 13:1-2). We must stand ready to help those that fall through the cracks of the medical system. We should not only pray for the afflicted, but offer material assistance as required. And let us not follow the pattern of King Asa who “*was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians* (2Chron 16:12). It is our obligation, as Christadelphians, to seek the help of the LORD, even as we seek help from physicians. And whether or not

we approve of “Obamacare,” it is our duty “*To visit the fatherless and widows in their affliction*” (James 1:27); not only to visit, but to pray for, and materially help the sick. And this applies particularly to those afflicted by lack of medical care, for whatever cause. Although we do not rely on faith healing, we recognize the power of prayer, and acknowledge it is within the power of our God to heal the sick, whether it is of physical or spiritual sickness.

Peter Hemingray

Notes:

1. See the *Clackamas Review*, Oregon, March 8, 2010
2. See Section on Mark 16:17 in *Wrested Scriptures*, Ron Abel
3. *Modern Medicine and the Bible*, Alan Fowler, Page 170

The Flowers

“See! The winter is past; the rains are over and gone. Flowers appear on the earth” (Song 2:11,12).

We are not told why God causes the flowers to appear on the earth. Nothing is said of His purpose in calling this hidden world of beauty into the light. The silence is explained by the fact that the end is obvious to every observer. The soil needs the work of their roots, and the chemicals of their tiny structures. The atmosphere needs the fragrance and the gases they exude. The world of mixed life which hums all day in their petals needs the food they provide. Man needs the sight of them to train his eye and develop his love of the beautiful. And childhood needs them, and many a sick home.

God’s purpose in their creation is not only adornment, but ministry, the serving and the satisfying of the needs of other created things. That is why God seeks to call the beauties out of man, because they are needed.

Man must see a splendid faith to make it possible for him to believe. Man must see self-sacrifice, for he will die of his wounds if there is no self-forgetful soul to help him. Man must see love, for his lot is hard, and he will perish of heartbreak and loneliness without its gentle ministry. Man must see purity, so that, amid the sensuality and immoralities of the age, he may know it is possible to master the flesh. Man must see hope, for his sky is often starless, and he needs the beacon of another’s hope to guide him through the storm. The world needs these flowers of the soul; needs their fragrance, their colors, their help, their hints, their inspiration.

C.E. Stone, Biblical Illustrator (adapted)

“It is by the name of Jesus Christ of Nazareth... that this man stands before you healed... Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” (Acts 4:10,12).

“When they saw the courage of Peter and John... they took note that these men had been with Jesus” (Acts 4:13).

Exhortation

What If?

What if?

In Noah's time do you ever wonder if there were any of the people saying "what if he's right"? He's been building that thing for over 100 years now and it hasn't rained a drop. No way, he must be wrong, but what if? A nagging doubt — and then the animals begin to arrive and then the clouds begin to form, and then Noah and his family go into the Ark, and then the first drops of rain begin to fall. Suddenly, the "what if" becomes a reality. A fact that cannot be argued with. It is happening, and the "what if" becomes "what now"?

There had been plenty of events planned for that day before it began to rain. Under the huge shadow of that Ark men and women had planned their day's activities. There was the shopping, the restaurants, the business deals, the family events, the weddings. And the Ark was just a backdrop, a familiar one that they had become used to. It stood there and the noise of construction had only recently given way to the noise of the animals. And now the door had shut and it just stood there —but they were busy with their lives. There was so much to do, so much to enjoy. Why worry about some man and his sons who had been preaching the end of the age for over 100 years?

Now all that activity, the shopping, the business deals, the eating out, the weddings, came to a grinding halt....and millions of people disappeared from the face of the earth.

What if? A phrase we often use, or imply. Our lives can be full of "what if" moments. They range from what might be considered "minor" instances to ones of "major" importance. Even the minor ones don't always appear minor at the time, for example,

- What if we had planned an outdoor event ...and it rained?
- What if we had missed our plane connection?
- What if we had run that light with a police car sitting right there?
- What if we had been on the road five minutes earlier and had skidded into a ditch like the car we just passed?

Or more important, the major "what ifs".

- What if my parents had never met?
- What if my wife and I had never met?
- What if we had never been introduced to the Truth?
- What if our Lord had not picked us out of millions of others?

The list goes on and on, and each of us has a list of his or her own. And when we think about the "what ifs" in our lives, sadly we are often faced with another

question, which comes under the heading of “if only”. If only I had listened, to my parents, my teacher, my boss. And ultimately, if only I had listened to God.

I would like us to look at a few “what ifs” in the Bible. We have already started with Noah — what if the flood had never come? Later, what if when Moses stretched out his hand over the Red Sea it had not parted? They were trapped with water on one side and the Egyptian army on the other. What if the walls of Jericho had not fallen down? Imagine the discouragement to the Israelites. The end of Joshua’s position as leader, the end of conquering Canaan and the probability of an all-out assault by their newly confident enemies. What if David’s sling shot had missed its mark, and Goliath had won? There would have been a Philistine victory and the end of the Kingdom, in human terms. Above all, of course, what if God had not sent His son? We know the answer to that, in fact we know the answer to all of these hypothetical questions. Hypothetical because the opposite happened. The flood did come, the Red Sea did part, the walls of Jericho did fall down, David’s sling shot hit its target, and God did send His son.

Now consider another “what if”.

What if God sends His son next year?

Having spent all of my life in Christadelphia, the subject of the return of Christ has always been a hot topic of discussion. Perhaps we should say “was” always a hot topic of discussion, because it is one of those strange facts of human nature that, even though all of the signs around us point to the nearness of Christ’s return, we actually talk about it less and less. It’s almost as though by not talking about it we can delay it’s coming until we are more prepared for it! There was a time when the events of the past year, such as the economic implosion, the fear on all sides, the re-emergence of Russia and the continuing hostilities in the Middle East — there was a time when all of this would have motivated us to hold special lectures, or special Bible classes, or a study weekend.

It is ironic that now most of us are worried about our finances, our jobs — “*men’s hearts failing them for fear*”. It seems that this is running alongside a thought that we read in 2 Peter 3:4 “*For since the fathers fell asleep, all things continue as they were from the beginning of the creation.*”

We can be lulled into that way of thinking, particularly if that is what we want things to be like. We tell ourselves, “it’s always been like this. Nothing new.”

Over the years we have learned to ignore worldly prophecies of impending doom, whether they be sparked by the dot com bust of the 1990’s, or the Katrina disaster, or Enron or whatever. Things moved on and “all things continued”. As we sometimes find ourselves saying “life goes on”.

What happens when life doesn’t go on? When all things do not continue as they were? Well, in one sense, when life doesn’t go on, we die, but in another way, when life does not continue as it has been, what then? That is where the “what ifs” and the “if only’s” come together.

There are a number of “what if” passage in Scripture and a few that relate directly

to our thoughts this morning while we are thinking about “what if all things do not continue as they are and our Lord returns next year”? So let’s take a look at a few of them.

The Lord is speaking,

“For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” (Matt 16:26).

“And if you do good to those who do good to you, what credit is that to you? For even sinners do the same” (Luke 6:33 NKJV).

“If, in the manner of men, I have fought with beasts at Ephesus, what advantage [is it] to me? If [the] dead do not rise, ‘Let us eat and drink, for tomorrow we die!’ ” (1Cor 15:32 NKJV).

“What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him?” (James 2:14 RSV).

“For what credit [is it] if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this [is] commendable before God” (1Pet 2:20 NKJV).

These are all good “what if” passages to think about if are thinking that perhaps the Lord will return next year.

“For what is a man profited, if he shall gain the whole world, and lose his own soul?” (Matt 16:26).

We know the answer but we would sometimes rather ignore it

“And if you do good to those who do good to you, what credit is that to you?” (Luke 6:33 NKJV).

We know the answer to this one too.

“What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him?” (James 2:14 RSV).

We know that faith without works is a waste of time.

“For what credit [is it] if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this [is] commendable before God” (1Pet 2:20 NKJV).

Each of us knows our own struggles with this one!

“If, in the manner of men, I have fought with beasts at Ephesus, what advantage [is it] to me? If [the] dead do not rise, “Let us eat and drink, for tomorrow we die!” (1Cor 15:32 NKJV).

This has to be the ultimate “what if” in this context. If the dead do not rise then we have all been wasting our time. But the dead will rise from their graves and what we talk about will become a reality.

But “what if” there was no “next week”?

What if this is our last time here around this table? What if the closing of the door and the coming of the rain is about to happen in our lives? We don't believe it has come to that do we? not yet — after all we've been talking about the return of our Lord for 150 years and it can't be yet, why, we have so much still to do.

We have still got to fix our Reunion problems and there is all that Bible Study that we never quite found time for. And what about our promise to visit the widows and the fatherless and to care for those without a family in the Truth? We were going to make a better effort to attend the mid-week Bible class.

We were. We were. We didn't — and now the ark door is shut tight! Well, thankfully it isn't shut tight, yet!

There will not always be next week or perhaps even tomorrow. Each of us goes to bed each night with the full expectation that we will wake up in the same place the next day: we always have — but one day we won't!

“By faith Noah, being warned by God concerning events as yet unseen, took heed and constructed an ark for the saving of his household; by this he condemned the world and became an heir of the righteousness which comes by faith” (Heb 11:7).

We often think of the times of Noah and the times of Lot as being the same, one working in the wiping out of the world's population, the other in the elimination of two or three cities. In many ways they were very similar.

“and as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all”(Luke 17:26-29).


Notice that in Lot's time there is no mention of them marrying, they were a perverse group. Yet in Noah's time they were marrying and re-marrying, as the words imply. They were also buying, selling, eating and drinking. What we would call “living”. We live in the equivalent of Lot's time, when the flick of a switch or the click of a mouse can bring these same perversions right into our living room!

What are we building and planting?

Are we building on a strong foundation, planting the Word firmly in good soil in our minds and the minds of others? Or are we too concerned with building material wealth, and planting the seeds of our own success? For Lot's generation — and soon for ours — it all came to a blinding halt.

When our Lord speaks of these times he refers to activities that, in themselves, were perfectly okay.

“and sent his servants to call those who were invited to the marriage feast;

but they would not come. Again he sent other servants, saying, 'Tell those who are invited, Behold, I have made ready my dinner, my oxen and my fat calves are killed, and everything is ready; come to the marriage feast.' But they made light of it and went off, one to his farm,  her to his business, One to his farm, one to his business. ~~These are busy times and they were busy people, with work to do~~ (Matt 22:3-5).

The parable in Luke is perhaps even more telling.

"Then said Jesus unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come" (Luke 14:16-20).

All of these were legitimate things that needed attending to. They were part of everyday life. It's not that we are doing these things but that we may be doing them to the exclusion of other, more profitable, things. So, what if the Lord were to come next year, or next week, or tomorrow even? Personally, I am not ready. After all these years I am not ready. Why aren't we ready? It cannot be for lack of signs.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21:25).

We can imagine what the people of Noah's time felt when the sea and the waves began to roar, and their hearts failed them for fear. Our signs are just as obvious as that huge ark, towering over everything. It was such an obvious sign that they had become used to it; "familiarity breeds contempt". And we can be the same, after all Christadelphians have been talking about the signs of the times since before all of us were born!

"Therefore you also be ready, for the Son of Man is coming at an hour you do not expect" (Matt 24:44 NKJV).

This is to us on a personal level: we do not expect the Lord to return, not just yet.

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (1Thess 5:2).

"But the day of the Lord will come as a thief in the night;" (2Pet 3:10).

"Remember then what you received and heard; keep that, and repent. If you will not awake, I will come like a thief, and you will not know at what hour I will come upon you" (Rev 3:3).

"Behold, I come as a thief. Blessed is he that watcheth" (Rev 16:15).

