

THE CHRISTADELPHIAN TIDINGS

of the Kingdom of God

Vol. 74

September, 2011

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The CHRISTADELPHIAN TIDINGS of the Kingdom of God

Peter Hemingray, Editor • George Booker, Associate Editor

The CHRISTADELPHIAN TIDINGS of the Kingdom of God (USPS 107-060) is published monthly by The Christadelphian Tidings, 643 Remuda Dr., Glendora, CA 91740-4581. PERIODICALS POSTAGE PAID at San Dimas, California. POSTMASTER: Return Service Requested to The Christadelphian Tidings, P.O. Box 530696, Livonia, MI 48153-0696.

Tidings Publishing Committee: Joe Hill (Chairman), John C. Bilello, Peter A. Bilello, Steve Cheetham, Ken Curry, Clive Drepaul, Mark Giordano, Tony Isaacs, Ted Sleeper, Phil Snobelen, Ken Sommerville, Jeff Wallace.

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Subscriptions and Finances: Rose Madge. Printing and Mailing: Brian McDonald. Web Master: Peter Bilello.

The Tidings is published on the 25th of the month for the month following. Items for publication must be received by the 5th of the month. Correspondence to the editor: Peter Hemingray, 3079 Kilburn Rd. W., Rochester Hills, MI 48306-2915, or by e-mail to editor@tidings.org. Publication of articles does not presume editorial endorsement except on matters of fundamental doctrine as set forth in the BASF. Letters to the editor will only be accepted via e-mail to letterseditor@tidings.org. Please include your name, address, e-mail address, and contact phone numbers. Submissions under 300 words are encouraged - the magazine reserves the right to edit all submissions for length and clarity. Copyright 2010, Tidings Publishing Committee. Reproduction in whole, or in part, without permission is prohibited.

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Subscriptions

United States: \$24, Canada: \$32. Checks payable to *The Tidings* and sent to P.O. Box 530696, Livonia, MI 48153-0696. Tax-deductible donations may be sent to the same address. Changes of address and other subscription matters to Rose Madge at the above address, or by e-mail to rm_madge@yahoo.com. **Australia: \$39.** Mail checks to Fran Caudery, 35 Jeffery Street, Blackburn, VIC 3130. **New Zealand: \$39.** Mail checks to John Beer, P.O. Box 559, Te Awamutu 3840. **South Africa: R150.** Mail checks to Anthony Oosthuizen, P.O. Box 50357, Durban 4062. **United Kingdom: £14.** Mail checks to Malcolm Cross, Grange Farm, East Cottingham, York YO42 4TB.

“Do not judge”

Do not judge. Rather, try to understand, and make an effort to help. Most people need your patience more than your criticism. Leave the judging to God, unless absolutely necessary in faithfulness to the Truth. He has guaranteed He will take care of all the judging that is necessary, at the proper time. If someone annoys or offends us, the trouble is most likely in our own pride and vanity or small-mindedness or touchiness. Thin skin is a miserable disease. If we were large-minded enough, or less self-centered, we would feel sympathy and compassion, rather than offense.

The command not to judge is a broad Scriptural principle. It is not, however, to be wrongly used to undermine the specific (and equally important) command to keep Faith and Fellowship sound. When we face a required decision, then we must judge and act — very carefully and prayerfully: very gently if it means censure of others, very sorrowfully if it means separation, but always firmly and faithfully. There is a time when it is a sin, and dereliction of duty, not to “judge righteous judgment”. But let us cure ourselves of judging and criticizing as a habit and a hobby. This is purely of the flesh.

G.V. Growcott

Editorial

Pride

“These six things doth the LORD hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren” (Prov 6:16-19).

Introduction

This is the Biblical list of the seven deadly sins. In this, it differs from the seven deadly sins as commonly used, which are anger, greed, sloth, pride, lust, envy, and gluttony. Of the two sets, pride (“a proud look”) is the only common factor. In the gospels we find a longer list: *“For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man” (Mark 7:21-23).* But again, here pride is prominent among the evil things that defile a man. This was reflected in the old belief that pride was the ultimate sin, which was true for many centuries after the death of Christ. But what of today?

- Pride is considered one of the most important elements to instill into our youth by the educational system.
- The society around us considers one’s school, sports team, achievements in work or school, or the achievements of your children all to be something we can be proud of, and discuss freely with our friends and neighbors.
- Pride in your country seems to be part of the culture in most countries, and the teaching of patriotism is again part of our school system.
- There seems no concept that to be proud is any sort of sin, or is anything to be discouraged.

In this, society today seems to be going back to the mindset of the Greeks, who in the centuries before Christ regarded pride as a cardinal virtue, not a sin. This is directly opposed to the consistent treatment of pride in the Bible. Even the dictionary confirms this: of the eleven relevant definitions in on-line Webster’s, most can be considered virtues, with the primary being “A feeling of self-respect and personal worth.” It is indeed this idea of self-respect that is so strongly promoted in our society: it is being inculcated in our youth, and this attitude is taking a hold throughout society.

Pride in the Old Testament

Although not described as such, pride was at the root of the sin of Adam and Eve, for they desired to be as gods (Gen 3:5). And this pattern continued, with the tower of Babel erected by those who desired to make a name for themselves (Gen 11:4). Many different Hebrew words are used for pride and its cognate proud, but

all are almost universally condemned. Even David was accused of pride by his brother (1Sam 17:28), and Proverbs is replete with such warnings. One interesting example is Nebuchadnezzar:

“The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king’s mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will” (Dan 4:30-32).

Despite being forewarned by Daniel, the King boasted of his achievements — and was mad for seven years. As so was penned one of the most amazing paeans of praise to the one True God, as written by Nebuchadnezzar in that chapter.

In the New Testament

We have already seen that in the list of the human sins given by Jesus, pride has a prominent place (Mark 7:21-22). In addition, in a statement reminiscent of the fate of Nebuchadnezzar, Mary said before the birth of her son:

“He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree” (Luke 1:51-52).

The concept that self-conceit, being proud, is alien to the pursuit of the ways of Jesus is made clear by the apostle John:

“For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1John 2:16).

The universal counsel of the New Testament, like that of the Old, is that self-righteousness, self-pride, is **the** major stumbling block on the path to salvation. The Jews essentially were convinced that the path to the kingdom was paved by their works: that adherence to the letter of the law, and boasting of it, was all that was required. But Jesus proclaimed *“And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted” (Matt 23:12).*

In the “Commandments of Christ” clause 40 echoes this thought: “‘Be clothed with humility: be patient toward all’ (Col 3:12; Rom 12:12).”

Conclusion

But why is this? Why are we so strongly advised against being excited by what we have done, and quite naturally want to share this with others? Why is a “feeling of personal worth” so bad? It seems to be simply this: if we regard any great personal achievement as ours alone, we have neglected to include God in the equation. We sing “all good gifts around us are sent from Heaven above” (Hymn 426), and are happy to apply it to the abundance of nature. However, this is true of our “natu-

ral” talents as well as material gifts. Most are all too well aware that, despite the egalitarian trend in our educational system, individuals are highly unequal in their innate abilities, both physical and intellectual. The fact that we, as an individual, excel is primarily because of the gifts God has given to us. So self-pride ignores the primary source of whatever talents and gifts we have.

Pride is indeed a very serious failing. Nothing lends itself more readily to disguise, and the deceitful heart seems to have excelled itself in devising coverings and new dresses for human pride. We will not here discuss whether the word can ever be applied to a quality that is legitimate and desirable. However, one must agree that all too often it serves as the proper description of a quality which is utterly evil. It causes wars and violence, it prevents men from taking the course which they know is right, and it often leads to great cruelty. If sometimes it may chance to have an opposite effect, making men accept duties which they would otherwise shirk, the little good it does is a poor set-off against the evil that it commonly causes. It is easy to recognize how abhorrent human pride must be in the sight of God. Who can strip pride of its deceptive covering? It can be disguised as duty, as piety, as humility, as zeal, or as indifference. It can take the form of overwhelming confidence in self, of foolish vanity, or of self-righteous complacency. It is found everywhere, and among sorts of people. Even the “inferiority complex” has its root in pride. We can think of those, indeed, who take pride in their humility!

So the final message: we should not truly take pride in our own accomplishments, or those of any other person (or team!). Rather, we should acknowledge that “all good gifts come from above.”

Postscript

On a final note: well after the above was written, I chanced upon a letter written complaining about a sign on a Christadelphian hall. To quote:

“... my sister and myself both gasped at the same moment, when we read the sign in front of what I believe is the Christadelphian Church. It read “I Hate Pride” along with a book of the Bible where I assume it was taken from. As you are probably aware “Gay Pride” was well underway in I cannot believe a person or persons would have displayed such a horrible, hatred-inspired message.”

Thus is the elasticity and plasticity of the English language. The word “pride” has taken on meaning quite alien to those who translate the Bible. Clearly the Bible teaches against homosexuality — but I rather suspect that whoever put up the sign had no such intention.

Peter Hemingray

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

A Scottish proverb says, “Pride is a bad horse to ride.” Texans say, “Get off your high horse!”

Exhortation

“Confound the things which are mighty”(1Cor 1:27)

In this exhortation we will identify a theme from two OT passages¹, concerning

- answering the powers of the world from the word of God.
- obtaining the wisdom to help in times of trouble.
- the way to confound the world, not by the power of flesh, but by the wisdom of God.

Both in Judges 11 and Isaiah 36, there are Gentile kings who are making demands upon the Israelites, yet they are ultimately thwarted by the opposing leader of God's people at the time. He, in both cases, in one whose trust and understanding of God has the effect of creating faith in God amongst those they are leading. Based on this faith, God is able to intervene and bring deliverance in their times.

Jephthah

The first part of Judges 11 explains the background to this most unlikely deliverer in Israel. Jephthah was born as an illegitimate child to a chief family in Israel, yet, as he was not born through marriage but unfaithfulness, he was punished by his brothers and expelled from the family. Albeit, in a time of trouble, the same people who rejected and expelled him came asking for help, as he had gathered together a fighting force of others of society's rejects and malcontents. The leaders of Israel in Christ's day likewise rejected Jesus on the same basis, for they believed he was illegitimate, and that those who were followers of him were at best deceived. Indeed, many such as those who Jesus healed were rejects of society as well. Therefore we can regard this story of Jephthah, this unlikely deliverer, as a foreshadowing of Christ and even our relationship with him, and our relationship to the world, for, by our beliefs, we are likewise rejected by the world.

The king of Ammon sought to make war against Israel, to take their land for his people, and Jephthah is asked by the elders of Gilead to lead them in defense against this coming attack. His first act is to send messengers to the King of Ammon, to seek a solution for his people. Jephthah asks the king of Ammon, this foreign Gentile king, why he was oppressing the Israelites, and receives a demand for territory. Jephthah could have acted as a worldly chief and boasted of his strength and of the people with him. Instead he uses his knowledge of the sacred history of Israel to explain that the king of Ammon had no legitimate basis for his demands. The king of Ammon had nothing left but to attack, but God was with Jephthah and Israel, and the power of the flesh was thwarted. As said, Jephthah was an extremely unlikely deliverer, the son of a harlot and exiled from his family. He was one who had spent his entire adult life leading the lowest sort of people in what we would call today a life of crime. In our day, Jephthah would be something like a gang leader, certainly not a religious man, yet he was the son of one of the great families in Israel. He obviously knew the Bible, such as they had it in those days. When the

time was right, God sought him to deliver Israel, at the same time as delivering Jephthah from an ungodly and unproductive life.

So this is a story of the providential turning around of the life of a man on the fringes, and also the delivering of Israel, made possible by faith and understanding, faith that God could deliver Israel. He would only be a tool, so he could not trust in himself, using his understanding of God to thwart the wisdom of a worldly king. He was, in addition, a military leader, leading the Israelites in a battle of faith, and countered the unrighteous demands being put on God's people.

Hezekiah

Isaiah 36 also contains an account of the word of God being used to confound human wisdom. This chapter is the beginning of the narrative of the Assyrian invasion at the time of Hezekiah. It is a story of a king of the world, the extremely potent king of Assyria, making demands on God's people. This scenario was probably far worse for the Israelites than even that centuries earlier between Jephthah and the king of Ammon. This struggle between the messenger of the king of Assyria, the Rabshakeh, and the messengers of king Hezekiah, is a battle of wit and intellect. We cannot help but see the king of Assyria, and his agents, as typical of the powers of man, waging war against the king of Judah and his agents, those trusting in Yahweh, God of Israel.

It would have been very difficult to argue against the logic that the Rabshakeh used to demoralize the Judeans, as most of what he is saying is after all indisputable. The Assyrian army was overwhelmingly strong, and it had conquered most of the then-known world. No people, king or god of any land had been able to stop them. The Assyrian empire was a superpower that had the deserved reputation of being exceedingly cruel, so the logic of the Rabshakeh would have been even harder for the Judeans on the wall to refute. If a cruel and overwhelming enemy offers mercy if you submit and surrender to their terms now, but will cause immeasurable suffering and likely death or enslavement later if you refuse, then surrender is clearly most logical response. After all, from the Assyrian's perspective, they would much rather not have the conquered resist, for siege warfare is costly and difficult. Hence it would be the calculated policy of the Assyrians, as with every other entity of the kingdom of man, to offer a series of 'carrots and sticks,' persuasions and punishments, to make others submit. This would preferably be with the least resistance as possible, requiring only a minimum amount of force to achieve their ends. In the case of the Rabshakeh, the 'carrot' was the advise that, surrender now, and we will deport you to another land where you can live comfortably in peace. The stick was, if the Judeans didn't starve or suffer from lack of water and die, or be killed in the assault, they would be taken away as slaves.

It was even worse than that for the Hezekiah, his ministers and the Judeans on the wall. This agent of the world not only had some understanding of their faith, but he was also able to challenge it, and the Rabshakeh even claims at one point to be speaking on God's behalf, claiming that God had appointed the Assyrians to go up and destroy this land of Judah. In a sense, Rabshakeh here is acting as a false prophet, one that was very believable.

After all, the people of Judah had been taught for decades, up to the end of the reign of Hezekiah's father, to worship the God of Israel along with idols. They would not have known anything else unless the Law had been available and taught to them, to show them that God is not worshipped in this way. The Rabshakeh was absolutely correct in Isa 36:7 that Hezekiah had been destroying his father's shrines, telling them not worship before these altars, but only in Jerusalem, in the temple. The Judeans would have had good reason to be confused. Were those altars Hezekiah was removing the altars of the God of Israel, as the Rabshakeh was saying, as also the previous kings of Judah had been teaching the Judeans? If that were so, then it follows that God must be angry with them for destroying His altars, therefore it was quite reasonable to believe the king of Assyria has been sent by God to destroy the land. There would have been very few in Judah who would have had sufficient understanding of the Law so as not be persuaded by the Rabshakeh's alternative religious interpretation. Many likely would have been persuaded that God could well be angry with them for destroying His altars on the High Places. From our perspective, we can understand why Hezekiah's ministers did not want the Rabshakeh speaking in a language the people could understand.

