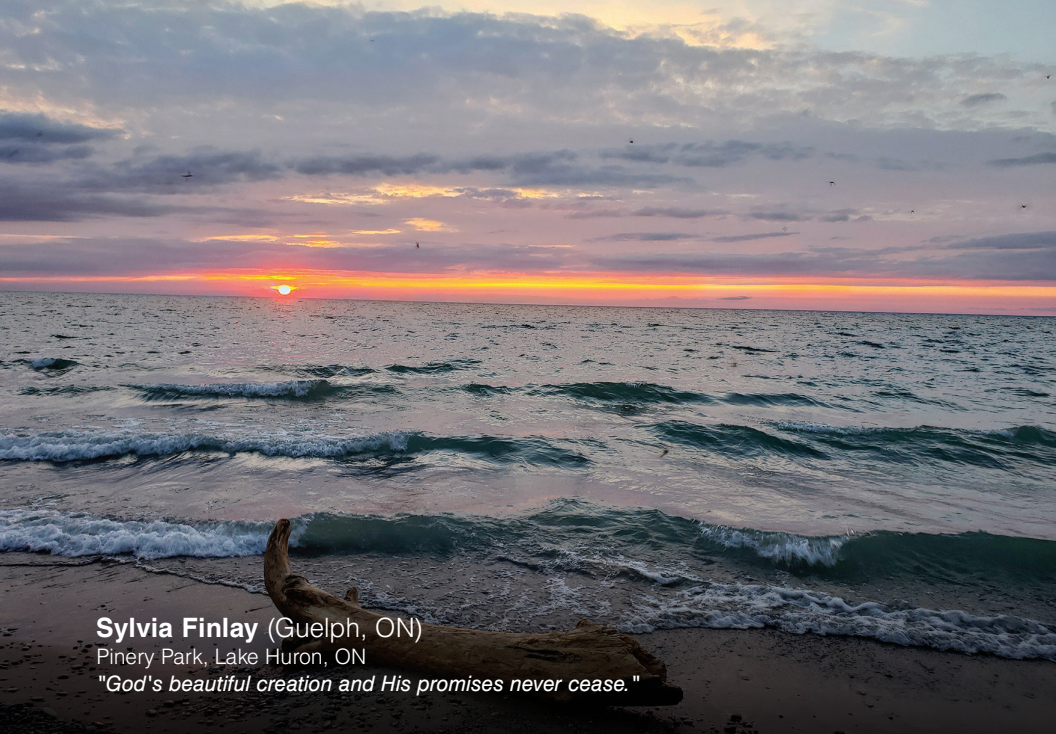


TIDINGS

Volume 84, Number 8, September 2021

MADE PERFECT IN ONE

"That they may be made
perfect in one."



Sylvia Finlay (Guelph, ON)

Pinery Park, Lake Huron, ON

"God's beautiful creation and His promises never cease."

THE CHRISTADELPHIAN
TIDINGS
OF THE KINGDOM OF GOD

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THY SONS WALK NOT IN YOUR WAYS

By Dave Jennings

SCRIPTURE does not shield us from the disappointment that faithful men and women experienced when their own sons and daughters failed to adhere to the commandments of God. In fact, as we survey the Scriptures, there are many who stray from their parents' commitments. One of the greatest of the prophets and judges, Samuel, had two sons, Joel and Abiah. No doubt they were reared to respect God and His righteous commandments. As Samuel grew older, his sons served as judges in Beersheba. Unfortunately, we learn that the elders of Israel described both as being corrupt. They *"turned aside after lucre, and took bribes, and perverted judgment."* (1 Sam 8:3).

Considering Samuel's early life experience, the greed and corruption of his own sons are even more surprising. Samuel had been introduced into the household of Eli as a small child. It

was Eli, also at an advanced age, who seemed to turn a blind eye to the sins of his sons, who also were drawn to similar pursuits as Joel and Abiah. While Hophni and Phinehas were occupying roles in the house of the LORD, they were described as *"sons of Belial; they knew not the LORD."* (1 Sam 2:12). The manifestations of their disobedience included extortion and sexual depravity. Surely, the aged Samuel would strongly oppose seeing a repeat of this type of behavior in his family!