We are to watch, to be alert: but are our hearts failing us for fear?

They shouldn't be. This is easy to say if we have a secure job and reasonable health. But what if our job is not so secure, or even non-existent? What if our health is poor, or fading?

"Keep your life free from love of money, and be content with what you have; for he has said, 'I will never fail you nor forsake you.' Hence we can confidently say, 'The Lord is my helper, I will not be afraid; what can man do to me?'" (Heb 13:5-6).

Noah took 120 years to build that ark. Just try and imagine the abuse he took during that time. It didn't stop him. Imagine the noise and the scorn and the laughter. Now imagine what he felt later when he looked out of the ark, and saw dry ground, and no people! It had all come true, what God had promised would happen had happened!

And what God has promised us will happen, will happen, and probably sooner than we think.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

Lot was "vexed daily" by the behavior of the world. We should be just as upset with our world. He had gone into Sodom with many flocks and material possessions; too many to stay near to Abraham. He came out with only two daughters.

What hard times will we have to endure before we get the message?

We read those words in Peter

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2Pet 3:3-4).

Noah's neighbors said that. Lot's neighbors said that. Until, one day they didn't.

One day we will come here on a Sunday morning and it will be the last time that we will come. One day we will listen to the announcements for "events for the coming week" that will never happen or we will not be here too see happen. One day we will use the phrase "our absent Lord" in a prayer, only to be standing in front of him before the week is out. One day we will take this bread and wine for the very last time.

As we take these emblems now let us reflect upon them one more time. What if this was to be the last time we sat here, the last time we shared this memorial meal, the last time before our Lord returns, are we ready?

Bill Perry (Milford Road, MI)

"Have your tools ready. God will find you work" (Charles Kingsley).

Bible Study

To Speak Well of God: (13) The King of Pride

13.1 God's Second Speech: Controlling the Beast

Read Job 40:15 through 41:34

At first read, I have far more questions than answers. What are Behemoth and Leviathan? How can any of this be relevant to Job? And why are there two speeches, anyway?

1. Why Two Speeches?

Logic insists God always intended to speak twice: it wasn't that He forgot to say something the first time around. I suggest the first speech focuses on the *natural* creation, but the second concerns the *spiritual* creation.

If this is true, it follows that Behemoth and Leviathan are not physical creatures, but spiritual ones, a hypothesis which fits with the general Scriptural theme of God working first on the physical plane and then the spiritual. We see several examples of this: In the Testaments, where ultimately God's Word is constructed of the physical covenant and then the spiritual covenant; in the two kings of Israel, Saul and then David; and the births of the disciple: first natural, then spiritual (see John 3:3-8; 1Cor 15:44-46). This is the way God works: first the natural, then the spiritual.

2. Weaknesses of Interpreting Behemoth and Leviathan as Physical Beasts

The vast majority of expositors either assume, or inherit from each other, that Behemoth is a hippopotamus and Leviathan a crocodile.^{1,2,3,4,5} (Or rather they assume Behemoth to be hippopotami, presumably, since strictly the noun is plural.⁶) I believe limiting the interpretation of Behemoth and Leviathan to the physical beasts is *woefully* inadequate; because it allows no valuable meaning to be derived from God's speeches! Let's consider why this is.

- 1) The interpretation of Behemoth and Leviathan as hippo and crocodile makes no credible sense to the development of the drama. God has already presented nine physical beasts in the first speech. Why would adding two more make any difference?
- 2) It's clear Job understands something after the second speech which he didn't understand before, because Job's response to God's first speech is not acceptable, but his second response is. Is it credible that some fundamentally new understanding came from the consideration of the hippopotamus and the crocodile? Is it even faintly believable that when God said: "Consider the lion, the king of the beasts; consider the war horse, charging into the fray; consider

the eagle, soaring above the slain carcass”; Job was still lost to God’s intended message; yet after He said: “Not only that, but I made the hippo and croc too” Job suddenly cries: “But of course! I see it all now!”? It simply makes no sense that the second speech is nothing more than a continuation of the first.

3) The descriptions don’t fit.

God’s descriptions of the nine physical beasts in the first speech match the respective animals well. But this is not true for Behemoth and Leviathan being a hippopotamus and crocodile. Behemoth’s tail sways like a cedar tree (40:17). Rays of light glow from Leviathan’s eyes, smoke coils from his nostrils and flames burst from his mouth (41:18-20).

The hippopotamus’ tail is scarcely larger than a man’s forearm and, while it apparently has some strength, it clearly doesn’t “sway like a cedar tree.” And the light rays that shine from Leviathan’s eyes or the fire that streams from his mouth simply have no physical manifestation in known species. This argument fails.

4) Remember, at the depth of despair in his first lament, Job called for the rousing of Leviathan (Job 3:3-8). The intensity and power of his piercing cry is totally denigrated if we now suggest that Job is merely calling for a crocodile to wake up. Job is speaking with appropriate hyperbole to invoke a supernatural, if mythical, beast who is able to wreak untold havoc upon the Earth.

3. Evidence in Support of Behemoth and Leviathan as Human Pride

There is some meager support in the literature for the interpretation of Behemoth and Leviathan on the spiritual plane, as symbols of wickedness,^{7,8,9} or even a rebellious spirit within Job himself. Baird mixes the two ideas, allowing only Leviathan as a potential symbol of sin, with which he offers excellent comparisons with God’s subjugation of Egypt and Babylon, while interpreting Behemoth strictly physically as the inevitable hippopotamus.¹¹

Gregory I, who became Pope of the Catholic Church in the sixth century, understood both beasts to be symbols of Satan,¹² a view with which I wholly concur and will attempt to reinforce.

I claim these things:

- Behemoth and Leviathan are spiritual beasts
- Behemoth and Leviathan are, in fact, progressive facades of one and the same beast
- That one beast is Human Pride
- (Human Pride is The Satan; the Opponent of God introduced in the opening scene of the drama)
- Therefore God speaks to reveal the identity of the Satan, the character who has been hidden since the prologue!
- Therefore God’s speeches are *relevant* to the preceding debate

(The fourth point is listed parenthetically because we have already presented our reasoning for this in an earlier article.)

Even if these claims are shown to be true, they will still leave us short of fully ~~exposing~~ understanding what God is saying — that will be considered later. For now I want to focus purely on making a careful identification of Behemoth and Leviathan so that we can move forward in trying to hear what God is saying in the second speech; and thereby retrospectively translate the first speech also.

- 1) The Scripture’s style is to present first the natural creation and then the spiritual. While this does not prove that Behemoth and Leviathan are spiritual beasts, an interpretation of them as spiritual beasts would dovetail perfectly with this generic protocol.
- 2) The detail of description of Behemoth and Leviathan is at an entirely different level from the beasts in the first speech. In the first speech, nine beasts are presented in 33 verses. Behemoth and Leviathan are allocated 44 verses. This infers Behemoth and Leviathan are on a fundamentally different plane from the beasts in the previous speech.
- 3) The descriptions of the beasts in the first speech comprise primarily physical parameters. But the beasts in the second speech are generally referred to with personality traits and characteristics: essentially spiritual parameters. They also detail a relationship with man, which Renan also noticed¹³ (Table 13_1).

Attributes of the beasts in God’s first speech: Physical characteristics	Attributes of the beasts in God’s second speech: Spiritual characteristics
“hunt prey”	“No man can capture him”
“satisfy hunger”	“He won’t beg for mercy”
“young cry for food”	“Can’t make a pet of him”
“crouch down to give birth”	“Any hope of subduing him is false”
“range the hills for pasture”	“Mighty men retreat before his thrashing”
“lay eggs carelessly”	“Nothing on Earth is his equal”
“spread wings to the south”	“He is King of the Proud”

Table 13_1: Contrast between the physical characteristics of the beasts in God’s first speech with the spiritual characteristics of the beasts in God’s second speech.

Clearly the characteristics of Behemoth and Leviathan are spiritual and speak of overpowering man; alluding to *a wildness he cannot control*.

- 4) The personality traits match the pride of man very well. Consider:
 - a) He ranks first among God’s works (Job 40:19)

This is most naturally interpreted as man, who was placed in supremacy at the creation (Gen 1:27-28). In fact, any interpretation except man, e.g. the hippopotamus, would be hard to justify.
 - b) He has bones of bronze (Job 40:18)

I don’t want to over-speculate here, but I believe bronze (commonly coupled with iron) represents stubbornness to God in Scripture: simply

because they were the two hardest metals known at the time (e.g. Deut 33:25; Psa 107:16; Jer 1:18). In ancient days bronze was commonly used for armour: a hard metal to protect the body (1Sam 17:5-6,38) and today bronze is the commonest material for casting sculptures; precisely because when the sculptor has finished molding the malleable clay, he or she uses the hardest material for casting so that the shape is preserved.

When God is looking to mold His people, bronze has a negative connotation, simply because it can't be molded. It's appropriate for casting the finished sculpture, but we are not finished objects! We are in need of continued molding all the days of our lives. So God uses bronze to describe the stubborn intractability of his people (e.g. Num 21:4-9, Isa 48:4-8, Lev 26:19, Jer 6:28).

c) Fire shoots from Leviathan's mouth (Job 41:19-21)

James refers us to the one creature who, metaphorically, sets the world ablaze with its mouth (James 3:5-6). It's the proud man who does not curb his tongue!

d) The opening line of the speech: "Behemoth who... I made along with you" (Job 40:15)

Effectively, God says: "I made you with your own free will. I implanted within you. The will to either humbly serve me or stubbornly resist my guidance." That is to say: "Behemoth! ...who I made along with you." The plural nature of the word Behemoth assists in understanding that this beast lurks in every human heart. The continuation of the speech bears the message: "By direct consequence, if you are to be my child, some sort of beast-taming is going to be needed for you to move towards me. The Word of God can control that beast. Can you?" The book of Job thus beautifully encapsulates this central Bible message within its single, compact drama.

e) The closing line of the speech: "He is King of the Proud" (41:34)

Undoubtedly the proudest creature on Earth is man. An obvious example is King Nebuchadnezzar. He had been warned in a dream that, because of his pride, the LORD God would humble him for a time, until his humility was restored (Dan 4:28-34). Fascinatingly, God chose to humble Nebuchadnezzar by making him live like a wild animal as a punishment for his brazen pride. God essentially says: "If you're going to behave like a wild beast, I'll make you live like a wild beast." Two things derive directly from this. First, God sees pride as a wild beast. Second, only God's Word, not human effort, can tame the Beast. This harmonizes perfectly with our interpretation of God's second speech to Job.

Additionally, the 'King of the Proud' comment is the closing remark, the words left to reverberate in the ears and minds of the assembled audience. So it's highly likely to be pertinent. And the phrase simply describes Leviathan: The King of Pride.

5) Leviathan, the latter and more fearsome of Beasts, is from the sea. God defined the sea as the source of pride, which needed to be restrained by His direct control (Job 38:8-11). God refrained from including any sea beasts in that first speech, where He focused on the innocent wildness of the natural creation. He then segued into the second speech to speak of the thrashing, fiery, indomitable Beast that arose from the oceans of pride.


This picture connects well with scriptural imagery that portrays “seas” as the nations, especially those adrift from God’s guidance (e.g. Revelation 17:15, and I suggest it is useful to read Luke 21:25 this way). This strengthens the notion that the source of pride is from the hosts of men who are not able to be molded by the gentle parenting of their Loving Father. Interestingly, even Eden’s serpent, also referred to as Satan (Rev 12:9) can be shown to be a creature deriving from creation’s Day 5: the day of sea beasts.¹⁴

6) In other scriptural references to Leviathan, the beast represents Egypt (Psa 74) and Babylon (Isa 27). The signature feature of these two nations is that they held the children of God captive, until God freed them. So to see the Leviathan in God’s second speech representing pride makes good sense. On the spiritual plane it is sin, the prideful decision to serve self rather than one’s Creator, which holds the disciple of God captive (Rom 7:24-25). As with captivity in Egypt and Babylon, the direct intervention of the Hand of God is the only mechanism by which the disciple can be freed.