Are there examples of things in our lives where the powers of the world have enough understanding of our faith, though they don't share it, to be able to use it against us?

That could be from a secular source, as it is here, or a religious institution which claims authority, either by a recognized traditional influence and history in our society, or by current religious ideas. We know we are right, but, by the sheer number of people that acknowledge and believe falsity, we are pressured to do the same.

Examples of other secular forces challenging our faith can be as simple as acquaintances in the world who ridicule religious belief. They may possibly have legitimate complaints against the practices of 'religious' people, and then assume we are the same, holding against all religion and religious people certain complaints. It can be things much greater than this, as where the state has laws that may compel us to behave in a way that is contrary to our beliefs, or where intellectual thought and philosophy of the age we live in has ideas that are fundamentally contrary to the concept of faith in God. Examples of this would be aggressive atheism, humanism and academic ideas, such as evolution causing the origin of man.

Hezekiah's father Ahaz had cooperated with the king of Assyria, paying tribute and acting the role of a vassal king. This was in conjunction with Ahaz' religious policies, which encouraged a uniting of Jewish religion with that of the nations. At the beginning of the Assyrian attack in the fourteenth year of Hezekiah's reign, the king of Assyria demanded tribute from Hezekiah. In an act contrary to his previous policies and probably his conscience, Hezekiah stripped the gold from the newly reopened doors of the temple, along with whatever other money he could find, to give it to the king of Assyria.

Hezekiah was a wonderful man of faith, yet he was susceptible to weakness and could lapse when faced with something as terrible as a threat of an overwhelming

army coming against him. More often than not, our faith is caused to waver and we give in and do things we know are not right. However, most likely for us we give in and pay tribute to the king of sin with far less incitement than an invading army. It is most certain that the young king was being put under pressure by his own ministers to give the king of Assyria what he wanted. Short of belief that God would intervene, that was the only possible way to save Judah from destruction. This brings up another issue for us, that just as we can help others and encourage faith and practice in each other, and, as sinful humans, prone to mistakes, we are just as capable of discouraging each other. This example of Hezekiah giving tribute to the Assyrian king should be a warning for us in our interactions with each other, and in our struggles against temptation.

Alternatively, there would have been a temptation to trust in Egypt. Egypt was the only other power that could rival Assyria, though by this time Egypt was weak and getting weaker. There are earlier chapters in Isaiah which warn against this, for spiritually, Egypt is representative of the world in general. The Rabshakeh recognizes the weakness of Egypt, warning them,

“Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him” (Isa 36:6).

The lesson for us is simply not to turn to Egypt, in whatever sense. We cannot ultimately confound the things of the world by clever manipulation of worldly things. No more could the kings of Judah, in the end, save Judah by playing the diplomatic game between the powers of Egypt and Assyria.

It was the faith of Hezekiah to take the letter from the king of Assyria into the temple and literally spread the letter out, asking God to provide a solution. Humanly speaking there was no solution but surrender. Paying tribute to hold off the Assyrian empire did not ultimately work for Judah, for even after buying off the Assyrians, they still attacked. Such is a picture of trying to confound the world by its methods and principles. The two individuals we considered sought to defend their people against the demands of the world through the word of God, and ultimately rely on God to provide redemption. In Jephthah's case it was a military victory over a larger force, and with Hezekiah a plague that destroyed the Assyrian army's leadership

The pattern of both these deliverances by God is significant for us. In both cases, the Israelites were first challenged by a set of ideas that served to undermine them. From the king of Ammon it was a claim that the Israelites have no right to possess the land where they were dwelling. From the Rabshakeh they were forced to listen to clever arguments being put forth that their God had abandoned them, that their very efforts at religious renewal were in fact the cause of their alienation from the God of Israel. God did not shelter them from having to hear either of these views. Instead the Israelites, particularly these leaders, would have had to work through and examine their beliefs and understanding, in order to know how to react. It is only after the Israelites had been forced to intelligently defend their understanding of the purpose of their God with them that God provided the deliverance.

The suggestion here is that this is how it is for us. The trials we face are not things as obvious as an invading army that seeks to destroy our homes and enslave us. If that were so, we at least would recognize it as a threat. The danger for us is ideas that the world puts to us that can easily undermine our faith and turn us against each other and against the things which Christ was focused on and gave his life for. The world around us does not share our faith in God. It largely mocks the ideas of a kingdom of God on earth, resurrection, and even of a lifestyle of giving of ourselves for others. Likewise, our understanding of our faith needs to motivate us to maintain those lifestyles and practices that make us a peculiar and separate people. The Rabshakeh was able to see the inconsistency in the Judeans worship, a people that claimed to have a unique and powerful single God, but until recently had been worshipping the idols of the nations on their hilltops around. So also others will perceive inconsistencies and mistakes we make, and use them against us.

Conclusion

In the end, God brought about deliverance for both Jephthah and Hezekiah. As we have already seen, Jephthah was a leader who was rejected by his family and nation, and those who were with him were likewise rejected. Nonetheless, it was by his faith that God brought deliverance that day. Hezekiah was a king that had little or nothing to offer as far as the world would regard leaders. He certainly was young and inexperienced when he had to confront the message of the king of Assyria. Since he had turned away from the political and religious policies of his father, he would have had little support from a large portion of the nation. This picture of a seemingly small and despised ruler is apt when we realize that chapters like Isaiah 53, describing a suffering servant who was despised, was ultimately describing Christ. However, this was in the first fulfillment almost certainly written with reference to Hezekiah. What made him different from his father, and most others around him, was his willingness to trust in God when all other possibilities were exhausted. While he made all the practical arrangements he could to fortify Jerusalem and prepare the people for war, he knew that in the end it would be God who would have to bring salvation for all.

These are the two characters we have considered, both of whom would have been dismissed by the world. Yet they had the knowledge of the word of God to defend their people against the exalted arguments of those from the world who wished to undermine the faith of the believers. These could then stand up against the violent imposing of the world's system on generations that were trying to be separate. Both of them are representative and foreshadowing of Christ. The way the people of Israel related to these rulers ought to be an example to us. How we should follow the faith of the one who has gone before us in faith, who triumphed over the demands of the world and flesh, living wholly to God.

When we gather to remember the sacrifice of Christ, our king, the one who has shown us by his example, his lessons and his parables, we are shown how to confound the wisdom of the world. Not by fighting it on its terms but in a spirit of humility and trust. He willingly sacrificed himself, first in a life of service to others, then in a sacrificial death, so that others may see and believe.

The bread and wine are the appointed emblems representing the body and blood of our Lord who died for our sins, yet was raised by God to express both Jesus' righteousness and His own. By partaking of the bread and wine we are associating ourselves with him, and we renew our commitment to living out the life as he did in our own experiences, as much as is possible with our frail minds and bodies.

Wesley Butler, (Vancouver, BC)

Notes:

1. These are the daily readings for June 12.

A Last Letter

"When you come, bring the cloak that is left with Carpus at Troas, and my scrolls, especially the parchments" (2Tim 4:13).

There is an interesting historical parallel to Paul's request for Timothy. William Tyndale, who translated the first New Testament printed in English, was imprisoned in Vilvorde Castle near Brussels before his execution in 1536. In the year preceding his death he wrote to the governor, begging for warmer clothing, a woolen shirt, and above all his Hebrew Bible, grammar, and dictionary.

The translated text of the letter, his only letter that has survived from that period, reads as follows:*

I believe, right worshipful sir, that you are not ignorant of what has been determined concerning me by the council; therefore, I entreat your lordship and that by the Lord Jesus, that if I am to remain here in prison during the winter, you will be kind enough to send me from my goods which he [the Procurer] has in his possession, a warmer cap, for I suffer extremely from cold in the head, being afflicted with a perpetual catarrh [generally, a nose and throat inflammation], which is considerable increased in this cell. A warmer coat also, for that which I have is very thin: also a piece of cloth to patch my leggings: my overcoat is worn out; my shirts are also worn out. He had a woolen shirt of mine, if he will be kind enough to send it. I have also with him leggings of thicker cloth for putting on above; he also has warmer caps for wearing at night. I wish also his permission to have a lamp in the evening; for it is wearisome to sit alone in the dark. But above all, I entreat and beseech your clemency to be urgent with the Procurer that he may kindly permit me to have my Hebrew Bible, Hebrew Grammar, and Hebrew Dictionary, that I may spend my time with that study. And in return, may you obtain your dearest wish, provided always it be consistent with the salvation of your soul. But if, before the end of winter, a different decision be reached concerning me, I shall be patient, abiding the will of God to the glory of the grace of my Lord Jesus Christ, whose spirit, I pray, may ever direct your heart. Amen.

W. Tyndale

**The original was in Latin.*

Bible Study

Leviticus and the Tabernacle (8)

We continue our study of the gospel substance casting the shadows of the Tabernacle. In the last article, we had just entered the Holy Place, which represents our current lives in Christ.

The lampstand: The Word of God

The reality underlying the seven-branched lampstand is the light of the Word of God and the fellowship with God, Christ, and the saints.

Light represents the Word of God, His law, the gospel that lightens the world:

*“Thy **word** is a **lamp** unto my feet, and a **light** unto my path” (Psa 119:105).*

*“For the **commandment** is a **lamp**; and the **law** is **light**; and reproofs of instruction are the way of life” (Prov 6:23).*

This is a favorite theme of Isaiah:

*“Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. **The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined**” (Isa 9:1-2; cf. Matt 4:12-17).*

*“**I the LORD have called thee** in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, **for a light of the Gentiles**” (Isa 42:6; cf. 49:6; Luke 2:32; Acts 13:47; 26:23).*

*“Hearken unto me, my people; and give ear unto me, O my nation: **for a law shall proceed from me, and I will make my judgment to rest for a light of the people**” (Isa 51:4; cf. 2:2-3; 60:1-3).*

Paul and Peter pick up the same theme:

*“But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest **the light of the glorious gospel of Christ**, who is the image of God, should shine unto them” (2Cor 4:3-4).*

*“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto **a light that shineth in a dark place**, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy [Spirit]” (2Pet 1:19-21).*

The lampstand: Fellowship

Besides symbolizing the gospel, the light of the lampstand also typifies fellowship with God, Jesus, and the saints.

(a) **God.** “Fellowship” and “joy” (i.e., the joy of fellowship) are tied to “walking in the light” because “God is light”:

*“That which we have seen and heard declare we unto you, that ye also may have **fellowship** with us: and truly our **fellowship** is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your **joy** may be full. This then is the message which we have heard of him, and declare unto you, that God is **light**, and in him is no darkness at all. If we say that we have **fellowship** with him, and walk in darkness, we lie, and do not the truth: But if we walk in the **light**, as he is in the **light**, we have **fellowship** one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1John 1:3-7).*

To be in fellowship is to walk in the light of God.

(b) **Jesus.** Jesus is the true light that comes into the world to test every man:

*“And **the light** shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of **the Light**, that all men through him might believe. He was not **that Light**, but was sent to bear witness of **that Light**. That was **the true Light**, which **lighteth** every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not” (John 1:5-10).*

*“And this is the condemnation, that **light** is come into the world, and men loved darkness rather than **light**, because their deeds were evil” (John 3:19).*

*“Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and **the true light** now shineth. He that saith he is in **the light**, and hateth his brother, is in darkness even until now” (1John 2:8-9).*

Throughout John’s gospel, Jesus proclaims himself to be the light of the world:

*“Then spake Jesus again unto them, saying, **I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life**” (John 8:12; cf. 9:4-5; 12:46).*

In short, Jesus fulfills the first day of creation:

*“For God, who commanded **the light to shine out of darkness**, hath shined in our hearts, to give **the light of the knowledge of the glory of God in the face of Jesus Christ**” (2Cor 4:6).*

(c) **The saints.** Jesus explains that the saints are the children of light:

*“Then Jesus said unto them, Yet a little while is **the light** with you. Walk while ye have **the light**, lest darkness come upon you: for he that walketh in*

darkness knoweth not whither he goeth. While ye have **light**, believe in **the light**, that ye may be **the children of light**. These things spake Jesus, and departed, and did hide himself from them” (John 12:35-36).

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

Paul exhorts the ecclesias not to have fellowship with the works of darkness, but rather to walk as children of light:

*“But ye, brethren, are not in darkness, that that day should overtake you as a thief. **Ye are all the children of light, and the children of the day**: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But **let us, who are of the day**, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation”* (1 Thess 5:4-8; cf. 2Cor 6:14-16; Eph 5:6-11; Col 1:12-13).

Peter summarizes the blessings of being called out of darkness into the marvelous light:

*“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; **that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light**. Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy”* (1Pet 2:9-10).

Finally, in the symbolism of Revelation, there is a seven-branched lampstand whose candlesticks represent the seven (primarily Gentile) ecclesias in Asia:

*“And I turned to see the voice that spake with me. And being turned, I saw **seven golden candlesticks**; And in the midst of **the seven candlesticks** one like unto the Son of man... The mystery of the seven stars which thou sawest in my right hand, and **the seven golden candlesticks**. The seven stars are the angels of the seven churches: and **the seven candlesticks which thou sawest are the seven churches**”* (Rev 1:12-13, 20; cf. 11:4; Zech 4).

Our Lord identifies himself to the Ephesians as the one walking amid the candlesticks:

*“Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of **the seven golden candlesticks**”* (Rev 2:1).

He exhorts them to repent or else he will remove their candlestick:

*“Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove **thy candlestick** out of his place, except thou repent”* (Rev 2:5).

The table of shewbread: The weekly breaking of bread

Bro. Barling explains that the table of shewbread had both bread and wine:

“There were thus clearly six altar-offerings in all, and Drink Offering was one of them. It stood in natural affinity to Meal Offering, both together constituting the bread and wine of God’s table, that is, symbolizing that completeness of worship which gives Him full satisfaction. This principle almost certainly expressed itself in the Table of Shewbread: upon it were not only the Loaves (the bread) but also *‘flagons and chalices for pouring the libations’* (Exo [25]:29, Moffatt). These would be used for holding and pouring out Drink Offering (the wine) — otherwise their presence on the Table was pointless” (Law and Grace, 101-102).

The table of shewbread recalls the events on Mount Sinai:

*“Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And **they saw the God of Israel**: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: **also they saw God, and did eat and drink**”* (Exod 24:9-11).