Many miles away, outside of the daily view of their father, the sons of Samuel, relying on their own self-examination, instead corrupted their offices. Their failure became the impetus for Israel to reject not only the succession of the household of Samuel as judges but to request *"a king to judge us like all the nations."* (1 Sam 8:5). This, however,

was not the first time such a request was made. More than one hundred years earlier, the men of Israel requested Gideon to be their king and to establish a line of monarchs from him. Gideon rightly corrected the people by stating, *"I will not rule over you, neither shall my son rule over you: the LORD shall rule over you."* (Judg 8:23).

The vision of Samuel throughout his life appears consistent with the prayer of his mother, Hannah. The beautiful prayer of Hannah is recorded for us in 1 Samuel 2, where she acknowledges *"there is none holy as the LORD"* (v. 2) and it is He that *"shall judge the ends of the earth"* (v. 10). Samuel labored to lead Israel to embrace this vision. He likely established the school of the prophets to ensure there was sufficient spiritual leadership through the land. He followed a regular circuit through Ramah, Bethel, Gilgal and Mizpeh, teaching and judging the people (1 Sam 7:15-16). Surely Samuel intended to have Israel recognize God as their only king and to know that He would *"keep the feet of the saints."* (1 Sam 2:9).

We are left to wonder how it was that Samuel was unaware of the sins of his own two sons? How was it that this evil report had to be brought to him by the elders? How is it that a man of faith and service like Samuel could have two sons that would bring reproach and disappointment upon the name of the LORD? Did his sons not see the constant dedication of their father? Samuel never defrauded or oppressed the people (1 Sam 12:3-4). Had they not heard of the perversion of Hophni and Phinehas only a generation earlier? It appears that Samuel took swift action

with his sons, removing them from their role as judges in Beersheba. Samuel declared that in his advanced age (he would live several more decades), *"my sons are with you."* (1 Sam 12:2). This likely indicates that they were stripped of their role as judges. There would be no covering up of their sins, no whitewashing of their failures to preserve the legacy of Samuel. Samuel's commitment to the righteousness of God prevailed. However, Samuel lived out the remainder of his days with the constant reminder that a flawed king would rule over God's people, and that his unfaithful children contributed to this sad situation. Did Joel and Abiah repent of their sins? Were they recovered to faithful service?

Many of us can personally relate to portions of this story from events in our own lives. Many of us have been greatly blessed with children who have similarly embraced our God and chosen to follow under His rulership. They are precious gifts to us from our God. Their ongoing belief permits us to share a bond and common purpose with them throughout our lives. It aligns priorities. It brings us together in similar circles. It connects us with the spiritual nurturing of their children. Having children who embrace righteousness and truth is one of the sweetest experiences we can have.

But often, extraordinary brothers and sisters have not shared the same joy. This can be viscerally painful for them. As parents, they faithfully ensured the attendance of their children at every ecclesial event. The Bible was always open and at the center of their family. They prayed together. The spiritual

development of their children was the top priority for how they spent their holidays and their discretionary time. Yet, when their son or daughter reached the point where faith had to move from being “mom and dad’s” to their own, the transition just never occurred.

Often in these cases, parents anguish over what they might have done differently. What did they do wrong that could have led to this decision? Did they miss something?

There can be sleepless nights and great anxiety. The ongoing relationship with their beloved child may become highly strained, and sometimes almost impenetrable walls are erected, which prevent loving communication about the things of God. What they had anticipated for their child’s future and their grandchildren now appears dramatically altered.

We know that the election of God is His, not ours. It is He who decides which vessels to have mercy upon. Out of the same lump of clay can come vessels to honor and vessels to dishonor (Rom 9:21). We accept from the righteous counsel of God that He knows each individual and the thoughts and intents of their hearts. Yet, we also know that “*God commandeth all men every where to repent.*” (Acts 17:30). The opportunity for salvation through Christ is an open offer to all the sons and daughters of men.

Why is it that not all plants in the garden thrive or even survive, even when they are nurtured the same as those that prosper? To this, we have no

sufficient answers. Belief is completely personal. It is not good for any of us to serve God simply because we were told to do so, or it was an expectation of others. At some point in life, one must choose to believe.

It is so easy to give up. Prayer for our children may be earnest and frequent in the beginning, but as the months and years roll by, we may sadly conclude in our hearts that this dear life to us has


not chosen the road to the Kingdom.

However, when we come to 1 Chronicles, there is a glimmer of hope. We find both Joel and Abiah listed in the line of the Levites (1 Chr 6:28). Did they continue to serve, but in a lesser role? Further, it is Joel’s son, Heman, who is the first to lead the praise

of the Levites. He is called a “*singer*” (v.33). We later learn that Heman was appointed by the Levites to be the leader of the “*singers with instruments of musick, psalteries and harps and cymbals, sounding by lifting up the voice with joy.*” (1 Chr 15:16-17).