Although we have done little more than articulate an understanding of Behemoth and Leviathan, we are now in a position to discern the message of God’s speeches to Job, and how Job understands them and is enriched by the understanding.

13.2 God Answers Job

The briefest of recaps tells us the main thread of the story so far. The Satan flaunts his prideful slanders of both Job and God before the Almighty. He then becomes locked in debate with the righteous man, inevitably, since they are natural enemies. The righteous man is able to rebut the Satan’s ill-thought reasoning, *but is unable to overcome his pride* — the very essence of the Satan — and becomes infected with pride himself.

Thus we can see that God spoke when He did to *rescue* Job. God had seen Job flagging under the persistent assaults of self-righteous Satan and, finally, succumbing in anger to self-righteous pride himself. God’s revelatory speeches highlight what has been happening, so that Job can be saved. God approaches this theme obliquely. “Do you have much success controlling wild beasts, Job?” is the vehicle of the first message. Job, not seeing where this train of thought is leading, feels hurt and offended, as if his appeals for reunion with God and justification of his blameless life have been ignored. So he sullenly refuses to answer in depth. But God displays more patience with Job and, transitioning His thoughts to the spiritual plane, He describes THE Wild Beast: Human Pride. The beast which has broken free and has been rampaging around  centre stage in the drama; causing the inevitable damage signature to his being. “So if you can’t control physical wild beasts,” the LORD continues in His second speech, “how do you expect to control



THE wild beast, Job? Do you recognize this beast? Have you seen him anywhere recently?" And such is the brilliance of Job that, even on first hearing of the second speech, he understands!!

His restoration, and the salvation of those polluted by the Satan, can now begin in earnest.

Seeing Behemoth and Leviathan as manifestations of human pride, which no man can overcome, is *essential* to arriving at this conclusion. Consider the alternative: Job has been smitten physically and emotionally, covered in boils, bereaved of all his children and deprived of his wealth and social standing. He has then been attacked by his self-righteous friends and he has hollered to the heavens for deliverance. Is it even faintly credible that, when the LORD he has been seeking finally arrives, He expounds two speeches which culminate in the theme: "Look what a great job I did designing the crocodile"?! God's speeches would be ludicrously off topic (Williams has vicariously noted this in his novel¹⁵) and His character self-centered and uncaring! Ask yourself: is this your God?

Of course it isn't! We have seen God's speeches are insightful, on topic and, above all, *helpful* to the cries from the disciple He loves.

Did we really expect any different?

John Pople (San Francisco Peninsula, CA)

Notes:

1. D. Atkinson, "The Message of Job," 1991, Inter-Varsity Press, Leicester, UK, 151
2. E. M. Spongberg, "The Book of Job," 1965, private publication, 140-141
3. N. N. Glatzer, "The Dimensions of Job," 1969, Schocken Books Inc., New York, NY, USA, 3
4. R. Gordis, "The Temptation of Job- Tradition versus Experience in Religion," 1955, in N. N. Glatzer, Ibid, 83
5. J. Balchin, "Sitting with Job," 1998, Rhoswel Books, Oswestry, UK, 101-102
6. J. Strong, "A Concise Dictionary of the words in the Hebrew Bible with their Renderings in the Authorized English Version," in "Strong's Exhaustive Concordance," 1997, Baker Book House, Grand Rapids, MI, USA, 19
7. L. G. Sargent, "Ecclesiastes and Other Studies," 1965, The Christadelphian, Birmingham, UK, 133
8. G. Gutierrez, Ibid, 80
9. P. Claudel, "Le Livre de Job," 1946, in N. N. Glatzer, Ibid, 44
10. N. C. Habel, "The Book of Job: A Commentary," 1985, Westminster Press, Philadelphia, PA, USA, 559-561
11. D. Baird, "The Education of Job," 2002, Stallard & Potter, Torrensville, Australia, 290-294
12. Gregory, Ibid, 30
13. E. Renan, "Le Livre de Job," 1859, in N. N. Glatzer, Ibid, 117
14. J. A. Pople, "John's Creation: A Model for Understanding the Gospel of John," 2004, Trafford, Victoria, Canada, 17-19
15. C. Williams, "War in Heaven," 1947, Faber, London, UK, 24

What a fine knowledge of the human heart will proverbs often display — this Persian saying, for example, on the subtleties of pride: "You will sooner detect an ant moving in the dark night on the black earth, than all the motions of pride in your heart."

R.C. Trench

Bible Study

What the Qur'an Says About... (9) Jews, Arabs and Christians

According to Mohammed, the Qur'an is Allah's revelation to the Arabic speaking populations of his day. It's intended to provide for the Arabs what the Old Testament did for the Jews and the New Testament for the Christians. Perhaps to our surprise, it has little to say about Ishmael, father of the Arabs, and nothing good to say about the Arabs. Further we'll note that Mohammed has a reasonably correct approach to the Jews but a very brief and sketchy one to Christians. This was no doubt because his travels and mercantile occupation brought him in closer contact with Jews than it did with Christians.

We also recall that Mohammed does not present Islam as a new religion. He actually felt the disciples of Jesus were Muslims: "Jesus said, 'Who will be my helpers to (the work of) Allah?' Said the Disciples: 'We are Allah's helpers: we believe in Allah, and you bear witness that we are Muslims' " (3:52). And he considered himself as being in the line of Biblical prophets:

"Say, 'We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus and the Prophets, from their Lord: we make no distinction between one and another among them, and to Allah do we bow our will (in Islam)'. If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him..." (3:84-85).

The chosen people

While we may expect Mohammed to allude to the Arabs as God's chosen people, he does not. Instead, the Qur'an speaks of the Jews as the favored people of all nations because to them was given the word of Allah: "We [Mohammed's we are the angels working at Allah's bidding] did aforetime grant to the Children of Israel the Book, the Power of Command, and Prophethood; We gave them for Sustenance, things good and pure; and We favored them above the nations" (45:16; 98:5). In fact the Jews are referred as "My servants" when they are delivered from Egypt: "We sent an inspiration to Moses: 'Travel by night with My servants...' " (20:77).

Part of the favor shown Israel is said to be that Allah "settled the children of Israel in a beautiful dwelling-place, and provided for them sustenance of the best..." (10:93). What we may find surprising is that there is no mention of any special area being given to the descendants of Ishmael.

Of course, Mohammed makes quite a point of saying that the Jews did not respond to these blessings:

"(They have incurred divine displeasure): in that they broke their Covenant; that they rejected the Signs of Allah; that they slew the Messengers in

defiance of right... That they rejected Faith... that they said (in boast), 'We killed Christ Jesus the son of Mary, the Messenger of Allah' " (4:155-157).

Mohammed further notes that Israel was warned they would be severely punished for disobedience:

"And We gave clear warning to the Children of Israel in the Book, that twice would they do mischief on the earth and be elated with mighty arrogance (and twice would they be punished)! When the first of the warnings came to pass, We sent against you Our servants given to terrible warfare... Then We granted you the Return as against them... when the second of the warnings came to pass, (We permitted your enemies) to disfigure your faces and to enter your Temple as they had entered it before..." (17:4-7).

This is evidently a reference to the Babylonian captivity, the return to the land under Cyrus and then the dispersion of the Jews by the Romans.

Mohammed and the Jews of his day

When considering Mohammed's approach to the Jews of his own time [610-632 A.D.], one is faced with the problems encountered several times with the Qur'an: There are conflicting messages and no clue as to the chronological sequence. On the one hand, Jews and Christians are to be approached gently and on the other hand they are to be physically subdued if they don't convert to Islam.

First the gentle approach: "Do not dispute with the People of the Book [Jews and Christians]... but say, 'We believe in the Revelation which has come down to us and in that which came down to you; our God (Allah) and your God (Allah) is One; and it is to Him We bow (in Islam)' " (29:46).

Then the threatening approach: "Fight those who do not believe in Allah nor the Last Day, nor hold that forbidden which has been forbidden by Allah and His Messenger, nor acknowledge the Religion of Truth (even if they are) of the People of the Book [Jews and Christians] until they pay the Jizya [a special tax on non-Muslims] with willing submission, and feel themselves subdued. The Jews call 'Uzair [?] a son of Allah, and the Christians call Christ the Son of Allah... Allah's curse be on them..." (9:29-30).

Writing on the history of the Jews, Solomon Grayzel offers a reasonable solution to these contradictory approaches:

"Mohammed fully expected to find among the Jews greater appreciation than he did among the pagan Arabs. It seemed to him that he had taken over so many elements of Judaism that the Jews ought to hail him as their leader and recognize in him the great prophet and redeemer of mankind for whose coming they were hoping. But the Jews from among the Jewish tribes that lived in or near Medina [Mohammed's base of operations] would have nothing to do with him... They were horrified by his claim of being superior to Moses. Soon Mohammed realized that, with very few exceptions, the Jews would not follow him. He became angry, filled his new revelations with accusations against the Jews... and decided to

destroy them”¹

In the last years of his life, Mohammed did destroy the surrounding Jewish settlements. Yet as Islam spread throughout a vast area, Muslims became more reasonable masters than Christians for the scattered Jewish population, so long as the Jews paid the Jizya tax. This same author notes that it was relative toleration in the Islamic world that made possible a preservation of Jewish culture while Europe languished in the dark ages for many centuries (op.cit. pg. 254 ff.). So long as the Jews paid the special tax, they were allowed to practice their religion and maintain their schools.

Ishmael and the Arabs

One of the surprising aspects of the Qur'an is the infrequent reference to Ishmael and the consistently negative comments made of the Arabs. As noted in the above quote, Ishmael (spelled Isma'il in the Qur'an) is listed with the prophets of Allah. On three occasions he is cited as a righteous man doing good. The most complimentary description is: "Also mention in the Book (the story of) Isma'il: he was (strictly) true to what he promised, and he was a messenger (and) a prophet. He used to enjoin on his people Prayer and Charity, and he was most acceptable in the sight of his Lord" (19:54-55; also 21:85-86; 38:48). However, nothing is said about his descendants being anything special, or about Ishmael being the chosen of God instead of Isaac.

While it may be popularly accepted by Muslims that Ishmael rather than Isaac was the son of Abraham who submitted to his father, the Qur'an itself is very ambiguous on the matter. Following is the Qur'an's only account of Abraham's willingness to sacrifice his son:

"Verily among those who followed his Way was Abraham...Then when (the son) [whose name is not given] reached (the age of) (serious) work with him, he said: 'O my son! I see in vision that I offer you in sacrifice: now see what is your view!' (The son) said: 'O my father! Do as you are commanded: you will find me, if Allah so wills, one practicing patience and constancy!' So when they had both submitted their wills (to Allah), and he had laid him prostrate on his forehead (for sacrifice), We called out to him, 'O Abraham! You have already fulfilled the vision!' - thus indeed do We reward those who do right. For this was obviously a trial - and We ransomed him with a momentous sacrifice: and We left (this blessing) for him among generations (to come) in later times: 'Peace and salutation to Abraham!' Thus indeed do We reward those who do right. For he was one of Our believing Servants. And we gave him the good news of Isaac - a prophet, - one of the Righteous. We blessed him and Isaac: but of their progeny are (some) that do right, and (some) that obviously do wrong, to their own souls" (37:83, 102-113).

Ishmael is not mentioned by name and the good news regarding Isaac is not clear. Was the good news that Isaac would be born? Or was it that Isaac had been spared the sacrifice?