The bread and wine were eaten in the “presence of the LORD” (Exod 25:30; Lev 24:6, 8) just as had been done on the mount. As a result, the shewbread is properly called “the bread of the Presence” (RSV, NRSV, NASB, ESV, NIV, NET, etc.). The *Jewish Study Bible* has the following note, “The table was to hold the ‘bread of display,’ that is, ‘the Bread of the (Divine) Presence’ (also called ‘shewbread’), explained as bread placed ‘before (that is, in the presence of) God.’”

Jesus draws out the connection between himself and the shewbread:

“At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple” (Matt 12:1-6).

Jesus makes three arguments defending the actions of his disciples. First, David and his men ate the shewbread. David was not only a king, he was also a priest: he wore a linen ephod (2Sam 6:14), he offered sacrifices (2Sam 6:17), and his sons were priests (2Sam 8:18 mg). David was a priest after the order of Melchizedek (Psa 110:4; Gen 14:18-20) and as such he brought forth bread and wine (2Sam 6:19) and blessed the people (2Sam 6:18). Because David was a priest, he and his men could eat the shewbread, as long as they had kept themselves from women (1Sam 21:1-6).

Second, among other duties the priests performed on the Sabbath, they had to replenish the shewbread (Lev 24:8), which required them to bake bread on the Sabbath.

Third, Jesus is greater than the temple. God was dwelling in him (John 1:14-18; 2:13-22; 14:10-11), just as He had dwelt in the Tabernacle and the Temple (Matt 23:21).

Jesus was David's Lord (Psa 110:1; Matt 22:41-46). Jesus was a priest after the order of Melchizedek (Heb 7; Psa 110:1-4). Jesus' body was the tabernacle of God, where the shewbread was kept and eaten. So Jesus and his disciples could provide for their food needs on the Sabbath; they had not broken the law.

The weekly replenishment of the table of shewbread (Lev 24:5-9) points forward to our weekly memorial service:

	The Table of Shewbread	The Lord's Supper
1.	12 cakes for 12 tribes (Lev 24:5-6)	12 disciples for 12 tribes (Luke 22:14, 30)
2.	the golden "table <trapeza>" (Exod 25:23-30; Lev 24:5-9; LXX, Heb 9:2)	the "table <trapeza>" of the Lord (Luke 22:19-21, 29-30; 1Cor 10:21)
3.	bread and wine (Exod 25:29)	bread and wine (Matt 26:26-28)
4.	in God's Presence, "before the LORD" (Exod 25:30; Lev 24:6, 8-9)	in Jesus' presence (Matt 18:20)
5.	"for a memorial <anamnesis>" (Lev 24:7 LXX)	"in remembrance <anamnesis> of me" (Luke 22:19; 1Cor 11:24-25)
6.	"an everlasting covenant <diatheke>" (Lev 24:8 LXX)	"a new covenant <diatheke>" (Matt 26:28; Mark 14:24; 1Cor 11:25)
7.	offered by the High Priest and eaten by the priests	offered by Jesus and eaten by the disciples (Matt 26:26-28)

Though we cannot see God, we can see His Son, especially in the bread and the wine. And by seeing the Son, we see his Father (John 14:7-9). Through Christ, we have access to the Father (Rom 5:1-2; Eph 2:14-18), entering into the holiest by his blood, through the veil of his flesh (Heb 10:19-20).

There is an interesting rabbinic tradition about the "shewbread <03899 *lechem*> <06440 *paniym*>", the bread of the Presence: "So what it tells us here is that they raised the table before pilgrims on the festival day and demonstrated the shewbread to them saying, See how God loves you!" (Menahoth 29a, *The Talmud: A Selection*, Penguin Classics, p. 590). In this way they fulfilled the command, "*Thrice in the year shall all your menchildren appear before <06440 paniym> the Lord GOD, the God of Israel*" (Exod 34:23). As we have seen, the shewbread represents Christ. It reminds us that we are to keep the weekly memorial service, the Agape (Love Feast), a joyful meal of fellowship shared with our brothers and sisters in the

presence of our heavenly Father and His beloved Son, imitating their amazing love for us. Scripture connects this manifestation of love to God's dwelling in us:

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (1John 4:7-13).

Our hymns, especially our breaking of bread hymns, celebrate this amazing love:

"Behold th' amazing gift of love The Father hath bestowed On us, the sinful sons of men, To call us sons of God! (Hymn 374; cf. 1John 3:1).

"When I survey the wondrous cross On which the Prince of Glory died, My richest gain I count but loss, And pour contempt on all my pride. See, from his head, his hands, his feet, Sorrow and love flow mingled down; Did e'er such love and sorrow meet, Or thorns compose so rich a crown? Were the whole realm of nature mine, That were an off'ring far too small! Love so amazing, so divine, Demands my soul, my life, my all" (Hymn 223).

Recall that the Holy Place section of Leviticus (Lev 18-24) is the source of the second greatest commandment, *"Thou shalt love thy neighbor as thyself"* (Lev 19:18; Matt 22:39). The Spirit emphasizes the importance of this command because by it the whole law is fulfilled (Rom 13:8-10; Gal 5:13-14; James 2:8). This should be the core of our walk today.

The altar of incense: Prayer

Incense was offered on the golden altar twice daily (Exod 30:1-10) along with the dressing of the lampstand and the offering of the daily sacrifices. The offering of incense represents prayer:

"Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice" (Psa 141:2).

"And the whole multitude of the people were praying without at the time of incense" (Luke 1:10).

"And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints" (Rev 5:8).

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand" (Rev 8:3-4).

The priests' daily ministry is a pattern for us. The lighting of the lamps reminds us to do the daily readings and to preach to those around us; the offering of incense reminds us to do our daily prayers; and the sacrificing of the whole burnt offering reminds us that we should think on and follow the example of our Lord, giving ourselves fully to our heavenly Father. Bro. Roberts writes,

"The high priest was to replenish the oil-lamps of the seven-branch candlestick, and offer incense before the veil, every morning and evening; and on the great altar, he was to offer a lamb in sacrifice every morning and evening. These were perpetual services — things always in the life — things always before the mind. Remembering what they signify... what a lesson they convey: the combusted oil of the lamps, the radiation of the truth from an enlightened mind: the grateful odour of the fire-diffused incense, acceptable worship, thanksgiving and supplication: the offered lamb, the crucified Jesus recognized as the basis of approach" (*The Law of Moses*, p. 191).

We commit to this daily service when we sing, "Come, Lord, thy waiting servants say, 'Come quickly, set us free': Meanwhile, in service day by day, We will remember thee" (Hymn 224:4).

Joe Hill (*Austin Leander, Texas*)

*"Blessed are the merciful,
for they will be shown mercy"
(Matthew 5:7).*

The fifth beatitude assures the Christian that the merciful will obtain mercy. This principle of reciprocity, "Give and it shall be given unto you" (Luke 6:38) — only with an immeasurably multiplied return when God is the donor — emerges again in the petition, "Forgive us our debts as we forgive our debtors" (Matt 6:12). Our Lord, therefore, is reminding his followers that, just as God's forgiveness enables them to practice forgiveness, so God's mercy enables sinners, who are often stony-hearted avengers, to exercise mercy. They trust in a love which self-sacrificially meets the demands of justice and then moves infinitely beyond the confines of courtroom equity. Hence as [those who experience] mercy, they become agents of mercy. Forgetting their own rights, they do not sternly insist on an eye for an eye, a tooth for a tooth.

They do not condescendingly reach down from a superior level to their moral inferiors. The cross prohibits any proud self-righteousness. No, liberated from Pharisaic legalism (Matt 23:23), compassionately and generously, with no expectation of return, New Testament disciples carry out the Old Testament norm, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Mic 6:8). And in exercising mercy, they remain the amazed and grateful recipients of mercy.

Vernon C. Grounds, "Mountain Manifesto"
(*Bibliotheca Sacra* 128:510:141)

Bible Study

“As it was in the days of Noah” (7) “Come thou and all thy house into the ark”

It would have taken Noah and his family years to build the ark. Some have suggested that it took 120 years based on the warning given in Gen 6:3. Noah and his family also had to stock it with food (Gen 6:21). The construction and supplying of the ark was undoubtedly a major component of Noah's preaching effort. Yet 2Pet 3:5 implies that the antediluvians chose to ignore Noah's message. It is not that they did not know about it. It seems instead that they decided they did not want to think about it. They preferred to focus their attention on the short-term cares of their lives. They had roofs to fix, fences to mend, meals to make, and hobbies to pursue. It must have been hard for Noah and his family to keep working on the ark under those conditions. But they remained undeterred by the indifference of those around them. The end of Gen 6 succinctly states that Noah did everything that God commanded him (Gen 6:22).

Then God told Noah to move into the ark (Gen 7:1). He warned him that the Flood would commence in seven days (Gen 7:4). And He repeated His command that Noah bring the animals into the ark (Gen 7:2-3). It seems that the animals might have come to Noah at that point and that he and his family spent the week loading them onboard.

2Pet 3, which makes reference to the Flood, states that *“one day is with the Lord as a thousand years”* (2Pet 3:8), and it is possible that those seven final days before the Flood represent the 7,000 years during which mankind will have an opportunity to embrace God's offer of salvation. Certainly those seven days would have been the crescendo of Noah's preaching effort. The appearance of all of those animals would have astounded Noah's neighbors. (Had people throughout the world seen them making their way to the ark over the previous months?) It would have been a powerful reminder of God's existence and power. (In that way, it would have been very much like the modern-day miracles surrounding the nation of Israel. They act as evidence that God does what He has said and that the return of Christ is near.) It is evident that Noah and his family came and went from the ark during that seven-day period (Gen 7:13), and it is not hard imagining them pleading with their more thoughtful friends and family members to join them in the ark. Perhaps they even showed a few people around. “See, here is a space for you. And your children can be here. There is lots of room.” Well, that same offer is being made to us now. We are being shown the ark, as it were. And it is imperative that we take the space that has been offered to us because the time is coming when we will no longer have that opportunity. If our response is “maybe later,” we take the huge risk that we may perish before we have the chance to change our mind.

“And the Lord shut him in”

At the end of the seven days, Noah and his family went back into the ark. And God shut the door (Gen 7:16). By doing that, He essentially took Noah and his family out of the world. Their contact with the life they had known before was completely broken.

The same thing is going to happen to us soon when Christ returns. We will be called away to the Judgment. Then our situation will be very similar to the one in which Noah found himself as he waited in the ark. At that point, everything he had done in the world outside of the ark really did not matter anymore. The only things that would have seemed important were the work that he had done in obedience to God. The same thing will soon be true of us. As we await the opportunity to stand before the Lord Jesus, all of our thoughts about school, work, money, success, and how we look will seem incredibly irrelevant. The only thing we will care about then is whether we served our God in the time that we have now.

The Flood began the same day that God shut the door of the ark (Gen 7:11-13). Sometimes people give graphic portrayals of this time. They talk about people banging on the door of the ark and begging for Noah to let them in. If things like that happened, the Bible does not record them. And it is possible that the water came so rapidly that people were washed away before they could have the opportunity to flee to the ark. Videos of the tsunamis in Indonesia and Japan show that the flooding happens incredibly quickly. One minute everyone was going about their business. The next minute they were gone.

The Bible twice states that Noah did everything that God commanded him in building the ark (Gen 6:22; 7:5). Perhaps not having to hear people drown all around him was part of the reward for his faithfulness.

Points of emphasis

But we do not know. The Bible simply states that everyone outside of the ark perished. It does not elaborate. The focus of the text is on other matters. The first part of the account places remarkable emphasis on the animals that were saved in the ark (Gen 6:19, 20; 7:2, 3, 4, 8, 9, 14, 15, 16, 23). God's power was certainly demonstrated in the miraculous gathering of the animals. And there is probably an important symbolic teaching associated with it as well. There were clean animals brought into the ark, such as doves. (The dove plays a prominent role in a subsequent part of the story in Gen 9.) The dove, of course, is used repeatedly as a symbol of the Jewish people (Hosea 7:11; 11:11). There were also unclean animals brought into the ark. They represent the Gentiles. In fact, God's command to Peter that he should preach to the Gentiles came in the form of a vision instructing him to eat unclean animals (Acts 11:5-9). By bringing the animals into the ark, God was expressing His intention to preserve a remnant in Israel and to offer the hope of salvation to the Gentiles.

Another interesting feature in the record of the animals being saved is the fact that it repeatedly notes that each animal had exactly one mate: *“And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And*

they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in” (Gen 6:15-16; see also Gen 6:19, 20; 7:2, 3, 9). It was as if God were showing to the polygamous antediluvians, who were “marrying and giving in marriage,” that His intention was for one man to have exactly one woman and for one woman to have exactly one man. This point is really emphasized in this section of Scripture because it is also repeatedly notes that Noah and each of his sons had exactly one spouse: *“In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah’s wife, and the three wives of his sons with them, into the ark” (Gen 7:13).* (See also Gen 6:18; 7:7.) Although polygamy per se is normally not a problem in our time, having multiple partners is becoming increasingly common because of marriage, divorce, and remarriage and also premarital sex. These are all departures from the ideal that God portrays in this section of Scripture.

The second point of emphasis in the account is how the water completely covered the land. Verses 18-20 and 24 of Gen 7 all describe the waters as “prevailing” over the earth. That meant that all of the houses and buildings the antediluvians had constructed would have been completely submerged and ruined. All of their wealth and markers of success would have vanished. Everything they had worked to achieve would have been lost, along with their lives.

Noah would have had to have dramatically scaled back his investment in the things of this life to build and supply the ark. That work would have commanded his energy and material resources. He would have been hard pressed to find time to add rooms to his house or increase his livestock holdings. His leisure time would have been minimal. He probably “fell behind” his neighbors in terms of worldly achievements and status because his focus would have been elsewhere. But when he emerged from the ark and all of those people and all of their works were gone, he would have seen just how right his choice to serve God was.

Forty days and forty nights of rain, earthquakes, and waves covering the highest mountains would have dramatically transformed the world that Noah had known. Thinking about what he would have seen when he stepped out of the ark can be a powerful motivator for us because it is a foreshadowing of what we will see on the other side of Christ’s return. It should encourage us to spend our efforts on the things of God that will endure to that time and not to waste our lives focusing on things that will not last. We will consider other points of emphasis in the Bible’s record of Noah’s departure from the ark — and the lessons that can be learned from them — in the next article in this series.

Ryan Mutter (Baltimore, MD)

“There are two big forces at work, external and internal. We have very little control over external forces such as tornadoes, earthquakes, floods, disasters, illness and pain. What really matters is the internal force. How do I respond to those disasters? Over that I have complete control” (Leo Buscaglia).