Sadly, Samuel would not see his grandson leading the praise in the temple. But as readers today, we have the great privilege to see how the hand of God brought Samuel’s family from scandal to an exalted place. Psalm 88 is attributed to Heman. In this psalm, Heman laments the reproach brought upon his family, returning to the time of Korah, but likely also referencing his own father, Joel. Heman put his trust in the God of his salvation and embraced the vision of his great-grandmother, Hannah, and grandfather Samuel.

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Don't overtly change who you are or your spiritual routines. Your loving words, your prayer at dinner, your excitement about the coming Kingdom are all seeds being sown in a currently fallow field.

When we find ourselves looking for answers in similar situations in life, it can be most frustrating. While we confess that we believe in the activity of the angels in the lives of our family members, we often don't know what we should do. Do we not speak of spiritual things when they are with us? Will doing so drive them away? Do we not discuss our ecclesial family for fear that it might cause friction?

If you are experiencing such a dilemma, you are suffering a terrible trial, but you are not alone. Like all matters outside our control, we must fundamentally recognize that only the Lord Jesus Christ can change hearts. We can, with great confidence, know that he hears our petitions and the groanings that cannot be uttered (Rom 8:26). If there is to be change in the life of our loved ones, it will be the work of our Lord and

his angels. Only he can bring our loved ones through circumstances in life that help them to reassess. Our role is to be prayer warriors for them—praying without ceasing. Be in expectation of positive change. The father of the prodigal son was always watching for his son's return. Let us make our petitions *"in faith, nothing wavering."* (Jas 1:6).

Our behavior as a parent can become a powerful preaching tool. Don't overtly change who you are or your spiritual routines. Your loving words, your prayer at dinner, your excitement about the coming Kingdom are all seeds you sow into a currently fallow field. They may fall into the heart of your own child, or to the seedbed of your grandchildren.

Dave Jennings



THE BEST DIET EVER!

By Carol McKelvie

DIET. A simple little word that often strikes fear into the heart of one hearing that they need to go on one. There are a myriad of diets to choose from, and not every diet is suitable for everyone. The diet that we eat will depend upon various factors, for instance, babies who are nursed vs. adults who eat solid food. It will also depend on our physical condition, i.e., whether we are sedentary or an athlete.

Some among us may need to lose weight, while others may need to gain weight. The average amount of calories per day for a healthy adult is generally about 2,000. This will consist of a proper balance of fruits, vegetables, proteins and whole grains. Generally speaking, this will be consumed in two or three meals and perhaps supplemented with snacks in between.

Having briefly considered the concept of a natural diet, let us now look at our spiritual diet. Writing to the Corinthians, the Apostle Paul teaches us the concept of applying first that which is natural, and then that which is spiritual. We all start our natural lives being fed milk and gradually are introduced to solid foods. Spiritually speaking, it is the same process of beginning with milk and moving on to solid food. *“Like newborn babes, long for the pure spiritual milk, that by it you may grow up to salvation for you have tasted the kindness of the Lord.”* (1 Pet 2:2-3 RSV). But we should not imbibe only milk our whole lives, just as naturally speaking, we need to move on in our diet. We need to introduce solid food because its nutritional value is important for our health and growth. *“For every one who lives on milk is*

unskilled in the word of righteousness, for he is a child. But solid food is for the mature, for those who have their faculties trained by practice to distinguish good from evil.” (Heb 5:13-14 RSV).

You could read the Bible straight through to the end in a few weeks if you start in Genesis and read for several hours per day. However, is that how you eat your natural food? Gorging like a bear about to go into hibernation because you won't eat again until spring? No. And so it should not be so with our spiritual diet. We shouldn't be feasting and fasting in cycles. Worse yet, we shouldn't be starving ourselves to death. Just as we would not serve one meal to a person and expect it to last for life, we would not expect one meal per week to be beneficial; we shouldn't treat our consumption of God's Word any differently.