Considering the assertions that the Qur'an replaces Isaac with Ishmael, we find this a most unsatisfactory proof text. It's evident that the elevation of Ishmael was a creation of Mohammed's followers and not of Mohammed himself.

The Arabs

In respect to the Arabs, the Qur'an refers to them about a dozen times and always with a negative overtone. Sura 49 verse 14 is typical: "The desert Arabs say, 'We believe.' Say, 'You have no faith, but you (only) say, 'We have submitted our wills to Allah,' for Faith has not yet entered your hearts.'"

While Mohammed considered his special mission was to Arabs, he thought his message to be part of the universal appeal of Allah. His emphasis was that anyone of any nation had to correctly worship Allah and follow the faith of Abraham.

"Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah's, (which is Islam), and he did not join gods with Allah. Without doubt, among men, the nearest of kin to Abraham, are those who follow him, as are also this Messenger and those who believe: and Allah is the Protector of those who have faith" (3:67-68).

Jesus and Christians

Here is another area where Mohammed pronounces widely disparate "revelations," no doubt at different times in his life. If a person wants to depict Islam as an accommodating, peace-seeking religion they could quote 2:62:

"Those who believe (in the Qur'an), and those who follow the Jewish (Scriptures), and the Christians and the Sabians and who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord: on them shall be no fear, nor shall they grieve."

This passage is cited by leaders in countries such as the United States who want to maintain the policy of freedom of religion and want the public to believe Islam presents no danger to the established order.

But Muslim Militants endorse violence against Christians by citing the passage:

"Fight those who do not believe in Allah...the Christians call Christ the Son of Allah. That is a saying from their mouth; (in this) they but imitate what the Unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth!" (9:29-30).

It is these conflicting positions on a number of issues that makes the mixed message of the Qur'an a disquieting and often dangerous element in today's world. Militants can use it to stir up violence while humanists can cite its moderate statements to argue tolerating what may constitute a serious threat to society.

Further information on the Qur'an and Christians has been covered in the articles on "What the Qur'an says about Jesus" (*Tidings* 10/09) and "What the Qur'an says about Jihad" (*Tidings* 11/09).

This study is completed. For further information on contemporary Islam, Bro. J.

Thorpe has significantly expanded his work on “The Bible and Islam” which is now available from Printland Publishers in India.

Don Styles (Ann Arbor, MI)

Notes:

1. *A History of the Jews*, Solomon Grayzel, The Jewish Publication Society of America, Philadelphia, PA, 1947, pg. 246-247.

The Joy of Sunday Schooling

The Starting Point

The importance of having a common purpose in both the home and the Sunday school cannot be overemphasized. This has been stressed many times in many ways by those who have had the spiritual education of our children at heart. Here are a few voices from the past that have spoken on the subject:

“Wise parents will recognize the obligation of privately doing their utmost to instill the principles of scriptural wisdom into the minds and hearts of their children. At the same time they will not despise the help afforded by a Sunday School, which ... is a great aid to the private efforts made by parents.”¹

“Brethren and sisters, we ask you to render every aid in your power in assisting the teachers. Home influence is a great factor in the process.”²

“Children are quick to note any touch of insincerity in their teachers’ words and deeds and in those of their parents. Much of the effect of the teacher’s work is lost if it is not supplemented in the home life of the child.”³

“What patient hopefulness is required to think anything can be done in one short hour a week! Of course, little can be done without the faithful co-operation of the parents, and my main object is therefore to help the parents to keep their children’s interest alive, and most weeks I try to send them home with a difficulty on which to ask the help or opinion of their parents. The children have to be very exceptionally endowed to win through to the Truth without parents who are of it. That there are many such cases known as the result of Sunday School work — with the blessing of God — encourages us to keep on.”⁴

“The co-operation of the parents is earnestly asked for, that home and school influences may be in the same direction and the hands of the teachers strengthened in their good work.”⁵

It is now our turn to speak on the subject. Apart from completely relying on God’s help, it is difficult to think of a more important place to start when it comes to considering the spiritual education of our children. The first three articles in “The Joy of Sunday Schooling” section of the *Tidings* will therefore focus on the Sunday school and the home. Your response to these articles and your own additional thoughts on the subject are invited. Please send them to me, Bro. Jim Harper, at

2harps4u@gmail.com. We would like the Sunday school section of the *Tidings* to be as interactive as possible.

Sunday School and the Home: A Cooperative Venture

The home is a child's first Sunday school. In many respects it is also his or her most important one. All Bible truths can be taught in the home. And almost any spiritual virtue can be undermined there. By itself, the ecclesial Sunday school has only limited power to affect either course.

Public school educators know that the home is the most important single factor in the success formula for any child. Certainly the values of the home and the active involvement of parents in the education process impact significantly on a child's achievement in school.

Here are the kinds of things that professional educators say on the subject:

"If school improvement efforts are judged successful when they raise student achievement, the research strongly suggests that involving parents can make a crucial difference. Parents who help their children learn at home nurture (in themselves and in their children) attitudes that are crucial to achievement. Children who are failing in school improve dramatically when parents are called in to help. Some of the major benefits of parent involvement include ... positive attitudes and behavior, more successful programs, and more effective schools." ⁶

The same things are true for the spiritual education of our children. The home can make or break the success of any Sunday school program. A strong partnership between the Sunday school and the home is crucial if the Sunday school is to be fully effective.

A case in point

Several years ago the New England Christadelphian Sunday School Association ran a questionnaire⁷ for Sunday school parents and teachers. Twenty-one replies came from parents of 12-14 year olds. Of these, 12 parents were directly involved in Sunday school work and nine were not. On a question that asked the parents if their children regularly did Sunday school homework, the children of involved parents came out well ahead in terms of performance.

In this case, the involved parents were almost certainly role models for their children. Sunday school was important for the parents. It was therefore also important for their children.

Of course, not all parents can be Sunday school teachers. But we don't have to be. There are many other ways — more direct ways, in fact — that parents can enter into partnership with the Sunday school and have a positive impact on the spiritual welfare of their own children. We will look at some of these in the next article.

Are we products of our society?

One of the drawbacks of free public education is that we can let it do too much for us. As parents, we can easily fall in with the idea that it is the sole responsibility of

the schools to educate our children. It's not our job to do it, and becoming involved in the education of our children is optional, perhaps even counterproductive.

The problems go further. More and more of what used to be home responsibilities are being loaded onto school systems, and the results are not always impressive. The fault does not entirely lie with the schools. It also lies with the modern approach to family life itself.

Slowly the public schools are realizing that they cannot do it alone. In some places schools have begun to train parents how to be parents again, so they can get the support of the home that is crucial for the success of education.

Do we need to learn the same lessons as far as Sunday schooling is concerned? Our children simply cannot receive an adequate spiritual education in one hour a week (or less!) at Sunday school. The home has got to help.

It's a cooperative venture

Christadelphian families must not abdicate on the spiritual education of their children the way many families have completely handed over secular education and more to the public schools. And our Sunday schools cannot, wittingly or unwittingly, adopt an institutional mindset: "Send us your kids. This is where they will learn the Truth." Neither way of thinking is right.

In God's arrangement of things, families existed long before Sunday schools.⁸ The spiritual education of the children was therefore once the primary responsibility of the home. There can be little doubt about this, scripturally. Have a look at these passages: Genesis 18:19; Deuteronomy 4:9, 6:4-9, and 11:18-21; Psalms 78:1-8; Proverbs 22:6 and 15, and 29:17; Ephesians 6:1-4, and 2 Timothy 1:5 and 3:15. Fathers rose up and told their children about the things of God. Grandmothers nurtured faith in mothers, and mothers did the same with their children.

For Christadelphian families and Sunday schools to fulfill their potential before God, it is best done in close partnership. Ongoing communication between the Sunday school and the home has to be the rule rather than the exception. Parents need to have the interests of the Sunday school at heart, and Sunday schools need to see their role as one that complements rather than replaces the spiritual influences of the home.

Christadelphian parents and Sunday schools need to view the comfortable ways of secular society as suspect and join forces against them. A strong partnership needs to exist with the view to cooperating in one of the most important responsibilities we have: the spiritual nurturing of our children.

Jim Harper (Meriden, CT)

Notes:

1. Bro. Robert Roberts, announcing the publication of *The Christadelphian Instructor*, *The Christadelphian*, 1886, 358.
2. From the Birmingham Sunday School Report, *The Christadelphian*, 1921, 515.
3. Bro. C. A. Ladson, introducing an unsigned article, "The Ideal Sunday School Teacher", *The Christadelphian*, 1923, 349-351.
4. A sister in Christ, mother, and Sunday school teacher, "The Ideal Sunday School Teacher", *The Christadelphian*, 1923, 349-351.

5. From the Birmingham Sunday School Report, *The Christadelphian*, 1927, 519.
6. Anne T. Henderson, "Parents Are a School's Best Friends," *The Kappan*, October 1988, p.149.
Anne T. Henderson is a Senior Consultant with the Annenberg Institute for School Reform in Washington, D.C.
7. Report on Questions #1-#11 of NECSSA Evaluation Questionnaire, February 1974.
8. The Sunday school movement began in England in the 1780's.

Youth Speaks

Jeroboam: (2) A Man of Potential

In the previous article (*Tidings*, May), we put forth the idea that Jeroboam had grown up in the glory days of Solomon — had seen the temple being built, had gone to worship at the feast days, and had embraced the Truth. In the beginning of his life, Jeroboam was a believer with an extraordinary amount of potential for good. To add to this testimony, we find out later in the story that he had a son named "Abijah."

"At that time Abijah the son of Jeroboam fell sick" (1Kgs 14:1).

Immediately, when we see the "jah" at the end of the name, we know that it contains the name of God. When we look further into it, we find out that the name means "Yahweh is my father." At some early point in his life, Jeroboam was a man of faith. He wanted his son to grow up knowing the God of Israel, and seeing that God as his "Father". He was a believer. He was a man who knew the Truth and followed it. Thus, upon his departure from Jerusalem, Ahijah the prophet met him and delivered to him a prophecy and promise from God Himself (1 Kings 11:29-39).

He was to be king. God had called him to be a leader of the nation and to deliver them out of the blatant idol worship that Solomon had instituted. This idol worship was abhorrent to God and so He would break the kingdom apart and sever off the false worship — allowing the northern kingdom, Israel to be His true followers.

In this article, we will examine the potential and abilities of Jeroboam, and note the command that he had over the people of Israel. He could have been an amazing deliverer to them; he could have swept the nation clean of idolatry and led them in the way of Truth. We will see how his reign initially started out this way, how he showed to all the world that his time of kingship would be one of serving Yahweh. Sadly, he would not continue in this path. His faith would falter, and he would follow the ways of the churches today — twisting the Word of God and destroying the hope of his followers.

Jeroboam's Abilities

Jeroboam was the man that God chose to be a savior for the nation. He was the one that Yahweh Himself specifically chose to bring the nation out of sin! Imagine this — the one that we know as "Jeroboam the son of Nebat, who made Israel to sin," was the one that God personally chose to bring the nation to light. When we

look at his beginning years, we can see that Jeroboam was the perfect choice; he was a man of amazing talents and potential. He had the ability and strength to take the nation of Israel, throw out their apostasy, and bring them to the true God.

His name means: “Increaser of the people” or “he will contend for the people.” Even in his name we can see his ability for leading others and standing up for them. As noted previously, he was “industrious,” or diligent, and he had the ability to command the people. Solomon had made him the leader of the levy that came from Manasseh and Ephraim. In addition to this, we are told that he was a “mighty man of valor.”

“And the man Jeroboam was a mighty man of valor: 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).

Jeroboam was a “mighty man of valor.” This title alone shows us the abilities of the future king. It is a title that isn’t applied often, but almost always refers to one that is an amazing warrior and fighter. In the book of Chronicles, when it is discussing these mighty men in the tribe of Asher, it mentions that they were apt for war. They were especially suited to battle.