Youth Speaks

The Parable of the Two Builders (2)

In the previous article, we considered the parable of the two builders as applying to individuals. The parable teaches two important principles:

- 1) We must put into practice what we believe.
- 2) Our actions are affected by our understanding, and therefore we must have a correct understanding of God's Word, requiring effort on our part.

We saw that faith without works is dead, but that our good works alone cannot save us. The difference between the two men represent two systems of thought amongst those that followed Christ, which later came to denote two systems of thought, manifest in two systems of religion.

The Builders

The parable speaks of the building of two houses. One house is built after its builder carefully prepares the ground beforehand by removing the earth away and uncovering a solid foundation of rock on which to build it. The builder is a man of faith, who sees the coming storm and prepares accordingly. However, the other house is simply built on the earth beneath the builder's feet, with little foresight or attention given to the proper preparation of the building. This builder was self-deceived, and blinded to the reality that a storm was approaching, and that his house would not be able to stand. Although it is not part of the parable, one could imagine many people seeking refuge within this house at the time when the storm came, only to be destroyed therein at the time of its collapse.

Two Houses

We must take note of the fact that Christ was very specific that these two builders were in fact building homes — a residence or abode. Out of all the things these men could have been building, one must give consideration to why Christ would use houses in this parable. What do they represent?

In Gal 6:10, the Apostle Paul describes the ecclesia as *"the household of faith"*. This idea is expanded for us further in Eph 2:19-22: *"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit."* We note that the idea of the "household of faith", or the "household of God," is equated in this passage to *"an holy temple in the Lord"*. In 1Tim 3:15 Paul speaks of *"the house of God, which is the church [ecclesia] of the living God, the pillar and ground of the truth."*

The house built upon the rock is therefore a symbol of the ecclesia, firmly established in *"the apostles' doctrine and fellowship"* (Acts 2:42). This is the house made

up of individuals who read their Scriptures with understanding and live their lives accordingly. But Scripture reveals that there is another house, which although appearing similar to outsiders, stands in opposition to the household of faith, and is the greatest enemy of the Truth. As the ecclesia is described as a “house” and “temple,” so too is this other house.

The Apostle Paul speaks of “the temple of God” in which sits “*the man of sin... the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped. So that he as God sitteth in the temple of God showing himself that he is God*” (2Thess 2:3-4). This “man of sin” is equated with the little horn with eyes and a mouth that arises on the 4th “Roman” beast in Daniel 7, and which is described in greater detail in Revelation 13. The description given by Paul and Daniel can only apply to the Roman Catholic Church, and in particular to the Pope himself.

In Zechariah 5, we have recorded the vision of the Woman in an Ephah. At the end of the vision we are told that she is carried to Shinar where a house is being built for her, where she would be established (Zech. 5:11). A woman in Bible prophecy is often the symbol of a religious system or body, and the ephah was an container used for commercial purposes. Here then is a picture of a religious system being caught up in commercialism and established in a house in “Shinar” (i.e. Babylon the Great, the seven-hilled city of Rome).

Rome is the place where this second house and temple is to be found today. There we find a religious system which stands in complete opposition to the truth. She claims to speak God’s Word, but her teachings and practices, rather than coming from that Word, come straight from the religious mysteries of Babylon. Hence, she is called “*Mystery, Babylon the Great, the mother of harlots and abominations of the earth*” (Rev. 17:5) and “*In her is found the blood of prophets and of saints, and of all that were slain upon the earth*” (Rev. 18:24).

This false religious system has had a long history of persecution and deception. In AD 312, Emperor Constantine ascended to the throne and declared “Christianity” to be the state religion of the Roman Empire. Subsequently, the “Bishop of Rome” gradually grew in prominence and influence through various edicts and proclamations made by the Roman Emperors (reigning in Constantinople), so that he would eventually take on the title of Pope (meaning “Father”) and rule his own lands.

This historic period of Papal influence and rule over Europe is detailed in Revelation 13. In that chapter we are told how the common people living on the European “earth” responded to the religion of Rome in those days: “*All that dwell upon the earth shall worship him* (i.e. the beast of the sea/the Papacy) *whose names are not written in the book of life of the lamb...*” (Rev. 13:8). In Revelation 13:12, the beast of the earth (the Holy Roman Empire), “*causeth the earth and them that dwell therein to worship the first beast*” (i.e. the beast of the sea/the Papacy). In Revelation 13:14, those that dwell on the earth are said to be deceived.

Notice that on four occasions in these verses from Revelation 13, we read of those which dwell “on the earth.” This phrase “on the earth” is the exact same phrase

in the Greek that is found in the parable of the two builders in Luke's account: *"But he that heareth and doeth not is like a man that without a foundation built an house upon the earth..."* (Luke 6:49). Note also that Revelation speaks of those that "dwell", while Luke speaks of a home — a dwelling place. This echo confirms the link between the house built on the earth and the apostasy.

Here then are two houses — two systems of religion. One is founded on truth, the other on error. The one will stand while the other will fall. The one teaches saving Truth, while the other does not. The one will rejoice at the coming of the Lord Jesus Christ (Rev. 19:7), while the other will direct the nations to make war with Christ and his saints (Rev. 17:14). Yet the members of both houses profess to worship the God of the Bible!

As the servants of the living God, how important it is that we never forsake the reading and studying of our Scriptures. We must always be talking and thinking of the Word, and living our lives in accordance with its principles. The world around us seeks to diminish the importance of "truth," but we must resist that temptation and hold fast the faithful word as we have been taught, that by sound doctrine we may be able to both exhort and convince the gainsayers (Titus 1:9). Our lives and ecclesias must be firmly grounded and established on the principles of God's Word, so that we will not be moved in times of difficulty or trouble.

"Behold I come quickly; hold that fast which thou hast, that no man take thy crown" (Rev. 3:11).

Darryl Rose (Toronto West, ON)

Commending the Reader to the Word of God

It remains that we commend you to God, and to the Spirit of His grace, which is able to build further than we can ask or think. He removes the scales from our eyes, the veil from our hearts, opening our wits [minds] that we may understand His word, enlarging our hearts; yea, correcting our affections, that we may love it to the end.

You are brought unto fountains of living water which you digged not; do not cast earth into them with the Philistines (Gen 26:15), neither prefer broken pits before them with the wicked Jews (Jer 2:13).

Others have labored, and you may enter into their labors. O receive not so great things in vain, O despise not so great salvation! Be not like swine to tread under foot so precious things, neither yet like dogs to tear and abuse holy things (Matt 7:6). Say not to our Savior with the Gergesites, "Depart out of our coasts" (Matt 8:34; Mark 5:17); neither yet with Esau sell your birthright for a mess of pottage (Heb 12:16).

If light be come into the world, love not darkness more than light; if food, if clothing be offered, go not naked, starve not yourselves.

*Miles Smith, From Conclusion, The Translators to the Reader,
From the Preface to the King James Version (1611)*

The Joy of Sunday Schooling

Long Ago and Far Away

For a number of Sundays in 1942, I was taken to the Presbyterian Church in the middle of Aberdeen, Scotland, for my first religious experience. My clearest memories of those visits were what I saw rather than what I heard.

St. Nicholas, Aberdeen, is two churches, one on either side of a more ancient aisle on which has been erected a single lofty steeple. The older West Church was built with gated pews arranged around four sides of a square. Individual families rented their pews.

“Our pew” was on the south side of the gallery, directly across from the pulpit, to which the minister ascended by a short spiral staircase. Sitting at my Aunt’s side, the floor was well below my feet, and the prayers and sermons of the elderly gentleman across the hollow square were away over my head. The die was cast, though. I was going to get a Doctor of Divinity degree and march into the church and climb that spiral staircase! But then, I was five years old.

It was not to be. A couple of years later my father sent me to Mission Sunday School with a neighbor’s family. My second religious experience was learning about Moses heading for the Promised Land. Meanwhile at primary school in Aberdeen, we were being taught that Moses saw the sun set in a blaze of fire behind a desert bush!

When I was nine, my parents were divorced. A year later my stepmother decided that the Mission was “beneath” us, so I was sent to the local Church of Scotland Sunday School which was a good deal closer and a lot more orthodox. This was my third religious experience. There, too, Moses journeyed with the children of Israel from Egypt to the Promised Land. My fourth religious experience was yet a long way off.

In 1945, or thereabouts, after a very successful campaign in Aberdeen¹, a small but active ecclesia was formed in the city. Bro. Harry Whittaker was involved and, true to type, Harry agreed to stay on and give guidance to the nascent meeting after the campaign ended. The Whittaker family moved into the tenement across the road from my home. Sis. Phyllis Whittaker was asked to pack everything and come north. And she did, with son, Timothy, and her mother, Sis. Maud Roper, in tow.

Sis. Roper kept an eye on her neighbors from an upstairs window, and after four years of observation decided that I was material for Christadelphian scholarship. “I want that boy in Sunday school,” she told the family. Harry was not impressed. Timothy was dubious. However, after the infamous British 11+ exams were concluded, Timothy and I became school classmates. An invitation to CYC soon followed. This type of evening was a completely novel way of getting out of the house after school and making new acquaintances. Going to Sunday school was an automatic follow-up to CYC. After all, what was one more Sunday school!

I soon found out. Sunday school was at 3 PM on Sundays, in rented premises in downtown Aberdeen. Individual classes sat around tables with their respective teachers. Sis Ida Jagger² became my Sunday school teacher. Sis. Jagger was an experienced professional and soon had me integrated with her other Sunday school scholars. It was made very clear that Sunday school was a Bible class. For three years a second-hand Revised Version Bible was my only textbook. For those years it was enough.

The essentials to me were the people I met and the friends I made. Sunday school brought us together. New Year's gatherings, leaflet distribution, and the hospitality of the ecclesial members kept us together.

"Auntie" Ida provided the first principles, and "Uncle" Harry brought them to life. Often, after Sunday school, Timothy would invite me back for supper on the understanding that I attend the evening lecture with the family. It also meant that I didn't have to go home for supper. I had found another family.

At the beginning of 1954, I went to the New Year's gathering in Edinburgh for what would be the last time for quite a while. I was about to begin a four-year apprenticeship, and I expected to spend it on the high seas — a modern, legal way to "run away to sea". After a talk by one of the young brethren at the gathering, another attendee — David Mills, soon to become a brother in Christ — approached Harry Whittaker. Harry promptly rose from his seat and left, saying as he passed me, "You know what David wants, don't you?"

There was a challenge here! Apply for baptism. Who, me? WHY?

During David's interview, everything seemed to fall into place. I asked David if he'd mind having a double baptism on Sunday morning. He hauled me over to talk with Harry, who had conducted the interview. Harry all but fell off the end of the couch he was sharing with Bro George McHaffie³. My real-life twin brother died when he was two weeks old. He was replaced by a spiritual twin brother that day in Edinburgh, long ago and far away⁴.

To this day, I do not believe that the conditions under which I joined the family of God could have happened any other way. David's decision decided me!

With baptism came a commitment that soon taught me the kind of family I had been adopted into. Six months later I sailed out of Avonmouth on a voyage that would take me round the world at ten miles per hour! Starting with that first year at sea, I visited Christadelphians in Canada, the United States, Australia, and South Africa. No matter where the journey took me, I found with this family I would never be alone.

Ron Easson (Sussex, NB)

Notes:

1. On Sunday, July 29, 1945, thirty-five campaigners met to break bread and begin a five-week effort that led to the formation of the Aberdeen Ecclesia. See *The Christadelphian*, Volume 82, 1945, pages 118 and 125.
2. Sis. Ida Jagger was one of several brothers and sisters that moved to Aberdeen and supported the new ecclesia there. When she fell asleep in Christ, in 1971, Sis. Ida was fondly remembered "for her work with the young people for many years." See *The Christadelphian*, Volume 108, 1971, p.515.

3. Bro. George McHaffie was Recording Brother of the host Edinburgh Ecclesia at the time of Bro. Ron's baptism in January, 1954.
4. There was a third baptism that weekend as well: Bro. Timothy Whittaker. Bro. Ron and Bro. Timothy were products of the Aberdeen Sunday School. Bro. David Mills was from the Dundee Ecclesia.

Sunday school resources coming soon on the Tidings website:
<http://www.tidings.org/>. Can you help preview Sunday school materials before they are posted on the web? Please contact Bro. Jim Harper at sundayschool@tidings.org.



Overcoming the Dens and Caves of Life (2)

In the previous article, we considered how David confronted some of the caves of his life, either in physical or mental peril and anguish. We continue this theme, considering more of David's experiences.

3) Trust

In Psalm 57:1 David proclaims with confidence, *"Be merciful unto me, O God, be merciful unto me: for my soul trusteth in Thee; yea in the shadow of thy wings will I make my refuge"*. David trusted God with all his heart, soul and mind. He entrusted his entire life to God's hands, and wholly believed God was by his side even during the direst of circumstances. Though he wandered for years in the wilderness and in *"dens and caves of the earth"* (Heb 11:38), often not knowing where he was going or what God was doing with him, he still saw the Father as a source of direction, stability, and confidence: *"He only is my rock and my salvation: He is my defence; I shall not be moved. Trust in Him at all time; ye people... God is a refuge for us"* (Psa 62:2,8).

'Trust' and 'refuge' are often translated from the same Hebrew word 'chasah', meaning to flee for protection or to confide in (e.g. Psa 57:1). Both cave Psalms emphasize David's trust in God as a place of refuge to which he could flee for help. Though *"there was no man that would know me: refuge failed me; and no man cared for my soul"* (Psa 142:4), David found in God a reliable confidant and sympathetic source of relief: *"Thou art my refuge and my portion in the land of the living"* (Psa 142:5).

When we are experiencing troubles in our life, there is a temptation to place trust in a multitude of superficial solutions. The temptation grows stronger when it appears those around us are indifferent to our distress, and we cannot rely on their support to assist us with the trial. Prolonged trials can also test our resolve and erode our fortress of trust. After Joseph was thrown in a pit, transported to Egypt, placed in a prison, and 'forgotten' for two years after saving the butler, his trust in God must have been severely challenged (Gen 40:23; 41:1).

We must take heart and remind ourselves of the immovable ‘refuge’ in which we can place complete trust. Joseph grew to trust, *“the LORD was with him, and that which he did, the LORD made to prosper”* (Gen 39:23). Likewise, David could confidently proclaim from the cave, *“My heart is fixed, O God, my heart is fixed [steadfast]”* (Psa 57:7). *“They that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee”* (Psa 9:10).

Trust, however, requires action. The cave may be dark, and the pit may be deep, but at some point we must force ourselves to *‘awake early in the morning’* (Psa 57:8), rise from our bed of sorrow and proactively seek the Father’s direction and protection. *When we do, we will find, like David, that God’s “mercy is great unto the heavens, and His truth unto the clouds”* (Psa 57:10).