Brother Robert Roberts, perceiving the benefit of reading the Bible daily, devised a method to accomplish this. “At this stage of his life, and when the boy was not more than fifteen or sixteen years old, he produced an original little work which should be an inspiration to all young people. Feeling the need for a systematic reading of Scripture which should neglect no part of the written word, he drew up a plan for his own use - a plan which after several changes settled down to a form which takes the reader through the whole of the Old Testament once in the year and the New Testament twice.”¹

“A careful use of leisure time will ensure that the need of exercise for the body will not lead to the neglect of the culture of the mind, and neither should

be so emphasized as to affect the reading of the Word of God. General reading is an education for life; reading of the scriptures is an education for eternal life. Thus, the daily readings should be as essential a part of life as eating or sleeping, but how often would we abandon a meal to preserve the daily readings? And some time should be reserved for deeper Bible study.”²

Brother Roberts's daily reading plan conveniently takes us through the whole of Scripture. Just as with a physical diet, we require variety for balanced proper nutrition, so it is with the spiritual. Imagine if we were to decide that we enjoy the Psalms and therefore that is the only part we

Just as we would not serve one meal to a person and expect it to last for life, we would not expect one meal per week to be beneficial; we shouldn't treat our consumption of God's Word any differently.

will read. How would we know and be encouraged by the faithful example of Hannah, the courage of Daniel or the patience of Job? What if we choose to read only the New Testament? How do we justify the neglect of the very Scriptures from which the Lord Jesus Christ taught others about himself?

Therefore, disciples cannot do better than to follow the footsteps of these good men as they walk through the palace of the Bible. This is one of the ways in which we walk with God. As we traverse His Word, He speaks His counsel to us—everywhere, and often in the most unexpected of places within the holy pages. We must remember that there is no knowledge of salvation from

any other source than the Bible. It would be the deepest folly to neglect the Book. God asks: “*Can two walk together, except they be agreed?*” (Amos 3:3). How can we agree with God except by learning of His mind and purpose? Thereby we shall get mutual understanding. The Bible makes known the mind of the LORD for the benefit of man.³

**Christ shows
the importance
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them.**

Christ was tempted in the wilderness following his baptism. The first temptation that he faced after fasting for forty days and forty nights was whether he would use his power to turn stones into bread. His reply was, “*It is written, man shall not live by bread alone, But by every word that proceedeth out of the mouth of God.*” (Matt. 4:4). Christ shows the importance of knowing our Scriptures, which can only come by the reading of them.

We would like to look at brother Roberts’s reading plan in a way we may not have considered previously. Basing our idea on the principle of applying first that which is natural, then that which is spiritual, and using the lesson that by every word of God man shall live, we will look at how the reading plan helps us to that end. We will use the idea that a word in Scripture is like a calorie. Science tells us the average daily caloric intake is 2,000. The number

of words we need to take in daily would be 2,000. Song of Solomon contains 2,020 words (spiritual calories). But we don’t read the whole Book of Songs at one sitting. Using brother Roberts’s daily reading planner for May 4, we see the selection is Deuteronomy 21, Song of Solomon 1 and Acts 13. There are a total of 2,407 words in these

chapters (if my count is exact). If we read more than 2,000 words, it is beneficial rather than detrimental to our health.

Our brother has devised a simple method for us to take in spiritual calories daily in a variety that will give us the growth and change that is desirable in the sight of God. I have not calculated this for every day, but I believe the point has been illustrated that by reading from a variety of Scriptures, whether all in one sitting or at breakfast, lunch and dinner, we receive spiritual sustenance just like our physical requirements. “*Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.*” (Jer 15:16).

Carol McKelvie,
(Moorestown, NJ)

¹ Collyer, Islip, *Robert Roberts* 1948 p. 14

² Marshall, John. *The New Life* 1973 p.112

³ Tennant, Harry. *The Christadelphians: What They Believe and Preach* 1998 p.216

ARE ANY JOBS OFF-LIMITS FOR BELIEVERS?

By Aaron MacAdams

GOD'S word was recorded by some 35 authors, writing as they were moved by the Holy Spirit through the course of 1500 years (2 Tim 3:16; Heb 1:1-2; 2 Pet 1:20-21). Some were formally educated (like doctors, kings and public servants), while others were not (including fishermen and shepherds).

Altogether we find well over 50 vocations mentioned in their writings. There were political advisors, apothecaries, bankers, builders and craftsmen and embroiderers. Jesus and Joseph were laborers by trade, craftsmen (Greek: *tekton*) who worked with stone, wood, and metal (Matt 13:55). There were fishermen, herdsmen, innkeepers, hunters, jailers, lawyers, musicians, scribes, servants, sex workers, shepherds, smiths, tanners, tax collectors, teachers, washers, weavers and more. They were servants and royalty, bond and free, and everything in between.