“All these were the children of Asher, heads of their father’s house, choice and mighty men of valor, chief of the princes. And the number throughout of the genealogy of them that were apt to the war and to battle was twenty and six thousand men” (1Chron 7:40).

They were apt to the war and to battle. In addition, they were also the “chief of the princes” and “heads of their father’s house.” Not only did mighty men of valor excel on the battlefield, but they were amazing leaders (cp. 1 Chron 26:6). Jeroboam had potential. He was a powerful fighter, a hard worker, and a dynamic leader. He was one that could rally the people, could set the standard on the idols of Solomon and create a reform like that of Hezekiah (2 Chron 31:1). This man could have done so much to revitalize the kingdom. In fact, when we look even further, we notice that the events in his early life parallel very similarly to those of a future King who would come with the same goal and same mission:

- Specifically chosen by God to save Israel (1 Kgs 11:37-38; Matt 1:21)
- Promised a sure house (1 Kgs 11:38; Luke 1:32-33)
- Fled down into Egypt for protection from the king and was there until the king’s death (1 Kgs 11:40; Matt 1:13-15)
- A mediator for the people (1 Kgs 12:3, 12; 1 Tim 2:5)
- Became king over Israel (1 Kgs 12:20; John 18:36-37)

Jeroboam could have been a savior to the nation. Just as the Lord Jesus Christ came to bring the nation out of their false worship, Jeroboam could have done the same thing. He knew the law. He knew the Truth and could make a deep impact in the lives of his people. They would follow him and he would bring them out of their folly.

But first, Solomon had to pass from the scene.

Good Beginnings

Solomon, the son of David, at the end of his life became rooted in false worship. He heard about the promise that had been given to Jeroboam and he despised it. Jeroboam would not be allowed to take the throne. Solomon would destroy him.

“Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon” (1Kgs 11:40).

For about 10-14 years, Jeroboam was in Egypt. After the death of Solomon, he returned to Israel and mediated between Rehoboam and the people, trying to negotiate for lower taxes. Rehoboam vigorously denied the petition of the people and told them that the taxes would not be lowered, and that in fact, he would be a stronger and more dominant king than his father. His little finger would be thicker than his father's loins; his father chastised them with whips, he would chastise them with scorpions. It was an incredibly foolish thing to say, and it is what caused the division in the kingdom. The upper ten tribes tore away from the kingdom of David and established their own empire — with Jeroboam as their king.

This was the fulfillment of the prophecy of Ahijah. Jeroboam was the king of Israel. Now was his chance, now was the time for him to take hold of the people and clear their minds of the blasphemies and evils of Solomon's reign. Here, Jeroboam shines forth as a beautiful example to us. The first two things that he did in his new reign were things that would blatantly cry to all of the people and the nations around that Israel was a kingdom that would follow Yahweh. They believed in Him, they would lean upon Him, and they would devote themselves to Him. Things were going to be different than they were under Solomon's reign.

“Then Jeroboam build Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel” (1Kgs 12:25).

Jeroboam rebuilt Shechem and rebuilt Penuel. There is much behind these words. God doesn't waste words when He writes to us, so there must be a reason for including them as the first things that Jeroboam did. The reason is this: if we were an Israelite and knew the history of these two cities, it would have screamed out to us who Jeroboam was and what he stood for. Cities always have meanings behind them based off of what has taken place there. Think about Bethlehem. When someone says the name “Bethlehem” it makes you think about David, or about Jesus — because the Lord was born there. When someone mentions Jericho, it makes you think about when the walls of Jericho collapsed and the city was taken. So it was with Shechem and Penuel.

Shechem

Shechem was a city that carried a rich history of cleansing and renewing the covenant. It was the first place in Israel where Abraham was given the promises, the beginnings of the covenant between him and his God:

“And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the LORD appeared

unto Abram, and said, Unto thy seed will I give this land, and there builded he an altar unto the LORD, who appeared unto him”(Gen 12:6-7).

Later, it is where Jacob took all of the idols from his family and buried them — thrusting out the idols and renewing the covenant with Yahweh.

“And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem” (Gen 35:4).

This took place directly between the blessings and cursings. Remember, one group of the tribes was standing on Mount Gerizim, blessing the people, and the other group was standing on Mount Ebal, cursing the people. Shechem is situated directly in between those two mountains, in the little valley that is created by them. When the tribes were shouting forth the blessings and the cursings, the city of Shechem was between them, witnessing their covenant with the Father.

“ These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin: And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali” (Deut 27:12-13).

Finally, Shechem is where Joshua, once again, gathered all Israel and had them renew their vows to the true God. It is here where the old man says the famous phrase “as for me and my house, we will serve the LORD.”

“Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the LORD God of Israel...So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem” (Josh 24:23, 25).

Shechem was a city that was characterized by covenants with Yahweh, with the God of Israel. It was a city that was the birthplace of the promises in Israel, the place where the blessings and the cursings were given, and the place where Joshua renewed the covenant. When Jeroboam rebuilt the city and named it his capital, it would have made a powerful statement to the people. Jeroboam was renewing the covenant. They were going to follow the true God.

Penuel

Similar characteristics are shown with the city of Penuel. This is where Jacob wrestled with the angel and learned his dependence upon the Father. It is where we are told he “halted upon his thigh.” It was in Penuel that Jacob learned that he could not survive on his own strength, but had to depend upon God.

“And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob’s thigh was out of joint, as he wrestled with him... And as he passed over Penuel the sun rose upon him, and he halted [limped] upon his thigh”(Gen 32:24-25, 31).

Penuel is a city which represents our dependence upon God. By rebuilding both

Shechem and Penuel, Jeroboam was giving a clear message--this kingdom is going to be different. We are following the Law. We are living in Truth. We will depend upon Yahweh, God of our fathers.

His reign started out going in the right direction; he was reforming the people. But it was not to be. Tragically, something happened which completely broke Jeroboam and sent him down the path of perdition. He would fall so low that he would never recover. Fear and doubt would take hold of his heart, and he would plunge the nation into false worship. In the next article, we will unearth what caused this fall and examine his apostasy.

Jason Hensley (Simi Hills, CA)

Reflections

What does the devil look like?

“Broadcast News” is a movie about, obviously, television news broadcasters. One of the characters, Aaron, is a young well-meaning broadcaster who works with, and is a friend of, Jane the news director. Into their local station comes a new broadcaster, another young fellow named Tom. But Tom is a different kind of newsman. He is an up-and-comer, very ambitious, and he has special talent and screen presence.

Tom’s problem, as Aaron sees it, is that he uses people and cuts corner to get his stories — and that he manufactures the emotions which sell those stories to the public. He also encourages Jane his director to help him in these enterprises. So he persuades her to do his work for him, and put the best face on what is his unethical handling and reporting of the news. To put it simply, he doesn’t just report the news; he makes the news, and in doing so he manipulates the public.

Meanwhile, Jane seems to be developing a personal interest in Tom. In short, she seems to be falling under his influence in ways Aaron doesn’t like. So Aaron decides he must talk to Jane, and warn her about Tom. (Aaron’s objectivity may be blurred by the fact that he cares about Jane as more than a friend, and can see Tom winning her affections while he sits by helplessly.)

“I know you care about him,” Aaron says. “I’ve never seen you like this about anyone, so please don’t take it wrong when I tell you that I believe that Tom, while a very nice guy, is the devil.”

Jane replies to the effect that Aaron isn’t being much of a friend, either to herself or to Tom, if he can say such a thing about Tom.

Aaron replies, “What do you think the devil is going to look like if he comes around? Nobody is going to be taken in if he has a long, red, pointy tail.”

Jane laughs, but Aaron continues: “No. I’m serious. The devil will look attractive, and he will be nice and helpful and he will get a job where he influences a great

God-fearing nation, and he will never do a really evil thing... he will just bit by little bit lower standards where they are important. Just coax along flash over substance. Just a tiny bit. And he will talk about all of us news reporters really being salesmen.”

By this last sentence, Aaron means that Tom, as the devil, will work hard to ‘sell’ a particular point of view — his own — rather than simply to present the news objectively. This is a distinction worth noting now especially, perhaps more than it was even 20 years ago, when the movie first appeared.

As an afterthought, and betraying his own feelings about Jane as well, Aaron adds, “And he’ll get all the great-looking women too.”

* * * * *

It is interesting to see, in a movie which otherwise has nothing to do with religion, a brief statement which supports basic Bible teaching. The “devil,” Scripturally understood, most certainly does *not* have a “pointy tale,” or a pitchfork or horns. The Bible “devil” actually can take different shapes, as varied as the appearances of different human beings. The devil can be the handsome, intelligent, charming young man — or the kindly older one, for that matter — intent on corrupting moral or ethical standards.

The devil can be the well-meaning disciple of Christ, like the apostle Peter, trying to turn his Master away from the right path. “Jesus turned and said to Peter, ‘Get behind me, Satan! You are a stumbling block to me; you do not have in mind the things of God, but the things of men’” (Matt 16:23; cp Mark 8:33).

The devil can be the attractive young woman whispering, ‘No one will ever know...’ “With persuasive words she led him astray; she seduced him with her smooth talk” (Prov 7:21).

The devil can be the salesperson encouraging her customer to spend more than she can really afford because ‘everybody is getting one of these!’ The list goes on and on.

The devil can even be the man or woman who looks back at us from the bathroom mirror every morning, as we ponder our choices for the day. “Each one is tempted when, by his own evil desire, he is dragged away and enticed” (James 1:14).

The “devil” can take many forms, and the most dangerous form is the one that can get closest to us.

George Booker (Austin Leander, TX)

“An idle brain is the devil’s workshop” is both a German and a Scottish proverb. The Welsh put it another way: “A lazy man is the devil’s walking stick.” These proverbs are supplemented by the Italian one: “He who works is tempted by one devil; he who is idle is tempted by a thousand.”

Once, when a sister told him, “That was a wonderful lecture,” Robert Roberts reportedly replied, “I know; the devil has told me already!”

Reflections

An Interesting Fragment of John Thomas in America

According to Robert Roberts' "*DR. THOMAS: HIS LIFE & WORK*", John Thomas and his family arrived in Cincinnati in September 1832. They went to the house of a director of a local bank, a man called Brown, with letters of introduction from the latter's brother, one Col. Brown of London. In a house opposite was a Major Daniel Gano, who was interested in the arrival of a Baptist Minister and his family from England. (The elder John Thomas became a Baptist minister in 1831.) Daniel invited the son and father to dinner, and later turned the conversation to religion. He raised the subject of baptism, and gave John Thomas pamphlets written by Alexander Campbell and Walter Scott. This same Walter Scott preached at a funeral the next Sunday, met Dr. Thomas, and after some intense discussions baptized him in the local canal by moonlight. As Dr. Thomas wrote at the time "in the presence of a few friends I was baptized in the Miami Canal, on Sunday evening, Oct. 14, at 19 ½ o'clock." The impression Roberts gives, and most have followed that assumption, is that Dr. Thomas (and I here deliberately use his medical doctor descriptor) did not pursue work as a doctor in Cincinnati.