At the beginning of Psalm 57 David alludes to a bird covering its young with its wings to protect when a bird of prey is near: *“In the shadow of thy wings will I make my refuge, until these calamities be overpast”* (Psa 57:1). It may also allude to the cherubim, whose wings overshadowed the mercy seat, between which the glory of God dwelt. Either way, it reminds us of Ruth and Naomi who, like their descendant David, demonstrated their sincere trust through action. They left the famine, loss and distress of Moab, and fled to the God of Israel *“under whose wings”* they had also come to trust (Ruth 2:12).

4) Past Assurance

It is difficult to stop and reflect on similar experiences we survived in the past, when consumed with current calamity. Typically, we are absorbed with the troubles directly in front of us and cannot see ‘beyond the troubles’, let alone ‘before the troubles’.

David approached his troubles from a different perspective. He affirms: *“I will cry unto God most high; unto God that performeth all things for me”* (Psa 57:2). To clarify what David is saying, it is helpful to understand that the Hebrew word ‘performeth’ means to end or to complete. The ESV translates this phrase *“to God who fulfills His purpose for me”*. In short, David is stating that it is the character of God to complete, perfect, and bring to a happy end all His plans. David could confidently declare this because he had already witnessed the perfecting of God’s plan many times in the past.

Past assurance was another way David dealt with his emotional turmoil while in the cave. He expresses a similar mindset in nearby Psalm 143. Amidst circumstances that appear to mirror those of the cave in Psalm 142, he proclaims, *“I remember the days of old; I meditate on all thy works; I muse on the work of thy hands”* (Psa 143:5). Evidently, David found great solace in memory, meditation, and musing on happier days, which are here highlighted as therapy for the depressed mind. Beyond our natural inclinations, however, David is not recalling the past as a means of bemoaning the present. Instead, he recognizes that he once had merry days, and days of deliverance with joy and thanksgiving — why not again?

Surely David drew strength by musing (Heb. pondering) on the help God provided to Noah, Abraham, Isaac, Jacob, Moses, Rahab, Joseph, Joshua, or even Gideon,

Barak and Samson — all of whom are commended for their faith in Hebrews 11. Doubtless, he was also inspired by meditating on events from his personal life. There were numerous times when, with God's help, he “*stopped the mouths of lions*” (Heb 11:33, cf. 1Sam 17:34-35) and “*turned to flight the armies of the aliens*” (Heb 11:34). Several miles from the Cave of Adullam lay the Valley of Elah where David slew the giant Goliath with a small stone and turned the Philistines on their heels (1Sam 17:2). “*Out of weakness*”, he was “*made strong*” as God guided him from a lowly shepherd boy to a mighty warrior “*who waxed valiant in fight*” (Heb 11:34, cf. 1Sam 18:7). Using song and instrument David had “*quenched the violence of fire*” as manifested in the blazing moods of King Saul (Heb 11:34, cf. 1Sam 16:23).

While in the cave, David knew his soul was once again “among lions”, and that he “*lay even among them that are set on fire, even the sons of men, whose teeth are spears, and arrows, and their tongue a sharp sword*” (Psa 57:4). But these circumstances were no different than the past, and God would surely save him again “*from the reproach of him that would swallow me up*” (Psa 57:3).

Our personal trials are helped if we likewise approach God with a confidence that is deeply rooted in our past experiences with the Father. If we are lacking in those experiences, we can take courage from the myriad of examples in Scripture. God has not brought us through previous trials simply to “*let us die in the current wilderness*” (Exod 14:11). Instead, God has helped us in the past, and this is solid reason to believe that God will help us emerge from the current cave.

5) Future Assurance

David declares, with great conviction, that “*the righteous **shall** compass me about; for thou **shalt** deal bountifully with me*” (Psa 142:7). Again, he proclaims with certainty: “*He **shall** send from heaven, and save me from the reproach of him that would swallow me up. God **shall** send forth His mercy and His truth*” (Psa 57:3).

The Cave Psalms — 57 and 142	Psalm 116
142:1 “ <i>with my voice unto the LORD did I make my supplication</i> ”	v1 “ he hath heard my voice and my supplications”
142:6 “ <i>attend unto my cry</i> ” (Heb. = ‘to prick up the ears’)	v2 “ he hath inclined his ear unto me”
57:3 “ <i>God shall send forth his mercy and his truth</i> ”	v5 “Gracious is the LORD, and righteous; yea, our God is merciful”
142:6 “ <i>I am brought very low</i> ”	v6 “ <i>I was brought low, and He helped me</i> ”
142:6 “ <i>For they are stronger than I</i> ”	v6 “The LORD preserveth the simple”
142:7 “ <i>thou shalt deal bountifully with me</i> ”	v7 “the Lord hath dealt bountifully with thee”
57:4, 6 “ <i>my soul is among lions</i> ”, “ <i>my soul is bowed down</i> ”	v8 “ thou hast delivered my soul from death”

142:1,6 “I cried unto the LORD”, “attend unto my cry”	v8 “ thou has delivered ... mine eyes from tears”
Psa 57:6 “They have prepared a net for my steps”	v8 “ thou has delivered ... my feet from falling”
142:5 “thou art my refuge and my portion in the land of the living”	v9 “I will walk before the LORD in the land of the living”
142:7 “bring my soul out of prison”	v16 “ thou hast loosed my bonds”

In each of these Psalms, David is assured of God’s future help, as evidenced in the words ‘*shall*’ and ‘*shalt*’. Future assurance helped David overcome the anguish he felt in the cave. His present circumstances were daunting, but the future was bursting with hope if he placed his trust in God. **Despite** ‘*the net that been prepared for his steps*’, ‘*the pit that had been digged before him*’, ‘*the snare that had been hidden in his path*’, and the sheer ‘*strength of his persecutors*’ (Psa 57:6; Psa 142:3), David was wholly confident that God would watch over his journey, and at some future point ‘*the storms of destruction would pass by*’ (Psa 57:1 ESV). “*Thou knewest my path*” (Psa 142:3) states David, fully recognizing that God could see the way he was treading, from beginning to end, with all its darkness and dangers.

It is interesting to compare Psalm 116 with those written from the cave. This Psalm was written during a far more joyous time in David’s life, when he was able to look back on his pilgrimage and count the numerous instances when God responded to the troubles he had “*shewed before Him*” (Psa 142:2). The expressions ‘*he hath*’ and ‘*thou hast*’ in Psalm 116 often correspond with his earlier troubles and pleas in Psalms 57 and 142.

While in the cave, David was assured God would help him in the future, and looking back, he could confidently see that God had been with him all along. There was no need to doubt the future: “*Even though I walk through the valley of the shadow of death, I will fear no evil, for You are with me; Your rod and Your staff, they comfort me*” (Psa 23:4 ESV).

Coupled, these Psalms demonstrate the reason why David could conclude Psalm 142 with such a strong expression of faith: “*Thou shalt deal bountifully with me*” (Psa 142:7). Psalm 116 also explains why he could speak so confidently of God’s future help: “**I believed**, even when I spoke, ‘I am greatly afflicted’” (Psa 116:10). It was a deep-rooted conviction in God’s ability to rescue him someday, despite the calamity that filled his present circumstances. This faith compelled him to share his love, trust and faith in God, and to ‘*proclaim among the peoples and nations*’ (Psa 57:9): “*Be thou exalted, O God, above the heavens: let Thy glory be above all the earth*” (Psa 57:11). “*Praise ye the Lord*” (Psa 116:19).

David’s confidence in the future was not limited simply to God’s ability to respond to his personal troubles. Psalm 110 and 72 are Messianic and serve to illustrate David’s assurance that God would, in the future, establish his kingdom in Zion, and send a Savior to rescue ALL the needy and rule ALL the earth in justice and peace. Speaking ultimately of Christ, he says “*The LORD shall send the rod of Thy*

strength out of Zion: rule thou in the midst of thine enemies” (Psa 110:2). Earlier, in Psalm 72, he ruminates on the glory of the saviour to come:

“He shall judge thy people with righteousness, and the poor with judgment ... He shall come down like rain upon the mown grass: as showers that water the earth ... He shall deliver the needy when he crieth ... He shall redeem their soul from deceit and violence: and precious shall their blood be in His sight ... His name shall endure for ever.” (Psa 72:2,6,12,14,17)

How inspired and refreshed David must have been to recognize, that beyond God’s current help in the cave, He would ultimately save through the Lord Jesus Christ. It is incredibly difficult to see both the past and the future when we are overwhelmed with the wanderings of the wilderness, and calamity of caves. Yet, David encourages us to look forward, to place confidence in the future, and to trust that God will ultimately *‘deal bountifully’* with us also (Psa 142:7).

(To be concluded...)

Nathan Badger (Cambridge, ON)

Does the Eagle Renew its Beak?

“But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint” (Isa 40:31).

“Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle’s” (Psa 103:5).

Does an older eagle beat down his beak and then wait for it to grow back, and so “renew its youth”?

Most definitely not. The website www.baldeagleinfo.com says: “The PowerPoint presentation circulating the Internet is a myth and metaphor intended to encourage and strengthen people. Eagles do not go into seclusion, pluck out their feathers, beak and talons, and then after five months emerge renewed. It’s a myth! An eagle’s beak and talons grow continuously, because they are made of keratin, the same substance as our hair and fingernails. Eagles molt in patches, taking almost half a year to replace feathers, starting with the head and working downward. Not all feathers are replaced in a given molt. An eagle without feathers, talons, and a beak would die of starvation and exposure.”

Despite its proliferation on evangelical websites, this pleasant story is simply not true. The writings of the rabbis and early church “fathers” overflow with fables and myths about the supernatural recuperative powers of the eagle. It is natural that such would develop, because in earlier days eagles could be observed only at long range. However, as W. M. Thomson writes on just this topic: “It is not nec-

essary to press every poetical figure into strict prosaic accuracy... To what fact... does the Psalmist refer? Perhaps merely to his coming forth in a fresh costume, and in youthful beauty after the molting season; or it may refer to the fact that this royal bird is long-lived, and retains his vigor to extreme old age" (*The Land and the Book*).

It is quite reasonable, instead of actually believing an unscientific myth, to read this verse (and Isa 40:31) as '*renewed so as to be like the eagle*', that is, to have a buoyant, tireless strength, as in the eagle-based Cherubim of Glory (Isa 6:2). Isaiah 40:31, which is quite similar in expression to Psalm 103:5, reads: "*Those who... renew their strength... will soar on wings like eagles*" (RSV).

For further information see the U.S. Government website, "Ask a Scientist", www.Newton.dep.anl.gov: "Question: Do older eagles beat their old worn-down beaks off on a rock and then grow a brand new one? Answer: No, I have no idea where this notion started. I've been asked several times. It is not possible for an eagle to completely lose its beak and grow a new one."

The National Geographic also reported, in May 5, 2008, that a bald eagle underwent surgery to replace a beak lost to a bullet. It was rescued from an Alaskan landfill, where it was scrounging for food but slowly starving without a beak. With its artificial beak, it should live to an old age, but will have to be cared for in confinement, since its new beak will not be strong enough to cut and tear flesh.

The widely-circulated story of the eagle deliberately destroying its old beak and then growing a new one simply has no basis in fact. It is a modern-day fairy tale, sometimes accompanied by beautiful pictures, and a pleasant, inspirational thought or two. One cannot find fault with the photographs or the uplifting sentiments, but scientific observation simply does not support the assertions.

George Booker (Austin Leander, TX)

Clothed in God's Eyes

At a recent study day I attended, the speaker discussed one aspect of Jewish life which has numerous parallels to our spiritual walk. He spoke of weddings and the Jewish traditions surrounding them. These are traditions with which the men and women of Jesus' time would have been familiar, and the background knowledge with which they would have listened to Jesus. Often reading the Scriptural record through this historical lens can bring to light some comparisons which we would not normally see.

As with most marriages today, a period of betrothal would precede the marriage. When we look specifically at Jewish marriages at the time of Christ, we learn that the period of betrothal did not exceed twelve months. Once the betrothal had been agreed upon, the two would share a cup of wine to complete this process. The bride and groom were now regarded as legally married, and a divorce was required to break the betrothal. Following this, the bride and groom would complete their

individual obligations apart from each other, and remain separate until the day of their marriage. The groom would return to his father's house and work to prepare a place for he and his future wife. This would either be a room in the house of his parents or an extension to his parents' house. Only the groom's father had the authority to say when the preparations of the groom were complete, and when the groom could leave to marry his bride. During the period of betrothal, the bride would also return to her father's home. She would spend this time preparing her marriage garments and seeking counsel from her mother. The bride did not know the exact time of her groom's coming, and would live in anticipation of his arrival.¹

I found the description of the bride and her role in the period of separation (that of preparing her wedding garments) very interesting, especially when coupled with the spiritual significance as it relates to our lives. We realize that this is most relevant, as we the bride of Christ, are also living in a period of anticipation, watching for our bridegroom's soon arrival.

God's Provision

To begin, we can examine who provides these clothes that the bride of Christ is wearing. In Isaiah we read, *"I will rejoice greatly in the Lord, my soul will exult in my God; For He has clothed me with garments of salvation, He has wrapped me with a robe of righteousness..."* (Isa 61:10 NASB). It is God who clothes us. As we look at Genesis 3:21, we realize that man's garments (or coverings for sin) have always been provided by God. In the Garden of Eden it is God who provided Adam and Eve with 'garments of skins' to cover their nakedness. Similarly, we see this same principle reflected in the Law, in the details of the burnt offering. As we can read in Leviticus 1:6 and 7:8, the burnt offering was a sacrifice which required the entire animal to be burned on the altar, save the skin of the animal. It was God who originally would have provided this animal/flock for his people, and also God who gave the Law to Israel, detailing how they could approach Him and please Him. The flesh of the animal was to be burned, serving as a pleasing aroma to God, while the skin remained.

Paul tells us we are to *"clothe yourselves with the Lord Jesus Christ"* (Rom 13:14 NIV). God continues to clothe us, but it is no longer with animal skins, as was the case for Adam and Eve. Rather, we are to be clothed with Jesus Christ. Likewise, we no longer sacrifice the flesh of a sheep or a goat, but we sacrifice our own flesh and crucify our own sinful desires, which is pleasing and right in God's eyes. Our fleshly thinking and actions must be done away with, so that all that ultimately remains is a faithful disciple clothed with Jesus Christ. These thoughts are brought together in the words of the prophet Zechariah, *"See, I have taken away your sin, and I will put rich garments on you"* (Zech 3:4 NIV).