Included in the list are vocations the believer can regard as off-limits, such as military commanders and soldiers, right? Swearing oaths to a country and carrying weapons with the authorization and expectation to use them to wound or kill is at best difficult to rationalize considering scripture (Exod 20:13, Matt 26:51-52, for example). It's impossible to sync political and military goals, objectives and priorities with those of a follower of Christ, whose citizenship is linked to Abraham and the Kingdom of God. Unlike David, for example, we haven't been instructed by God to engage militarily to help establish a Kingdom of Israel in this age or to judge other nations with warfare. We also remain uninformed as to precisely how the angels are working behind the scenes politically and militarily to draw the nations toward the battle of Armageddon. We don't "*wrestle against flesh and blood*." (Eph 6:12). Our calling and warfare in these times must remain spiritual (2 Cor 10:3-6).

OUR CALLING AND VOCATIONS

So, what about Naaman, captain of the host of the King of Syria, effectively a general? Yahweh may call us when we're in one profession but that doesn't mean He endorses that vocation. Paul addresses the status of believers who are called out of the world, including their vocations, in 1st Corinthians 7. In verses 20-22 he states:

Each one should remain in the condition in which he was called.

Were you a bondservant when called? Do not be concerned about it. (But if you can gain your freedom, avail yourself of the opportunity.)

For he who was called in the Lord as a bondservant is a freedman of the Lord. Likewise he who was free when called is a bondservant of Christ. (1 Cor 7:20-22 ESV).

Paul then goes on to clarify his point with a principle that helps in our consideration of vocation:

You were bought with a price; do not become bondservants of men.

So, brothers, in whatever condition each was called, there let him remain with God. (1 Cor 7:23-24 ESV).

While Paul is referring directly to bondservants (Greek *doulos* were voluntary or involuntary slaves within Roman society), in the context of vocation, our status at the time of calling doesn't matter. What **does** matter is that thereafter we are careful about who or what rules in our lives (what we become servants to spiritually) because that necessarily changes when we enter into a covenant relationship with God. Jesus is our Master: We must be careful not to let a vocation bring us into

bondage to another, no matter the title or circumstances of a job!

Consider Zacchaeus in Luke 19. He was a tax collector, a government contractor position in ancient Roman society. Scripture doesn't record anything Christ said to him during his visit, but it doesn't appear he told Zacchaeus to quit his job. Rather, his response suggests Jesus encouraged him to be honest, stop taking advantage of people and use his means to give to the poor, effectively using his vocation to provide service with a good will to the Lord, not himself (see also Eph 4:28).

After being healed of his leprosy, Naaman promised to remain faithful and that "*from now on your servant will not offer burnt offering or sacrifice to any god but the LORD.*" (2 Kgs 5:17-18 ESV). This despite living in isolation in Syria and, at least temporarily, remaining Captain of the Host. Similarly, Matthew 8 describes a faithful centurion (a Roman military veteran and commander of a unit of soldiers), and Acts 10 presents another centurion, Cornelius, as "*an upright and God-fearing man who is well spoken of by the whole Jewish nation*" who had been directed by an angel (Acts 10:1, 22).

How did these men's consciences feel about remaining in the military or going to war after being converted? We're not told, but in 2nd Kings 5:18 we see Naaman ask forgiveness in advance for entering the temple of a Syrian god and bowing his head, which would be expected of him by his employer, the King of Syria. In the cases of these military men, none were told to change their vocation

immediately, but what they would be asked to do in order to fulfil their expected roles would undoubtedly come into conflict with their beliefs about the Laws and character of God and the commandments of Christ. Their challenge going forward was to determine to whom they were really in bondage (who they were serving), if they could perform their duties in accordance with scriptural principle and a good conscience, and how best they could serve God and Christ (see 1 Tim 2:1).

WHERE DO WE DRAW THE LINE?

The 21st century world and our workplaces are more interconnected than ever, and technology is more pervasive, but in essence the question of vocation and the guidelines we've just

looked at remain the same. While there are some blatant and obvious vocations which go against the teachings of Scripture and the commandments of Christ, in many cases things may not be so obvious.