However, an interesting document recently was given to me (which I have transferred to the safekeeping of the Christadelphian Office in England). It shows that almost immediately upon his arrival in Cincinnati, he applied for membership in the local medical society—a requirement to practice medicine. Thus he became one of about 50 doctors in town — with a population in 1832 of roughly 25,000 — or one in 500, about twice the current US ratio. A little hard to read (after all, it is almost 180 years old), it reads as follows:

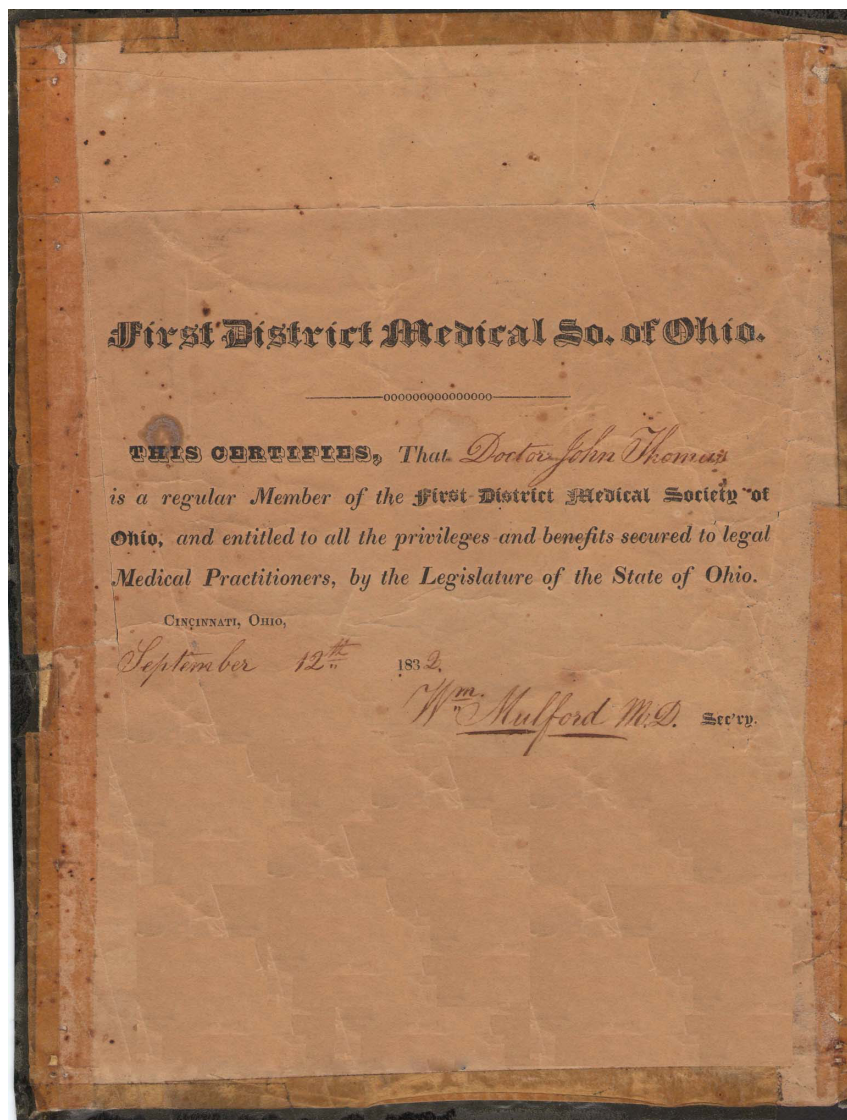
FIRST DISTRICT MEDICAL SO. OF OHIO

THIS CERTIFIES, That Doctor John Thomas is a regular member of the First District Medical Society of Ohio, and entitled to all the privileges and benefits secured to legal Medical Practitioners, by the Legislature of the State of Ohio. Cincinnati, Ohio — September 12th, 1832. Wm. Mulford, M.D. Sec'y.

This document is the oldest original record, of which I have knowledge, of John Thomas in America — and although secular in nature, throws light on his intentions in Cincinnati.

A quick look on the internet revealed that indeed one William Mulford was secretary in the society in that year — at least he signed another certificate for Hiram Cox, which certification was required to practice as a doctor.

So we know that John Thomas intended to practice medicine in Cincinnati, but that intent was altered, at least in part, by meeting Daniel Gano. Perhaps through the providence of God, he instead studied the Christian Gospel for the next several months. He removed to Philadelphia in the spring of 1833, to a city where



he managed to combine a medical practice with preaching his new found gospel. But that, as they say, is another story.

Peter Hemingray (Royal Oak, MI)

"Heat and animosity, contest and conflict, may sharpen the wits, although they rarely do. They never strengthen the understanding, sharpen the perception, guide the judgment, or improve the heart" (Walter Landon).

Reflections

Upendo Wanjane (Love for the Widows)

The widows program has been launched in Western Kenya by Agape in Action.

With no support systems provided by the government and usually few family members alive, widows in Kenya have a tough time. To make matters worse, it is not uncommon for in-laws to come and take anything of value leaving the widow with virtually nothing.

“When a husband dies the bedding all goes to the husband’s family. It’s kind of like a convoluted dowry. So in her time of need she has no mattress or sheets or blankets. Many of these widows sleep on makeshift beds of gunny sacks or whatever they can find” (from Bro. David Lloyd’s journal).

We can scarcely imagine the hardships they face on a daily basis as they struggle to provide for their children and grandchildren. Many will own a ‘jamba’, a short-handled hoe, and go out looking for work (echoes of Naomi and Ruth!). If they are fortunate, they will bring home a few shillings or some food, enough to feed the family for another day. Some of the widows are just too elderly to work, relying on the generosity of others in order to survive. When everyone is poor, they can easily slip through the cracks.

In January 2010, **Agape in Action** launched the Upendo Wanjane Program. The idea was enthusiastically taken up by Bro. Justus and Sis. Annette Mabuka (the house-parents at the Kamukuywa Homes in Kenya), and when the Agape in Action team arrived, two local coordinators had been identified. Under the supervision of the two coordinators, the older girls residing at Kimbilio were matched with needy widows (all sisters in Christ) living in the area. They will make visits anywhere from once a week to once a month depending on the needs. They will take a thermos of tea and do a Bible reading together. They will deliver a care package consisting of food and other items that are needed (e.g., water, blankets, clothing, soap, jambas, seeds, shoes).

It was an amazing experience when the Kimbilio girls were asked to participate in the program. They were all brought into the home of Sis. Annette. She explained the responsibilities of the program and, when she was finished, asked for some volunteers to help. And all together, without hesitation, every single person in the room stood.

Each of the girls in that room had been orphaned or abandoned by their natural parents. They have been taken into the home of Sis. Annette and when they had an opportunity to give back, there wasn’t a moment’s hesitation! They are a wonderful group of young people who are deeply appreciative of the care that has been

provided to them. Now these girls will have an opportunity to put their love into action by helping those in their own community.

The sisters, now part of the Upendo Wanjane Program, were all so thankful at the thought of being helped. After the launch of the program, the Agape in Action team met in Kimbilio and were excited about the opportunity to help these sisters. However, it wasn't until we visited some of their homes later that afternoon that we really understood how needy they really were. There was one very elderly sister who had come in the morning; she was so tired and hungry when we later visited her house that she couldn't get off her makeshift bed. In the corner were some leaves that she has been cutting up to eat — she hadn't eaten anything all day! We promptly arranged for a hot meal to be delivered. This experience highlighted how important the regular visits will be.

When we asked the widows what their most pressing needs were, they all said food and mattresses. So the very next day, the Agape in Action van went into town and purchased mattresses. That evening Sis. Annette and the two coordinators, Sisters Rophence and Adelaide, delivered the mattresses to each of the widows. As the van, which was piled high with mattresses, passed through the narrow pathways the passers-by shouted out “praise God”, thankful that something was being done to help those in need. The surprise deliveries were greeted with scenes of such gratefulness! It was both humbling and heartwarming to see something we take for granted every night bringing so much joy to someone's life.

Please keep these dear sisters in your prayers as they endure, waiting for the return of our Lord.

“Sing to God, sing praise to His name, extol Him who rides on the clouds — His name is the LORD — and rejoice before Him. A father to the fatherless, a defender of widows is God in His holy dwelling” (Psa 68:4,5).

From the Agape in Action, February 2010 newsletter

Contributions to Agape in Action in Canada may be sent to:

Agape in Action, 39 Manor Park Crescent, Guelph, ON N1G 1A2 (519) 837-9094, or see agapeinaction@rogers.com.

Contributions in Australia may be sent to:

14 Windemere Road, Albany Creek, QLD 4035.

Contributions in the U.S. may be sent to:

521 Valmont Drive, Monrovia, CA 91016. For other payment options in the U.S. see the website: http://www.agapeinaction.com/sponsor_payment.html

“We are continually faced by great opportunities brilliantly disguised as insoluble problems” (Lee Iacocca).

A man of words, and not of deeds,

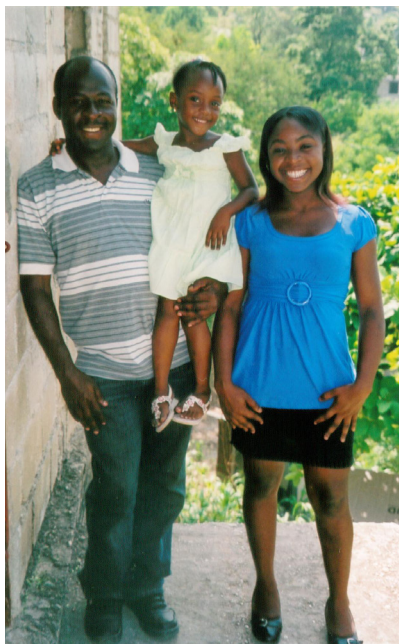
Is like a garden full of weeds.

(Scottish proverb)



Bible Mission News

Haiti Follow-up — April 2010



We were privileged to be able to return to Port-au-Prince during the last week of April. Bro. Kenson Fortuné along with his wife Rosena and daughter Kensiah had their home destroyed by the January 12, 2010, earthquake that devastated this country. Kenson and his family shared the house with Kenson's parents and other family members. On Monday, April 26, Kenson met me at the airport with a taxi driver/friend he had arranged to provide us with transportation for the next few days of this second trip to Haiti.

Kenson's family had managed to construct more permanent tent-like structures combining tents, tarpaulins and wood to withstand wind and rain. We saw these "improvements" in many tent settlements that are located throughout the city — thousands and thousands of people are living in tents, which I fear will become their homes for a long time! To help with

Kenson's family situation, the CBMC supplied another 6-man tent and another large case of dried and canned goods for this trip. The CBMC has been supplementing Kenson's funds during the last few months, so that they could continue to purchase the necessary food. Food cards were available from non-governmental organizations (NGO's) for the first month or so, allowing people to go to a certain location to receive free food supplies, but, if you can believe it, the Haitian government made them stop that form of aid, since they said it was affecting grocery store business! The fact of the matter is that many grocery stores collapsed in the earthquake and are still in this condition! Kenson also started back to work on April 15th, two days a week, since his employer found another building that suffered minimal damage.

During my time with Kenson, we travelled through many areas of the city and surrounding townships reviewing other living accommodation possibilities. What I found incredible was so little had changed since our February visit in the infrastructure and living conditions. After the millions of dollars that have been donated to help reconstruct this city, very little of note has happened. A lot of rubble has been removed from the streets, but the streets are still full of holes and cracks from the quake, and there are still water shortages and power blackouts. We saw a number of new open-air, wooden-framed structures with metal roofs that served as primary schools. A few of the damaged concrete buildings and homes are being repaired, although we certainly hope that more rebuilding is underway which we didn't see. However, I was personally disappointed to witness little progress and living conditions still grim, and in many cases, to the point of despair. Temporary employment agencies have set up shipping containers as portable hiring offices and each day hundreds of people line up very early in the morning with the hope of securing some form of employment. We have read that unemployment is at 70%! Most secondary schools and universities are not operating yet and because of this, students set up several blockades in different locations of the city during the week I was there, protesting the inaction of the government — they want to continue their education, but have nowhere to go!