We know that God is prepared to clothe us, but we also know that this is not done automatically. God has provided Jesus Christ as an offering or a covering for our sins, but we must each still come to God and seek to be clothed. Or, putting this idea in the context of Revelation, we each must 'buy' these clothes from God through Christ. Here we are told:

“I advise you to buy from me gold refined by fire so that you may become rich, and white garments so that you may clothe yourself, and that the shame of your nakedness not be revealed; and eye salve to anoint your eyes so that you may see” (Rev 3:18 NASB).

This word ‘buy’ means to go to market, to purchase, or to redeem, and it is used in Matthew 25, when the unwise virgins are advised to ‘buy’ oil from the marketplace. It is this absence of buying which resulted in a lack of oil and not being recognized by the bridegroom at his coming. God is prepared to clothe and redeem us through Christ, but we must wisely use the time God has provided as to seek out or acquire these clothes, as we wait for Jesus to return. It is these clothes which, in God’s eyes, cover our nakedness and will allow us to be recognized by the bridegroom at his coming.

The Clothing of the Faithful

Initially we are clothed with Jesus Christ when we are baptized. Paul states this, *“For all of you who were baptized into Christ have clothed yourselves with Christ” (Gal 3:27 NASB)*. However, we know that this act of baptism must be followed by obedience to God, as we become no longer slaves to sin, but slaves to righteousness.

We read of this righteous clothing in Revelation and Isaiah: *“...the marriage of the Lamb has come and his bride has made herself ready. It was given her to clothe herself in fine linen, bright and clean, for the fine linen is the righteous acts of the saints” (Rev 19:7-8 NASB)*. *“I will rejoice greatly in the LORD, my soul will exult in my God; For He has clothed me with the garments of salvation, He has wrapped me with a robe of righteousness...” (Isa 61:10 NASB)*. From these two verses we can understand that the faithful are clothed by their righteous acts and with garments of righteousness and salvation. This is not a contradiction to Galatians 3 (above). We see that being clothed in righteousness and salvation can only occur if we are first clothed with Jesus Christ. After baptism we can truly seek to put to death the acts of the flesh and *“put on a heart of compassion, kindness, humility, gentleness and patience; bearing with one another, and forgiving each other ...just as the Lord forgave you” (Col 3:12-13 NASB)*.

In Romans we read of both righteousness and salvation, *“for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation” (Rom 10:10 NASB)*. Belief therefore results in righteousness, because *“if you know that he is righteous, you know that everyone also who practices righteousness is born of him” (1John 2:29 NASB)*. But our belief must be coupled with an outward demonstration of our faith, so as to result in salvation. To be clothed in Christ is to ‘wear Christ’ so that all can see him in us. Jesus speaks of how we practice our righteousness in the Sermon of the Mount. He warns *“Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven” (Matt 6:1 NASB)*. Jesus then goes on to clearly define what these acts of righteousness are: giving to the poor, our prayers, and our humility as we fast. As we perform these works, our thoughts should be of how God perceives our actions, not how man sees them.

Keeping Our Clothes

We know the importance of remaining properly clothed until Jesus returns. We are plainly advised on this point by John: *"Behold I am coming like a thief. Blessed is the one who stays awake and keeps his clothes, so that he will not walk about naked and men will not see his shame"* (Rev 16:15). Like the Jewish bride, we have to live in anticipation of our bridegroom's arrival. We don't know the exact date Jesus will return, but we can be confident that one day he will return, and how great would it be if we were found strong in our faith and active in our service at that time!

We each have to maintain our clothes, by putting on Christ and then continually coming to God through Christ for the forgiveness of our sins. It is in this act of judging ourselves (1 Cor 11:31) that we can be made to stand blameless (Jude 24) in that day. As we examine ourselves we should try to see ourselves through God's eyes. Does He see us as naked or fully clothed with Christ? Have we worked hard this week to keep these clothes spotless, or are there blemishes which must be forgiven? In Revelation we read of the church in Laodicea, and the state of their garments. They did not know they were naked, but this is how God saw them. If this is the state we discover ourselves in, we should listen to the words spoken to those at Laodicea, *"Those whom I love, I reprove and discipline; therefore be zealous and repent"* (Rev 3:19).

Additionally, it is as the bride of Christ that we hope Jesus will find blameless and clothed when he returns, not simply ourselves. We should also be concerned with the physical clothing of our brothers and sisters just as much as we are concerned about our own spiritual clothing. We know we will be held accountable for this, Jesus tells us so: *"Come, you who are blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For when I was naked, you clothed me"* (Matt 25:34, 36 NASB).

As we remember Jesus, we see in the bread and wine his body broken for us, and his blood shed for the forgiveness of our sins. This is a frequent reminder that we must continually recognize and ask forgiveness for our own sinful tendencies, and be fully clothed in Christ.

Katie Dawes (Toronto East, ON)

Notes:

1. Edersheim, A. (1883). *The Life and Times of Jesus the Messiah: The Ascent: From the River Jordan to the Mount of Transfiguration*. London: Longmans Green and Co.

Proverbs about Clothes

"Language is the apparel in which your thoughts parade before the public. Never clothe them in vulgar or shoddy attire" (George Crane).

"When I get a little money I buy books; and if any is left I buy food and clothes" (Erasmus).

"Any clothes will fit a naked man" (Irish proverb).

"Many come to bring their clothes to church rather than themselves" (Thomas Fuller).

How do We Value being in the Presence of God?

On Sunday morning we come to meet with our brothers and sisters in Christ, to join in communal worship, to remember the sacrifice of God's only begotten son for us and to receive encouragement to remain steadfast unto the end.

We remember Moses ascending Mt. Sinai to commune with God. We recall the tabernacle in the wilderness and the many laws that reminded Israel of God's holiness. It was an honor to be a priest and to come into the presence of the LORD. They approached with fear and trembling and reverence.

We approach boldly unto the throne of grace where we find mercy and grace to help in time of need. We know that in this we are both blessed and privileged. By grace we may serve God acceptably with all reverence and godly fear (Heb 12:28).

When I look around me on a Sunday morning I wonder if we have forgotten this. I wonder if in our bold and confident approach to the throne of grace, we have forgotten that we draw nigh to the Almighty God, Creator and Sustainer of all. *"Blessing and honor and glory and power be to Him who sits on the throne and to the Lamb for ever"* (Rev. 5:13).

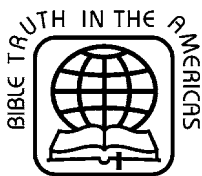
How do we show the awe we feel? How do we honor and give glory to the God of all the universe, to our heavenly Father and to His son?

When we enter the Breaking of Bread service late, dragging ourselves away from our conversations or our snacks, do we honor God? When we enter sipping our cups of coffee or Jamba Juice, paying careful attention to not spill them, do we give God glory? When we pull our cell phones from our bags to catch a call or text, or quietly scroll through the web while the exhortation is being given or the emblems passed, do we honor God? When we are chatting or reading a book or working out a puzzle or knitting or occupying ourselves with the many diversions we have during the Memorial service, do we glorify God? When come to the ecclesia to share the bread and the wine in the presence of God, do we honor Him when we roll out of bed and throw on whatever clothes come handy, dressed to grill or play lawn games?

"Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, do; and the God of peace will be with you" (Phil. 4:8-9 RSV).

Dolores Sleeper (San Francisco Peninsula, CA)

"The man who deserves the name is one whose thoughts and exertions are for others, rather than himself; whose high purpose is adopted on high principles, and never abandoned while heaven or earth afford the means of accomplishing it. He is one who will neither seek an indirect advantage by a specious word, nor take an evil path to secure a good purpose" (Walter Scott).



Bible Mission News

Jamaica — All-Island Fraternal Gathering at May Pen

The Christadelphian Bible Mission of Jamaica (CBMJ) Committee in conjunction with the Jamaican Ecclesias produces an Annual Calendar of Events. This Calendar includes about 15 different activities, such as: Quarterly CBMJ Meetings, several Fraternal Gatherings, Brothers' Mutual Improvement Days, Sisters' Study activities and Preaching Campaigns. We visited Jamaica from March 8 to 15, and we enjoyed fellowship by attending many ecclesial activities, as well as being treated very hospitably in members' homes.

The Jamaican Brotherhood took advantage of the national holiday of Ash Wednesday on March 9th to organize an All-Island Fraternal Gathering — and organized it was! This year the Fraternal was at the May Pen Ecclesial Hall (which is somewhat central on the Island) and was quite well attended — about 80 brothers and sisters, and 40 youths and children (see group photo with this article). The day started at approximately 10 am and was supposed to finish at about 3:30 pm, but many were still enjoying time together at 4:30 pm! A number of brethren from ecclesias across the island were involved in presiding, reading, praying and presenting studies. I was privileged to provide studies along with Bro. Keith Kinlocke of the Spanish Town Ecclesia. Bro. Keith's talk was on the theme — "Young men, I call you because you are strong" and my study was based on "David — a man after God's own heart!" A number of sisters lead studies for the children, who also put on a presentation for all the adults. After a yummy hot noon meal provided by the sisters, we all reconvened for a Breaking of Bread Service introduced by an exhortation on "The Comforts of the Truth". The day was concluded with a Dedication Service for the Sunday School addition to the May Pen Ecclesial Hall due to the generosity of the North American Brotherhood! One senior brother told me in the evening that the fraternal was like the old days — everybody left happy and with a big smile — a very positive experience.

During the rest of the week, we visited the Port Maria, Spanish Town, White Horses and Round Hill Ecclesias enjoying studies of the Word and fellowship. Along with this article is a photo of some of the CYC group on Saturday afternoon at the May Pen Hall — the photo is taken in front of the May Pen Sunday School addition, with Sis. Annette Johnson on the left and next to her, Sis. Miriam Luff. One of the many encouraging activities underway in Jamaica is the formation earlier this year of a Sunday School at the White Horses Ecclesia. Bro. Stanley and Sis. Judith Frazier, along with Sis. Joanne Samuels, have all worked hard to welcome local children to the Sunday School. The accompanying photo shows



**CYC group in front of
the May Pen Sunday
School addition.**



five of these children — their faces tell it all! They are holding up T-shirts that are part of the Sunday School Supplies provided to this and all Sunday Schools in Jamaica by the Christadelphian Save the Children Fund (CSTCF) in London, Ontario, Canada.

Our time with the Jamaican Brothers and Sisters and young people was very rewarding! We pray for God's richest blessings on the Jamaican Ecclesias in these last days.

*Don and Miriam Luff, Brantford, Ontario
CBMC representatives*

Guyana — Thoughts on the 2011 Easter Guyana Bible School

The Bible School was unforgettable and the highlight of my 10-week visit to Guyana.

We left about 6.30 a.m. from Georgetown and drove all the way to Kilcoy via the eastern coastland of Georgetown in the county of Demerara, continuing through the western coastland of the county of Berbice, crossing a floating bridge over the three quarter mile wide Berbice river (previously crossed by a large ferry boat), then on to the east coast of Berbice to Kilcoy. The drive was still enjoyable despite the continuous heavy rain, as it was a busload of us driven by our capable Sis. Dawne Semple, and it was quite lively with chatter, and the roads were good. I was busily viewing all the new developments along the way.

Bro. Abedi Ndjelekulu and his family have done wonders to the ecclesial compound, which is fully planted from the front with fruit trees, of which the children take full advantage, through to the fair size kitchen garden at the back of the house, and chicken and duck pens which help to feed the family. One morning I saw him picking beans to be used for meals for those attending the school.

The entire week-end activity was very well organized and attended by many from all the other ecclesias, necessitating accommodation for those from the three ecclesias in Demerara — Georgetown, Eccles, and Mocha — along with their children.

The entire week-end activity was very well organized (many thanks to our Bro. Autar and his wife, Sis. Shameen, who labored tirelessly in many hours of preparation before the Bible school began), and well-attended by many from all the other Guyana ecclesias. Finding suitable accommodations for all fell to Bro. Abedi ably assisted by others.

It was equally exciting to meet not only with local brethren but also with those visiting from overseas — our beloved Bro. Jerome Linton from Georgia, USA, (who with another brother was the first to occupy a new shelter built for battered women, and which he seemed to have quite enjoyed. I must mention that he did not in any way look battered, neither could he ever be mistaken for a woman). We also were happy to see Bro. Eon Campbell from Tobago, Sis. Dawn Hutchinson (nee David), formerly of Plegt Anker, now resident in St. Lucia, and Bro. Lennox Prashad, formerly of Kilcoy, now resident in Ontario, Canada.

The catering for the entire period was done by the sisters, organized and led by our Sis. Eleze Bailey who has since migrated to the USA. As one of the Georgetown sisters stated, Guyana serves a good purpose in training brethren for the benefit of the overseas ecclesias, though not entirely lost, as some of them do return periodically to continue their support, which is very much appreciated. So please keep visiting as often as you can brethren, your continuing interest and presence are certainly encouraging. The food was very tasty, professionally prepared and served at the appropriate times, and we were all well fed throughout the entire period. Sisters did most of the cooking in an area connected with the Ndjelekulu's kitchen. Most of the cooking was done on the premises by the Berbice sisters. Bawili, Rose, Carmen, Estelle among others. Some of these sisters juggled this with looking after their accommodated guests, myself included. Sis. Seerojnie devoted herself to teaching the children during all of the adult classes. Another sister, Shameen Autar hosted about four from Demerara at her home, yet she was there early, assisting with the cook-



ing for the school, cleaning and preparing the hall for the meetings. Her creative ability was displayed in the tasteful floral decoration around the platform, pretty white laced embroidered cloths on the tables, equally nice-looking doily's covering the emblems and adorning the Bible Stand — all together presenting quite a pleasing picture, and which to my mind greatly honors God,

our Father and our Lord Jesus Christ in our commemoration of the tremendous sacrifice they made for us.

Those sisters in their joint and coordinated operation, helped me to comprehend the tremendous support and comfort provided by the sisters who ministered of their substance to our Lord during his ministry, also those who labored with the Apostle Paul — *“I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea...for she hath been a succourer of many, and of myself also. Greet Priscilla and Aquila my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house. Greet Mary, who bestowed much labour on us”.* (Rom. 16:1-6) This certainly proves how valuable sisters are in God’s service in supporting the work of our ecclesia, and should stimulate us giving our best to Him. I cannot forget those young brothers either who were assisting at the back in the kitchen and also serving.