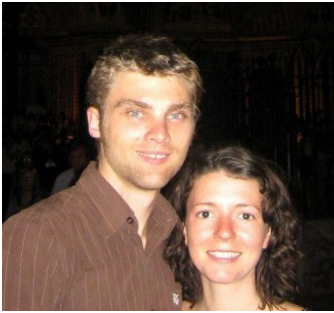
With regard to Kenson, his wife and daughter, we have several options we are working on and will hopefully have a course of action in place soon. We will report on progress in the future when something definite is in place.

Donald Luff
On behalf of the CBMC



Santiago, Chile

5 Months in Chile



We arrived in Santiago near the end of September 2009, along with brethren Robert Alderson and Ross Melles, who were over to do some preaching work in the lower regions of South America. This was a real blessing in helping us set up and introducing us to the members of the Ecclesia. The reason for our stay was a six month work project that Andrew had been offered in Santiago, Chile — so we jumped at the opportunity as we were aware that there was an Ecclesia of only 3 members in Santiago. The ecclesia is made up of two brethren — Richard and Bernado — and one sister — Gisella — who have all been baptised about five to seven years, and a new sister — Sandra — who was recently baptised.

Santiago is a city of approximately six million people, straddling a river and nestled near the foothills of “Los Andes”. This makes for a very picturesque city — however it is often shrouded in a pall of smog and general pollution. Our apartment had a beautiful vista of the Andes, so we were able to watch the snow gently melt away through the late spring to reveal the bare hills throughout summer.

Language was the biggest barrier to be overcome in day-to-day and ecclesial life. Unfortunately, as Andrew was working full-time he was unable to progress in speaking/understanding Spanish, however Shaye was able to draw on her childhood days in Guatemala and was able to communicate effectively. This was put to good use in regular classes with an interested contact, and we do praise God that we have a new sister — Sandra Ovalle Olguin — who was baptised into the saving name of our Lord in the first weekend of March 2010.

Shortly before returning home to New Zealand we witnessed an example of God’s awe inspiring power in the recent Chilean “terremoto” (earthquake). By God’s grace none of the ecclesia suffered loss or injury, however the “Centro Biblico Christadefiano” suffered some damage which meant we were unable to meet there for a number of weeks and some of the ecclesia’s family members were affected as they lived closer to the epicentre. Although this was a frightening experience it provided us all with an opportunity to remember the frailty of our mortal lives and encourage each other in the peace and security engendered by our common hope.


Unfortunately our stay was cut shorter than expected, so that we could return home to have our first child. We greatly enjoyed the fellowship and lessons that we gained from our time with the ecclesia in Santiago, and pray that what we were able to share was helpful in advancing God’s truth. There are many people who are receptive to God’s truth in Chile and throughout South America — “and how shall they hear without a preacher?” The ecclesia in Santiago has grown through the guidance and work of many brethren on short-term visits, yet as with all our

brothers and sisters in small ecclesias they would love to have long-term contact and support.

*With love in our common hope,
Andrew and Shaye Yearsley*

Spanish Truth Corps: 2010

New Spanish Truth Corps placements for 2010 began in March with the arrival of Bro. Rhys Smith from New Zealand in Porto Alegre, Brazil. Bro. Rhys has settled into a small apartment near to the home of Bro. Emerson Acosta, and over the next three months will be concentrating on learning Portuguese, and getting used to life in Brazil. With nearly 200 million Portuguese speakers, Brazil throws up huge challenges when considering the scarce resources in the brotherhood in that language. We hope Bro. Rhys will bolster those resources, and be able to make a contribution by supporting our Bro. Emerson, and in time, by assisting with new interest in the Truth in this vast country.

Later this year, God willing, another three New Zealand brethren hope  up Spanish Truth Corp postings in South America. Bro. Brydyn Melles, Sis. Yaana and Sis. Sophie Melles are planning on spending up to six months visiting the brethren in Chile, Argentina, Bolivia, Ecuador and beyond. All three brethren spent time as children in Latin America with their parents who were serving as mission workers, and all three have a working level of Spanish language which gives them a big head start for their visit. Their objectives will be to support of brethren on the continent as best they can, and assist other mission workers in the areas they visit.

All four visits are a product of significant planning which culminated in a week long preparation program at the end of 2009 covering many aspects of the challenges such a posting might throw up.

*Submitted by Robert Alderson,
Link Brother for Chile*



**Bro. Rhys Smith,
Bro. Brydyn
Melles,
Sis. Sophie Melles
and Sis. Yaana
Melles**

St Lucia

“For ye have need of patience...”

There have been numerous articles about preaching and ecclesial activities in St. Lucia in recent years in *The Bible Missionary*. It is difficult therefore to tell you anything new that hasn't been said or written already. Those who have been to St Lucia will know that it is a place of contrasting geography, sandy beaches, volcanic mountains and tropical rainforests — which all combine to make it a magnet for explorers and tourists alike. Such diversity is mirrored in the response to the truth across the island. The ecclesia is still in its infancy and has only 12 active members, but under the guidance of fairly frequent visits from Canadian missionaries and the blessing of our Heavenly Father, the truth has taken root and started to flourish. The list of contacts is long, but the quality varies. There are many people who claim to be religious and many discussions have been had with those who belong to different denominations (Seventh Day Adventists, Catholics and Pentecostals), but the harsh reality is that true Bible understanding is hard to come by and it may be some time before any of these are ready for baptism.

Sis. Emma and I have been privileged to undertake a long-stay missionary visit to St Lucia at the request of CBMC. Inevitably long-stay visits, whilst useful, bring with them different trials and challenges to those of shorter trips or campaigns. One can forego many of the things we enjoy at home for a few weeks, but when faced with the prospect of 12 months away, some aspects of home need to be transferred. It has been necessary to find a place to live, which in turn has meant sorting out utilities, opening a bank account in order to pay bills. Our proximity to the town and the distances we travel mean that a vehicle is more practical than using local transport, but then one must encounter the obstacles of insurance, inspection and taxation! This might be a former colony, but its love of “red-tape” knows no bounds! All of these things may not seem like mission work (and in a sense they are not), but they are required in order to meet the laws of the country and to

enable us to live here for a year.

The ecclesia now meets at our house on Sunday for the breaking of bread and this is followed by a Bible Class study, separated by a short refreshment break. The former mid-week Bible Class had an average



**Bro. Arne and Sis.
Emma Roberts, with
their daughter Anneliis
and son Lucas.**

attendance of three (including ourselves!) and many members struggled to attend in the evening for various reasons, so we have switched to a Sunday afternoon which means that most people stay on and benefit from a study which they would not otherwise have heard.

As far as future plans are concerned, we hope to consolidate the existing contact base and have more in-depth classes for those who are particularly keen to learn the truth. We also hope to start a Sunday School, God willing. There are five children presently who belong to members of the ecclesia, but we believe this could grow significantly if we can find a suitable location to hold a class. Materials have been kindly supplied and sent by the “Christadelphian Save the Children Fund” (CSTCF) organization in London, Ontario, Canada. These supplies are of high quality and of a wide variety, and will be a real boost to our Sunday School initiative. We also hope to be able to spend time with the local brothers and sisters in order to increase their knowledge, their sense of fellowship and their competence to carry out ecclesial duties. We pray God’s blessing on all our efforts and upon the work in this island.

Please visit CBMA.net for the full article from the Roberts as they get settled on St. Lucia.

Submitted by Sis. Jan 
CBMA/CBMC Publicity

Guyana Glowing April 2010

It was just a two week visit this time, unlike the two years previously when we spent a total of three months with the six ecclesias in Guyana.

The campaign at the new Mocha-Arcadia Hall, concurrent with the yearly Bible School, was the highlight of our visit. The intense flyer distribution by the two nearby ecclesias paid off with an average attendance of nine visitors for the four public lectures. Both Bible School teachers were pleased with the effort. One said that where there is preaching, count him in; the other said that having the outreach together with the Bible School was a truly worthwhile activity. Both Bible School speakers, brethren Mark Giordano and Tim Young, made useful contributions to the question and answer session each night, following the public addresses, especially the last night, when a “Satan” came in the congregation. All the Christadelphians present saw an impressive witnessing of the Truth against the falsity of the fallen-angel belief of the “Witnesses”!

Hopefully the coupling of the Campaign-Bible School season in Guyana will now become permanent. Thanks to the Bible School teachers who have extended this year and previous years, their labor in the vineyard. Also, thanks to Bro. Lennox Prashad of Toronto West for his support.

Bro. Clive and Sis Christine Drepaoul



Brothers and sisters at the 2010 Guyana Bible School



Bro. Tim Young



Bro. Mark Giordano

*It is not the man who knows the most
Who has the most to say,
And it is not the man who has the most
Who gives the most away.*

Author unknown

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 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 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

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

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

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

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

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. 519-837-9094, Email: agapeinaction@rogers.com
Website: www.agapeinaction.com

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

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

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

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. 626-303-2222, email: jdhunter@gte.net

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

Alcohol Help Line fully confidential help for 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.)

ECHO LAKE, NJ

We rejoice in the baptisms on April 18, 2010, of CHARLES AND ALMA SMALL, the parents of our Bro. Nigel Small. We share in the joy with our Bro. Nigel and Sis. Devonna Small, as two more put on the saving name of the Lord Jesus Christ. We look forward to their fellowship as we await the return of our king.

Our Fall Study Weekend will be held October 9-10, 2010, which will be led by Bro. Roger Long (UK). The subject is to be announced.

We have once again 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. They include: Sis. Edith Machado (Southern New Hampshire, NH); Sis. Margan Packie, Sis. Virginia Packie, Sis. Carolyn Antonaccio, and Bro. David and Sis. Maryann Jorgensen (Union, NJ); and Bro. Tom and Sis. Sally Davies, and Sis. Christine Stocks (Pomona, CA).

Stewart Marsden

~~Kitchener-Waterloo~~, ON

On March 28, 2010, we had the pleasure of baptizing RICHARD SAMUEL TAYLOR into the saving name of the Lord Jesus Christ. Bro. Rick came into contact through Sis. Susan Pynn (St. Johns, BC) who is a friend from high school days in Newfoundland. Bro. Rick was living in Kitchener and started to attend the ecclesia.

We would like to thank those who have visited us and the brothers who exhorted and gave classes.

Martin Webster



MERIDEN, CT

We are thankful to Bro. Jim Harper (Meriden, CT) for recently leading us in studies on “Meditations on the Ministry of Jesus Christ” at our April Study Weekend. His talks were very uplifting and encouraging. We thank Sis. Esther for her company along with Bro. Jim.

We were also pleased to have with us several members of the Bedford, NS Ecclesia during that weekend including Bro. Michael and Sis. Ruth Buxton-Carr; Bro. Dale, Sis. Carol, and Bro. David Crawford; Bro. Nathan and Sis. Sarah Crawford, and Bro. Steve, Sis. Julie, Sis. Jerusha Snobelen, and family. We all enjoyed a wonderful weekend of instruction and fellowship.

Please note that from May 27, 2010, Bro. Cliff and Sis. Julia Baines’ address will be

97 4th Street, Sussex Corner, NB E4E 5V9. Telephone number and email address remain the same as 506-433-1728 and christad@nbnet.nb.ca.

We look forward to the company of Bro. Ken Curry for our Thanksgiving Gathering October 9-10, 2010. More details will be announced later.

Cliff Baines

MISSISSAUGA WEST, ON



Over the past number of months we have much to be thankful for in our ecclesial life.

We thank Bro. David Wisniewski (Brantford, ON) for leading our Fall study weekend. We were strengthened by his ministrations around God's Word and the fellowship that we enjoyed with his family.

We rejoice with the angels in heaven over the baptism of two new sisters. NANCY ELLYSON was baptized after attending seminar classes over the course of a few years. HOLLY FONG was also baptized after a good confession of her faith. Both of these sisters were initially introduced to the truth by personal contact with members of our ecclesia and subsequently followed with instructional classes. We pray that our heavenly Father will bless these sisters as they begin their walk in Christ.

We welcome by way of transfer, Bro. Jason and Sis. MaryAnne Deadman from the Ottawa Ecclesia, after their relocation to this area. We are grateful for the energy that their young family brings to our ecclesia. We also welcome Bro. George and Sis. Ruth Jackson from the Toronto East Ecclesia. They are joining our ecclesia after many years of faithful service at Toronto East, as they relocate from Toronto to Mississauga. With joy we welcome back into fellowship Bro. Jay Goodwin, a former member of the Toronto East Ecclesia. We pray that we will all be strengthened in our fellowship together as we walk toward Zion.

We continue to have weekly follow-up classes with a number of seminar contacts, and pray for God's blessings on those efforts.

Doug Jackson

NEW WESTMINSTER, BC

Our sympathy is with Sis Donna Metcalfe and family in the death of her husband Alfred.

We enjoyed the visit of Bro. David and Sis. Nicole Wisniewski and family (Brantford, ON), and thank Bro. David for the uplifting addresses at our Easter Fraternal Gathering on "Caleb-He Had Another Spirit".

Art Bull

ORLANDO, FL

We are pleased to welcome Bro. Jonathan T. Walker to the Orlando Ecclesia. Bro. Jack was a member of the Washington DC Ecclesia for over fifty years. He resides in an assisted living facility near his daughter, and welcomes any notes and cards from Christadelphians. His address is Emeritus at Ocoee, Room 232, 80 North Clarke Road, Ocoee, FL 34761.

We sadly report that our Sis. Judy Boulerville has fallen asleep in Christ. Sis. Judy was a member of the Orlando Ecclesia for many years, having moved from Oklahoma. She is sorely missed by all.

We were blessed with the visitation of the following brothers, sisters and friends: Bro. Glen and Sis. Julie Anderson (Milford Road, MI); Bro. Ron and Sis. Mailyn Waye (ON); a Bro. Phil and Sis. Jean Hale (Castleford, UK); sis. Nancy and Sis. Jean Markwith (Hamilton Book Road, ON); Bro. Al and Sis. Sandra Walker (ON); Sis. Degra Spilar, Bro. Reid and Sis. Patricia Ferguson (Orangeville, ON); and Bro. Sam and Sis. Clara Strunk, and Jason Green (Ocala, FL). We gratefully thank the visiting brothers for their words of exhortation.

Randy Davenport

TORONTO EAST, ON

We recently concluded two well-attended Learn To Read the Bible Effectively outreach seminars. One was an eight-week series last fall on, "The Book of Genesis-God's Power and Purpose" and a follow-up six-week series this spring was on "Prophets, Priests and Kings". We pray that God will continue to give the increase.

We thank Bro. Bill Link Jr (Baltimore, MD) for his ministrations in leading our annual study weekend March 6-7, 2010, on the subject of, "First Principles of Prayer" where we enjoyed the fellowship of many brothers and sisters from surrounding ecclesias.

We rejoice with Bro. Ian and Sis. Nishla Neblett in the birth of a daughter, Nylayah Vanessa, on January 18, 2010, and were pleased to share this occasion with grandparents, Bro. Luis and Sis. Vanessa Sobers (Colon, Panama) during an extended visit with us.

Following a planned move to an assisted-living facility in May, and desiring to live closer to family, Bro. George and Sis. Ruth Jackson transferred their membership to the Mississauga West Ecclesia as of June after many years of faithful service.

Brian Carrick

VICTORIA, BC

Bro. Phil and Sis. Stephane Crawford have transferred their memberships to the Saanich Ecclesia. Sis. Rebecca Higgs has transferred to the Courtenay Ecclesia. Our loss will be their new ecclesias' gain. We announce that fellowship is being withheld from Sis. Diana Clover.

We continue to be blessed with many visitors including the recent visit of Bro. Andrew and Sis. Josie Walker. Bro. Andrew led our Spring Study Day on, "The Way to the Holiest" followed by an exhortation and a public address entitled, "Is the Cross a Christian Symbol." Bro. Craig Stickney served us well at the recent Pacific Northwest CYC Conference and presented a public lecture on "Israel: Proof That God Exists".

Our fraternal gathering will be held on September 4, 2010. Bro. Noel Greenwood has agreed to speak on "To Whom Then Will You Liken God?" The Fall Study


Weekend will be lead by Bro. Martin Webster. His topic will be, "Discourses in the Gospel of John".

Clyde Snobelen

WICHITA FALLS, TX

Since last reporting our ecclesial news we have welcomed around the Table of our absent Lord and Savior the following: Bro. Nathan Daniels, Sis Barbara Williams (North Houston, TX); Sis. Debbie Wilhoit, Sis Sylvia Clubb (Detroit Royal Oak, MI); Sis. Sarah Newton (Los Angeles, CA); Bro. Bill and Sis. Kelly Ellison (East Texas, TX); Sis. Wendy Hicks (Abilene, TX); Sis. Deborah and Sis. Natalie Bruce (West Houston, TX); Bro. David and Sis. Erin Clubb (Simi Hills, CA); and Sis. Jeanna McLaughlin (Dallas, TX). We thank Bre. Bill Ellison and David Clubb for their words of exhortation.

Over the weekend of April 2-4, 2010, we held our annual Spring Gathering at the Texas Christadelphian Camp in Freestone, TX. There were 145 in attendance and we all enjoyed the classes given by Bro. David Lloyd (Simi Hills, CA). The topic was, "Only Forgiveness" and each one of us were touched personally by the many examples David brought forth. We certainly thank Bro. David for his labor of love on our behalf.

hn A. Clubb

CEO FOR CHRISTADELPHIAN CARE SERVICES SA

Christadelphian Care Services SA (Inc) is responsible for Christadelphian aged care services in South Australia. We are undertaking a Global Search for a CEO to provide leadership and vision for our team of full-time staff and volunteers. Apply with your resume to: gp@opalsearch.com. Contact Graham Parcell (011 61 8 8276 7159)

"Do not boast about tomorrow, for you do not know what a day may bring forth" (Prov 27:1).

"We need not boast of tomorrow, for it is one of the frailest things in all creation, and therefore the least to be boasted of. Boast of the bubbles on the breaker, boast of the foam upon the sea, boast of the clouds that skim the sky, boast of what you will, O man, but boast not of tomorrow, for it is too unsubstantial. Tomorrow is a fleeting thing. You have not seen it; why do you boast of it? Tomorrow is the cup which the fool dreams is resting at the end of the rainbow. It is not there, nor has he found it. Boast not of tomorrow; it is the frailest and most brittle thing you can imagine. No glass is half so easily broken as the joys and hopes of tomorrow. Boast not of tomorrow; you have it not. Boast not of tomorrow; you may never have it. Boast not of tomorrow; even if you had it, it would be a delusion" (Charles H. Spurgeon).

Instead, "This is what the LORD says: 'Let not the wise man boast of his wisdom or the strong man boast of his strength or the rich man boast of his riches, but let him who boasts boast about this: that he understands and knows me, that I am the LORD, who exercises kindness, justice and righteousness on earth, for in these I delight'" (Jer 9:23,24).

Minute Meditation

We see what we believe

We have all heard of the expression, "Seeing is believing." Ralph Hodgson adds a new level of insight when he says, "Some things have to be believed to be seen."

Many people during Jesus' ministry did not recognize him for who he was because they did not believe on him. They witnessed wonderful miracles such as healing the blind and the lame, or when he raised Lazarus from the dead, and still did not believe. Jesus speaking of them said, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

People thought that they were seeing, but since they did not believe, their eyes were blinded. Jesus commented, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." The unbelieving Pharisees were suspicious that Jesus might be targeting them, so they asked him, "Are we blind also?" Jesus replied, "If ye were blind, ye should have no sin: but now ye say, We see, therefore your sin remains."

Others saw Jesus long before he was born because they believed. Jesus tells us about Abraham, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." Abraham saw Jesus through the eye of faith even though Abraham lived some 1900 years before Jesus was born.

When the infant Jesus was brought into the temple, the old man Simeon said, "Lord, now lettest thou thy servant depart in peace, according to thy Word: For mine eyes have seen thy salvation." Most onlookers didn't see anything unusual about the new baby with the couple in the temple, but Simeon saw what others missed because he believed what the Spirit had revealed to him.

So some things are only seen because we believe. What do we see? Do we see God's hand in the beauty of nature? Do we see God's mercy and goodness in providing Jesus to be our savior? Unfortunately the world around us does not see Jesus. Jesus chided his followers by saying, "Do you have eyes but fail to see, and ears but fail to hear? And don't you remember?" We cannot remember anything we have not already learned. We need to learn in detail about the Lord Jesus and the salvation he made possible so that we can develop the faith to see him and love him.

We read that after Jesus had risen from the dead his disciples joyfully told Thomas, "We have seen the Lord!" But he answered, "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it."

A week later Jesus came and stood among his disciples and said, "Peace be with you!" Then he said to Thomas, "Put your finger here; see my hands. Reach out

your hand and put it into my side. Stop doubting and believe.” Thomas responded, “My Lord and my God!” Jesus told him, “Because you have seen me, you have believed; blessed are those who have not seen and yet have believed.”

We are among those who have not seen and yet believe. How do we get the necessary spiritual glasses to see clearly what the world does not see? We need to study the life of our Lord that has been recorded for us so that our faith in the risen Lord is so strong that we really do see that which we believe. If we believe in the coming kingdom, then we should be able to see it with the eye of faith as clearly as Abraham saw the coming of Jesus. We need to focus on the glorious future while recognizing our present world as fading and temporary. Paul tells us, “While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”

Let us see beyond this present world to see those things that have to be believed to be seen. The writer Augustine once said, “Faith is to believe what you do not see. The reward for this faith is to see what you believe.” We have faith that it is the Father’s good pleasure to give us the kingdom. The more we love our Lord, the more plainly we see him, and if we keep this vision strong in our minds through faith, very soon we shall see him “

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.”

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.)

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 306-246-48  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

14-20 Silver Star Bible School. Whatshan Lake Retreat. Speakers Bro. Frank Abel: "The Ecclesia at Ephesus", Bro. Jed Dillingham: "Elisha", and Bro. Roger Lewis: "The Heritage of the Apostles". Contact Bro. Skip Bartholomew 250-503-0191 or skipbart@telus.net

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 9th Ave., Port Alberni, BC, V9Y 4T9, Canada; 250-724-0501 or wendyjohansen@yahoo.ca

SEPTEMBER 2010

4-5 Victoria B.C. Fraternal Gathering. Bro. Noel Greenwood (UK): "To whom then will you liken God". Contact Bro. Clyde Snobelen for details and accommodation fraternal@csll.ca

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 jcrobins@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

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

2 Ottawa, ON Eastern Ontario Study Day. Bro. John Bilello: "The Bible and Science", 1 pm to 5 pm. Contact Sis. Ethel Archard at elpis@sympatico.ca or 613-592-7733

9-10 Echo Lake, NJ Fall Study Weekend. Speaker will be Bro. Roger Long (UK). The subject is to be announced.

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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

5-6 Victoria B.C. Fall Study Weekend. Bro. Martin Webster (Kitchener/Waterloo, ON): "Discourses in the Gospel of John". Contact Bro. Clyde Snobelen for details and accommodation fall@csl.ca

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

6-7 Kouts, IN Fall Study Weekend at Woodland Park Community Center, 2100 Willowcreek Road beginning at 10:00 am. Bro. Jonathan Bowen (Brantford, ON): "Surviving Perilous Times". Contact: Bro. Joe Bennett at 219-762-2704 or jkb8275@comcast.net.

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