One of our speakers was Bro. Nathan Badger, son of our late Bro. Colin Badger, who had formed a close bond with the Guyanese in his ministration to them. Nathan had missed his flight, but then finally made it. He later told me that he would not have missed that experience for anything. The other speaker was our warm and lively Bro. Dev. Ramcharran, from West Toronto meeting, a great favorite and well known to the Guyanese brethren. They were dynamic, coordinating their theme of the Gentiles being a part of God’s plans and purposes from the very beginning. What emerged in the presentation of their subject was the obvious amount of effort and research in the preparation, as they brought out information and thoughts that we found remarkable. I saw here the value and reward of paying attention to details, making Bible reading more interesting and productive. It has certainly awakened awareness for me, of associating some of those names in the genealogies, and not just quickly bypassing them. At the end of each day, there was a public lecture. The one that drew a lot of discussion was the subject of demons presented by Bro. Nathan.

I was also very encouraged and touched by the development of some of our local brothers who presided at the different sessions. A few years ago, one of them confided in me his feelings of inadequacy of performing any duties at his ecclesia. However, with some encouragement from others, he tried, and I was blown away this time by the way he presided — the confidence and zeal he displayed. There was another young brother who showed a tremendous amount of promise in this area too, despite obvious disadvantages. I recall that it was my ecclesial activities when I was young, which prepared me, unknowing to myself then, for the important aspects of my job career later on. Young people must carefully consider that serving the God who has created and is continuing to effectively maintain this powerful universe, closely following his guidelines, adhering to his principles, will develop in them his wisdom and ability, which will be totally effective far surpassing man’s way, which is seen in the resulting chaos and hopelessness all around us.

The fellowship was, as is always the case on these occasions, very warm and enjoyable, giving a taste of what awaits us, by God’s grace, in his kingdom.

Esther Worrell, April 2011

Reflections: Looking back at our three year missionary stint in La Paz, Bolivia



The Styles family with Bro. Freddy

Our lives are to be spiritual journeys upwards into Christ. Before we ever met each other, the two of us independently dreamed of some day learning Spanish and preaching in South America. God made that dream possible in 2007 when the CBMA invited us to be long-term missionaries in La Paz, Bolivia for a period of three years. Together with our eight month old son Zadok, we embarked on the journey of a lifetime — a journey which has shaped us and molded us in unforgettable ways.

Our first impression of La Paz was that it was the most amazing city! Built on a plateau, down a precipice and into a basin it was hard to believe buildings could stand erect in some places. The surrounding Andes mountains were always an inspiration to look at. There were hardly any trees, the climate very dry, and the local women added splashes of colour with their brightly coloured skirts and bowler hats. At first we thought we were just a little bit crazy, being so far from home with a baby to care for. It was a big leap in faith, trusting that God would help us and care for us through all — and He did!

We had two main jobs: to conduct sustained preaching efforts in the area, and to support the very tiny ecclesia already in existence there. To these ends it was crucial that we learn Spanish well enough to be able to communicate fluently with the people. So we spent the first year learning Spanish whilst assimilating into the culture, taking



**Sis. Fiona with Sisters and contacts
Luz, Magaly, Jackeline and Justina**

on the lion's share of the ecclesial workload and taking over the correspondence work (we also managed to have a second baby in that time as well!). The second and third years were more productive on the preaching front as we became more fluent in the language and could start a weekly preaching seminar each Thursday night. From time to time we also ran two-day public conferences on Bible themes, particularly when we had visiting brethren in town who could speak Spanish — these were advertised widely and well-attended. We also gave extensive personal Bible instruction on first principles to baptismal candidates.

The aspect we enjoyed most about mission work was being a part of the spiritual journey of others. It was so obvious when God was calling somebody to be part of the ‘people for His name’, and then because we were there and willing, God could use us as His instruments to teach them about Himself and His plan with the earth. And we had the privilege of watching Him at work, as His Word took root in the hearts of a few and gradually their attitudes and lifestyles changed to reflect His thinking. We grew to love the people there very much — they became our family — and there are no words adequate to express the joy we felt when beloved friends were baptised or when our brothers and sisters there showed great courage to continue in the faith in the face of trials.

The most difficult part of our three years was when our second son, Judah, was born — at the time we had a flea infestation in the house and had to leave and have all of our belongings cleaned and the house fumigated, right at the time Fiona was sent in for a semi-urgent c-section birth. Right after the birth, Zadok came down with a stomach infection. It was not a fun time and our courage to persist was tried greatly!

We received many visitors — regular visits from our CBMA linkmen, short visits from family and friends, and had several people from NZ and Australia stay with us for anywhere between a few months to a year to help the mission effort. These were definite highlights for us, and an incredible source of strength and support. God always seemed to send the right people at the right time.

There have been countless invaluable lessons learned from our experience — looking at the ecclesia now from a shepherd’s point of view rather than a sheep’s; understanding the immense value each role brings to the running of an ecclesia; that preaching is not about the number of baptisms but about laying a foundation of rock rather than sand so that each ‘house’ has the best chance of surviving the inevitable storms of life that will come; and the great need for supporting fledgling ecclesias and new converts, to name just a few. Missionary work does not necessarily have the same romantic appeal as, let’s say, building wells so that a poor community can have clean water (in and of itself a worthy project); but God willing the results of such mission work will be not just temporary but also eternal.



LaPaz Sisters in Christ
Justina, Laura, Fiona and Aleyda

It has been a most enriching experience for us, a journey full of challenges and blessings. And now, as we ‘catch our breath’ and look back at the view of where we have just travelled, we can see God’s hand at work through all, pulling, pushing, and helping us up in our journey. *“Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ” (Eph. 4:15).*

Jacob And Fiona Styles

Addresses for Bequests and Donations

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

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

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

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 or 521 Valmont Dr., Monrovia, CA 91016 or via website www.agapeinaction.com
Email: agapeinaction@rogers.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. For info email daconstiles@att.net

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

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 news and notices by the 5th of the preceding month;
please include full name of ecclesia and recording brother.)

BOSTON, MA

It is with great sadness that we announce the passing of our Sis. Andrea Geraigery on May 13, 2011, at the age of sixty-six. Sis. Andrea was a dedicated and caring member of our ecclesia and her marvelous example of spiritual contentment in the midst of battling cancer was an inspiration to us all.

We are happy to announce that Bro. Richard Lee has been welcomed back into fellowship around the table of our Lord.

We would like to thank our Bro. John Pople for bringing us his series of classes on the Song of Solomon at our 20th Annual Spring Study Weekend. Lord willing, the next weekend will be lead by our Bro. Jason Cicero.

Boston has been blessed this year with several brethren who have come and brought us words of exhortation. They include the following Brethren: John Pople; Dan Wilkinson; Steve Stewart; Denis Therien; Michael Atkins; Phil Baines; Jonathan Smith; and David Stiles. We thank them all for their efforts on our behalf.

Jim Sullivan

BRANTFORD, ON

Please note that effective July 2011 the undersigned will be Acting Recording Brother and Bro. Jonathan Bowen will be Acting Assistant Recording Brother. Ecclesial correspondence can continue to be sent to the ecclesial address or via e-mail to dlbillington@gmail.com.

Bro Daniel Billington

ECHO LAKE, NJ

We rejoiced on June 3, 2011, at the marriage of our Sis. Kamice Bailey to Bro. Seon Levius of the Georgetown, Guyana Ecclesia. We pray for the Lord's blessing upon them both as they now walk united toward the kingdom. Additionally, we add that the date of Bro. Orville Earle's baptism was May 8, 2011 as it was missing in a previous issue.

We welcome by transfer from the North Houston, TX Ecclesia, our Bro. Reuben Sande and we pray that he will be happy amongst us as we walk together toward the kingdom.

We have been pleased and privileged to welcome around the table of the Lord and have the company of a number of visiting Brothers and Sisters including: Margan Packie, Virginia Packie, Carolyn Antonaccio, David and Maryann Jorgensen (Union, NJ); Jamaul Husbands, Seon Levius, and Eleze Bailey (Georgetown, Guyana); Cornelius Kellett and Deborah Kellett (Washington DC); Reuben Sande (North Houston, TX); James and Charlotte Di Liberto and Denise (West Adelaide, Aust.); Tom and Sally Davies (Pomona, CA); Ryan and Julia Mutter (Baltimore, MD); Ruthann Jorgensen (Rochester, NY); Patty Robinson (Hamilton Book Road, ON); and Dot Phillips and Vickie Tuck (Meriden, CT).

Stewart Marsden

HONESDALE, PA

The Honesdale Christadelphian Ecclesia is glad to report that we developed a tri-fold poster exhibit depicting the four hundredth anniversary of the publication of the King James translation of the Bible and worked with the Honesdale Library who has exhibited it. We hope that their readers have learned from it.

Esther Dunn's grandson, Justin Errick and his wife, Monica, are visiting from California and they attended our meeting on July 3, 2011. We were all very pleased to see them and wish to thank them.

Stephen J. DeMarco

KITCHENER WATERLOO, ON

On June 10-12, 2011, a three-day Bible exhibition was sponsored by the Cambridge and Kitchener Waterloo Ecclesias. The location was a hotel in North Cambridge. The material used in the exhibition was lent by Bro. Paul Billington (Brantford, ON) and included various artifacts such as Bibles from the seventeenth and eighteenth centuries, books on prophecy by Bible students of that time, and the Dead Sea Scrolls Isaiah Replica. The event was supported by brothers and sisters living in Brantford, Guelph and Hamilton. The exhibition was widely advertised in the Cambridge, Guelph and Kitchener Waterloo newspapers. On the day previous to the event, a reporter from the Kitchener Record interviewed Bre. Paul Billington and Martin Webster. Therefore, on day one of the exhibition, a good article about it was published in the paper, conveniently close to the exhibition advertisement.

The exhibition was open for three days and included three lectures which were given on the first two days. The titles of the lectures were: "The KJV — The World's All Time Best Selling Book," "The Dead Sea Scrolls Revealed," and "The KJV and the Revival of Israel". These lectures were well attended by visitors as well as brethren and sisters. Altogether four hundred and fifty people came through to see the exhibits and hear the lectures. We are busy following up with the contacts made with visitors and pray that the work of witnessing to the gospel will be blessed. Much work was done by many brethren and sisters to setup, staff and take down the exhibition for which we give wholehearted thanks.

Since last reporting, we have enjoyed the company of many visiting brethren and sisters. We thank those brethren who have given exhortations, lectures and Bible class addresses.

Martin Webster

LONDON, ON

Bro. Jim Cowie (Wilston Aust.) lead our study day on March 5, 2011, on the topic "I Know Thy Works — Letter to the Seven Ecclesias". The message was profound and sobering in these last days as we wait our Lord's return.

With great sadness yet reassurance of the hope of the resurrection, we announce the death of our dear Bro. Colin Meaker on April 22, 2011. Bro. Colin was an active member of this ecclesia for over 40 years and his participation in all ecclesial activities and fellowship will be sorely missed. Our prayers go out on behalf of his wife, Sis. Cherie, children, Bro. Gavin, Bro. Caleb, Bro. Nathan and Sis. Charlene Bowen, and grandchildren and other family members both near and far. We await our Lord's return where God willing, we will meet our brother once again. We thank God for the time we shared with him together in our walk to the kingdom.

As death ends one life, another life begins in the birth of Anna Elizabeth Massey, child of Bro. Nathanael and Sis. Nicole Massey. We welcome Anna Elizabeth and look forward to watching her grow both physically and spiritually.

With joy we share in the marriage celebration of Sis. Marley Higham who was married to Bro. Nick Elliott of Toronto West, ON Ecclesia on Saturday May 21, 2011, and we pray that their walk together to God's kingdom will be joyous.

Our annual fall study day will be held, Saturday, September 17, 2011. Bro. Jay Mayock of Hamilton Book Road, ON Ecclesia will lead us on the subject, "The Prayer of Jabez — According to His Will". Further details will follow closer to the study day.

Dave Birchall

PARIS AVENUE, OH

The members of the Paris Avenue Christadelphian Ecclesia (OH) have enjoyed fellowship with brothers and sister from other ecclesias during the first semester of 2011. Words of exhortation were given by Bre. Gar Cooper and Len Budney, both from the Pittsburgh, PA Ecclesia. Bre. Dana Adams (Jasonville, IN), Robert Lewis (Detroit Milford Road, MI) and Ralph Coy (Venice, FL) also exhorted our ecclesia.

Bro. Jim Cowie (Wilston Brisbane, AUS) visited for five days in February to give us a series of classes including a public lecture, which focused on "End Time Prophecy". The title of his Saturday and Sunday classes was "Look unto the Rock Whence Ye are Hewn." Our March Study Weekend was led by Bro. Ryan Mutter (Baltimore, MD) on the topic "Gideon". Visitors were in attendance for both events from ecclesias in Pittsburgh, PA, Kouts, IN, Avon, IN, and ecclesias in the Detroit, MI area, plus several ecclesias in Ontario, Canada.

On June 26, our ecclesia rejoiced in the baptism of MORGAN MCNUTT, daughter of Sis. Lisa and Bro. Larry McNutt. We pray for God's guiding hand to be on our new sister in her walk toward the Kingdom.

We are looking forward to an exciting summer this year when we shall again offer an Open House to our neighbors. There will be activities designed for interested visitors to learn more about our community through displays, videos, interactive events, food, and one-on-one discussions with our brethren. We have sponsored a billboard on a busy highway in our community advertising the "This is Your Bible" website.

Other upcoming events this year will be our first ever Vacation Bible School. In October, we are sponsoring the Bible Exhibition out of Ontario (Bro. Paul Billington) for eight days in a local shopping center. There are plans for a new Bible Seminar this fall and our annual Fall Study Weekend will be held on September 17-18 with our speaker being Bro. Nathan Lewis of the Christchurch North (NZ) Ecclesia. He will address the topic "Esther — Queen of Destiny".

For further information on any of these events, contact Bro. Everett Muniz at 330-497-2811 or everettmuniz@gmail.com.

Bro. Jack Vogelgesang

SARASOTA, FL

We report the falling asleep in Christ Jesus of our beloved Bro. Pete Huff, a member of this ecclesia since 1996. Our sympathy goes out to his wife, Sis. Elizabeth, and their family. Bro. Pete gave us all a fine example of patient endurance in the last years of his

life, attending the memorial service until the very end. The Lord has now allowed our brother rest from his pain, and he now awaits the resurrection morn.

Our Bro. Arnold Pringe has now returned to Canada, where he can get the assistance he needs at this point in his life. Our thoughts and prayers are with our brother. May the Lord watch over him, guard, guide and protect him till that day when we have all shed our mortal aches and pains. Please note the change of phone number for the undersigned. My new phone number is 941-412-7988.

James L. Wilkinson

SUSSEX, NB

We are sorry to report the falling asleep of our dear Sis. Brenda MacArthur on June 29, 2011, after a battle with cancer. Sis. Brenda was 90 years old and had been in the truth for 72 years, being baptized in Twickenham, UK. She was a cheerful sister whose infectious laugh we will miss. Her love for the children in Sunday school and CYC was evidenced in her concern for them even while in hospital. Our sympathy is with all those who mourn.

Our Thanksgiving Gathering will be held on October 8-9, 2011. Bro. Steve Davis (Boston, MA) is the speaker and his subject is, "Corinthians".

Please note that beginning in 2012, our July and August Memorial services will commence at 10 am.

Cliff Baines

TOLEDO, OH

It is with great sadness that we report the falling asleep of Sis. Elinor Henzler on June 17, 2011. She was baptized in the fall of 1942, and was one of the founding members of the Toledo, OH Ecclesia, which got its start in the early 1950's. She was a tireless member who taught Sunday school, as young children came along, and sent Christadelphian lessons to many people she corresponded with. She was an example to all who knew her, lived her life as the Lord wanted her to, and exemplified what a servant of Christ should be. She will be missed by all who knew her, and we look forward to seeing her again in God's coming kingdom.

Doug Henzler

TORONTO WEST, ON

During the past period there have been a number of developments at the ecclesia which we would like to share with our brethren and sisters near and far. We have welcomed by transfer from Church Street, ON Ecclesia, Sis. Kely Campbell, and from the Toronto East, ON Ecclesia, Sis. Lynne Browning.

We have lost by transfer, Bro. John and Sis. Eleanor Mannell to the Mississauga West, ON Ecclesia, and Bro. Nesbit and Sis. Sevicka Amos, and Sis. Lucille Naiken to the Brampton, ON Ecclesia. We commend our brothers and sisters to their new ecclesias and pray our loving Father will continue to be with them and all who love the appearing of the Lord Jesus to keep them in all their ways in these last days.

We thank the following brethren for their ministrations on our behalf: Gary Cousens (Cambridge, ON); Martin Webster (Kitchener, ON); and Jim Cowie (Wilston, Aust.).

We are pleased to report the marriage in the Lord on May 21, 2011, of Bro. Nick Elliott and Sis. Marley Higham of the London, ON Ecclesia.

God willing, Bro. Leen Ritmeyer (Cardiff, UK) will lead our annual Study Day on September 24, 2011. Bro. Leen's theme will be, "God's Preparation of the Land of Israel for the Kingdom Age".

Rod Ghent

2012 AUSTRALIAN CHRISTADELPHIAN CONFERENCE, APRIL 2012

Registrations are now open for the 2012 Australian Christadelphian Conference to be held in Adelaide from 8 to 15, April 2012. Full details and on-line registration are available at the website (www.adelaide2012.com). The theme for the week is "Lift up you heads". Our two main speakers will each deliver separate studies for adults and young people: Bro Tec Morgan (UK) will speak on *The Exodus Deliverance* (adults) and *Ecclesiastes — Making Sense of Life* (youth), while Bro Chris Sales (Canada) will deliver studies on *Pictures of Redemption* (adult) and *Parables from Luke* (youth). The main studies which will be complemented by a range of other meetings and activities. We look forward to welcoming attendees to a week of uplifting fellowship in Adelaide in April 2012.

Geoff Henstock

BIBLE EXHIBITION IN TORONTO

God willing, on September 17 and 18, 2011, the joint Greater Toronto Ecclesias will host the tour of the Bible Exhibition and accompanying lectures. The exhibit will be held at the North Toronto Collegiate Institute high school, 17 Broadway Avenue, just east of Yonge Street, 2 blocks north on Eglinton Ave., uptown Toronto. The exhibit will be open from 1-5 pm on Saturday and from 2-5 pm on the Sunday. For more information, please contact Bro. Peter Wisniewski at peteresa@hotmail.com. A website has also been set up www.thebibleseed.org, as well as a toll-free phone number 1-866-96BIBLE.

Knowledge and Love

"Knowledge puffs up, but love builds up" (1Cor 8:1).

[Paul] was not condemning knowledge, but simply stating a truth. Knowledge of the right kind is excellent, but even that may tend to inflate the individual who possesses it. Men may be puffed up even by their knowledge of the Scriptures, especially if their reading has been ill-balanced. Much charity is needed to guard against this evil and to make knowledge lead to edification. There are people who will say that it is only the dangerous 'little knowledge' that puffs men up, while those who have studied deeply are truly humble and never boast. This thought has been stated often, but it is not true. Indeed it would be difficult to define the words of such a saying. All the knowledge of mankind is only little. The most ignorant and the most cultured are only separated by a few degrees. It is quite true that intelligent people perceive the ugliness and folly of blatant boasting and so if they boast they do it more skillfully. Or it is possible for a man to feel himself so superior to the common run of humanity that he finds no pleasure in the admiration of the multitude. His detachment is a form of pride, and he may fall into the worst of errors by being puffed up against God.

Islip Collyer, Principles and Proverbs, pp. 128, 129

Minute Meditation

Human Nature has not Changed

Thomas à Kempis said more than 500 years ago, “For a small reward, a man will hurry away on a long journey; while for eternal life, many will hardly take a single step.”

Now half a millennium later, this observation is still true. Human nature has not changed. Think how far people will travel for a small and often fleeting reward, such as a midnight madness sale, and yet how few have time to read the Bible, the word of God, which has the key to eternal life written in its pages.

By our actions we show what is important in our lives. There is no doubt that we are living in the last days just prior to the return of the Lord Jesus Christ. He will establish God’s kingdom on earth and rule the world from Jerusalem. Never before in history have these words of the apostle Paul been more true, “Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.”

Yet, not many are willing to take even the first step towards preparing for this momentous event, a cataclysmic change that will impact every single person, and that is about to take place right here where we live.

Just how excited are we as followers of the Lord to be taking those necessary steps to be ready when he comes? He certainly has warned us to be ready, for, as he said, “Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.”

Every day we hear of events taking place in the world that are signs Christ told us to look for just prior to his return. We cannot say we were not warned when we see earthquakes in diverse places, we see floods, tornadoes and hurricanes destroying whole towns, and we see that almost every state in our nation, as well as the cities and the school systems, are going broke. There are crises everywhere. Sometimes we may think that these things only happen to other people we do not know in faraway places like Greece, which is bankrupt, or Libya and Egypt and Syria in political turmoil and war, but some of these catastrophes are happening in our own neighborhoods.

Our brethren are affected by earthquakes in New Zealand and elsewhere. Certainly the powers of nature are impacting adversely many we know and love in all parts of the world. Fires in Australia and Arizona, tornadoes in Missouri, New England and the Deep South, floods and other extraordinary natural disasters. Certainly men’s hearts are failing them for fear all over the world. How many of those in the world are turning to God as a result of all that they are experiencing? The book of Revelation predicts that ungodly men in the last days will react by blaspheming the name of God, who has power over these plagues, and will not repent nor give

Him glory. Certainly in our secular world, mankind prefers to blame problems with nature on global warming, pollution, or pure chance. Anyone who suggests that God is reaching out to warn mankind is regarded as a lunatic by many.

We see people traveling far distances at great expense to bring supplies and help to those who are devastated, but most still will not take a single step to prepare to meet the one who stopped the wind from blowing and made the sea calm. The Lord has given us many signs to warn us that the end is near, but the world at large is not noticing. Amos tells us, "Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets." Mankind has no excuse if the warnings are ignored.

When Thomas à Kempis said over 500 years ago that people will hurry away on a long journey, folks had to travel by wind driven boats or horse drawn vehicles. In our world we can travel to and fro at break neck speed all over the place to get those small rewards. Yet so few are willing to take the necessary steps to read God's word and seek eternal life, the only reward truly worth having.

Paul accurately describes our days when he says, "But know this, that in the last days perilous times will come: For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power. And from such people turn away!" These people have plenty of time for fun and pleasure, but no time for God.

The lesson for us is to listen to Paul's advice and turn away from those who have no time for God. We need to make time to read His word and seek first His kingdom, because it is coming soon. Let us heed the words of Jesus when he says, "But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that day come on you unexpectedly. For it will come as a snare on all those who dwell on the face of the whole earth. Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man."

Robert J. Lloyd

The World is an Ongoing Creation

I used to envy the Father of our race, dwelling as he did in contact with the new-made fields and plants of Eden; but I do so no more, because I have discovered that I also live in "creation's dawn". The morning stars still sing together, and the world, not yet half made, becomes more beautiful every day... This grand show is eternal. It is always sunrise somewhere; the dew is never all dried at once; a shower is forever falling; vapor ever rising. Eternal sunrise, eternal sunset, eternal dawn and gloaming, on seas and continents and islands, each in its turn, as the round earth rolls.

John Muir

Coming Events (Lord Willing)

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

SEPTEMBER 2011

- 3 Moorestown, NJ**, Labor Day Study Day. Bro. Richard Palmer (UK): "Reflections on Science and the Bible". Contact Bro. Dan Langston dklangston@gmail.com.
- 11-16 Adult Study Week**, Daily Interactive Bible Study on "The Life of David", at Wildwood Manor, Ballinafad, ON. For information about the workbook, or to register please contact Bro. Jack and Sis. Shirley Robinson jrobinson@worldchat.com 519-448-1696 or Bro. Peter and Sis. Margaret Stonell thestonells@hotmail.com 905-627-9428.
- 17 Bedford, NS**, Study day. Bro. Jim Harper (Meriden, CT) will be giving talks on "Pentecost Revisited". Contact Sis. Julie Snobelen thesnobelens@hotmail.com.
- 17 London, ON**, Study day. Bro. Jay Mayock (Hamilton Book Road, ON) will speak on "The prayer of Jabez — According to His will". Children's class for ages 5-11. Register for the children's class with Sis. Louis Birchall 519-688-7081 or dalefinancial@rogers.com.
- 17-18 Paris Avenue, OH** Fall Study weekend. Our speaker will be Bro. Nathan Lewis (Christchurch North, NZ). His topic will be "Esther — Queen of Destiny". Contact Bro. Everett Muniz at 330-497-2811 or everettmuniz@gmail.com.
- 17-18 Toronto, ON** Bible Exhibition and lectures. North Toronto Collegiate Institute high school, 17 Broadway Ave. Contact Bro. Peter Wisniewski peteresa@hotmail.com, www.thebibleseed.org, 1-866-96BIBLE.
- 24-25 Rogue Valley, OR**. Study weekend in Grants Pass, Oregon. Bro. Bob Lloyd (Verdugo Hills, CA) will be leading us in a study entitled "If God Be For Us". There will be three classes on Saturday afternoon, plus a Sunday School lesson and exhortation on Sunday. Contact Bro. Rob Posey 541-474-6963 or Bro. Randy Yoshida 541-479-5358.
- 24 Toronto West, ON** Study day. Speaker will be Bro. Leen Ritmeyer (Cardiff, UK). His subject will be "God's Preparation of the Land of Israel for the Kingdom Age".

OCTOBER 2011

- 8 Brantford, ON**, Thanksgiving gathering. Copetown Community Centre. Speaker will be Bro. Roger Long (Coventry, UK).
- 8-9 Echo Lake, NJ**, Fall study weekend. Theme is "Making use of the senses we are born with" and our speaker is Bro. John Parry (UK).
- 8-9 Sussex, NB**, Thanksgiving study weekend. Speaker Bro. Steve Davis (Boston, MA).
- 8-9 Vancouver BC** Fraternal Gathering. Theme: The Way of Life. Speaker : Bro. Bob Lloyd (Verdugo Hills, CA). Contact Bro. Jonathan Stodel, jnthn@telus.net or for accomodation Sis. Pam Snobelen, pamela721@shaw.ca.
- 21-23 Women At The Well Retreat**. Miracle Hot Springs Resort in Palm Desert. Sis. Nancy Brinkerhoff (Denver, CO) on "Hannah's Prayer." Contact Sis. Bonnie Sommerville kenandbonnie@simihills.org or send a non-refundable \$50 check made out to Sis. Bonnie Sommerville, 19111 Kinzie St., Northridge, CA 91324, (818) 341-3932.

NOVEMBER 2011

5-6 Kouts, IN Fall Study Weekend at Woodland Park Community Center, 2100 Willowcreek Road beginning at 10:00 AM. Bro. Bill Link, Jr. (Baltimore,MD), Theme: "The Epistle Of Jude: 'It was needful for me to write and exhort you.'" Please contact Bro. Joe Bennett at (219)762-2704 or jkb8275@comcast.net.

12-13 Pittsburgh, PA CYC Study Weekend. Our speaker will be Bro. Ryan King (Westerly, RI). The subject will be "Choose You This Day Whom Ye Will Serve". Contact Bro. Bob or Sis. Rebecca Pommer, 518 Donahue Lane, Tarentum, PA 15084. Phone: (724)224-7363; e-mail: pghecclesia@gmail.com.

12-13 Sarasota, Largo and Orlando, FL, Study weekend. Bro. Phil Prater (Paris Ave., OH) will lead a study in "The Seven Abominations" based on Proverbs 6:16-19. Contact Bro. James Wilkinson at 239-849-3301 jameslwilkinson@hotmail.com.

25-27 Washington, DC Family Bible Study Weekend at Camp Hashawha, Westminster, MD. Bro. Allen Laben (Baltimore, MD) is scheduled to lead us in classes entitled "James: Brother of the Lord, Elder in the Truth". Contact: Robert Kling, 301-498-5245, rkling@acm.org for additional information.

DECEMBER 2011

24-30 Third Ontario Winter Bible School, Best Western Highland Inn, Midland, ON, Canada. Theme: "The Faith that Works by Love". Bro. Carl Parry (Salisbury, Adelaide, AUS): "Jehoshaphat - The King who sought Yahweh with all his heart" and "The Spirit of the Law" (teens); Bro. Stephen Whitehouse (Rugby, UK): "The Message of Nehemiah: Faith in the Face of Adversity" and "Building on the Walls with Nehemiah" (teens); Bro. Jay Mayock, (Hamilton Book Rd, ON): "Loving our Neighbour: A Study of the Second Great Commandment" and "Reasons to Believe" (teens). Contact Sis. Barbara or Bro. Ron Kidd Apt.510, 110 Belmont Drive, London, ON, Canada N6J 4W3 (Tel: 519-690-0391; e-mail: rbkidd@rogers.com; or visit our website: www.ontariowinterbibleschool.com).

APRIL 2012

8-15 Australian Christadelphian Conference, Adelaide, Australia. Theme: "Lift Up Your Heads". Speakers Bro. Tec Morgan (Washwood Heath, UK): *The Exodus Deliverance* (adults) and *Ecclesiastes – Making Sense of Life* (youth); and Bro Chris Sales (Shelburne, ON): *Pictures of Redemption* (adult) and *Parables from Luke* (youth). The main studies which will be complemented by a range of other meetings and activities. Full details and on-line registration are available at the website www.adelaide2012.com.