A defense attorney might be put in a position to lie or hide the truth in order to protect a client, but what about a patent attorney or a tax lawyer? What about Christadelphians who work for a subsidiary of the military, perhaps building or developing technology that might or might not be applied to warfare? Should a Christadelphian social worker look to be employed by a charity that promotes the Trinity or supports a political agenda? What about misleading sales brochures or exaggerations and misrepresentations within a sales pitch? What about a CEO



We might begin by asking ourselves: Would the vocation in question make us a bondservant of another master? Would its requirements chip away at solid Scriptural beliefs and principles? Would it bring us into temptation?

who has a legal loyalty to stockholders? Should a believer own a liquor store or be a bartender? Tattoos were forbidden in the Law of Moses (Lev 19:28), so should a tattoo artist be off-limits? In education, is it appropriate for a believer to teach, counsel or be an administrator in a school that promotes progressive humanist agendas?

We might begin by asking ourselves: Would the vocation in question make us a bondservant of another master (again, 1 Cor 7)? Would its requirements chip away at solid Scriptural beliefs and principles? Would it bring us into temptation? Does it profit from or contribute to the sins of our neighbors? Could it become a stumbling block to another brother or sister (Rom 14:13-23, 1 Cor 8)? Will it bring public scrutiny to the name of Christ, the ecclesia or community at-large (1 Thess 4:10-12)?

GOD'S WORK. WE HAVE ONE BOSS!

The simple word “work” is translated over 350 times in Scripture, first in

Genesis 2:2 in reference to God’s work of Creation, to which the Sabbath day of rest is tied (v. 3). Adam’s work is assigned in verse 15, and thereafter the vast majority of times it’s used in scripture refers to work within the tabernacle, temple and ecclesia. But it’s also used of Israel, working in bondage under slavery in Egypt and elsewhere (Exod 1:13). The work we do, how we do it, and who we work for are an overarching theme of Scripture.

Our vocation is also about God’s work and presence in our lives, and we must try to honor and glorify Him as if we are always working for Him (Col 3:22-25). Will the vocation in question allow us to do that? In the eighth Psalm David wonders: “*When I look at your heavens, the **work** of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, and the son of man that you care for him?*” (v. 3-4). Psalm 33:4 adds, “*For the word of the LORD is upright, and all his **work** is done in faithfulness.*” Remember, too, the parable of the unjust Steward (Luke 16).

A vocation is a responsibility which can have a great deal of impact on every aspect of our lives and those we love. It is also very often what we spend the most hours of our waking days involved in.



THE WORK OF THE FLESH AND OUR HEAVENLY MASTER

Yahweh wants us to enjoy life and the works of our hands (1 Tim 6:17-19; Eccl 3:12-13), but He also expects us to love and serve our neighbors as well as our families and ecclesias. God never calls us to sin, and He's promised to tear down those things that don't reflect Him (Psa 28:5), so the believer must always consider how much our time, priorities and mindset will be affected by a vocation:

Do not let my heart incline to any evil, to busy myself with wicked deeds in company with men who work iniquity, and let me not eat of their delicacies! (Psa 141:4).

Then I saw that all toil and all skill in work come from a man's envy of his neighbor. This also is vanity and a striving after wind. (Eccl 4:4; see also Eccl 9:10-11).

Some of the best guidance comes from Paul. First in Ephesians 6:5-9:

Bondservants, obey your earthly masters with fear and trembling, with a sincere heart, as you would Christ, not by the way of eye-service, as people-pleasers, but as bondservants of Christ, doing the will of God from the heart, rendering service with a good will as to the Lord and not to man, knowing that whatever good anyone does, this he will receive back from the Lord, whether he is a bondservant or is free. Masters, do the same to them, and stop your threatening, knowing that he who is both their Master and yours is in heaven, and that there is no partiality with him. (ESV).

And again in 1 Thess 4:10-12:

But we urge you, brothers, to do this more and more, and to aspire to live quietly, and to mind your own affairs, and to work with your hands, as we instructed you, so that you may walk properly (KJV "honestly") before outsiders and be dependent on no one. (ESV).

Finally, in 1 Timothy 2, Paul exhorts Timothy about his work as a young man in the ecclesia. But again, while Paul's focus is on ecclesial work, his words very much apply to our earthly vocations as well, since we must strive to be consistent:

Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth. (1 Tim 2:15 ESV).

A vocation is a responsibility which can have a great deal of impact on every aspect of our lives and those we love. It is also very often what we spend the most hours of our waking days involved in. 1 Corinthians 10:31 reminds us: "So, whether you eat or drink, or whatever you do, do all to the glory of God." Will the vocation in question ultimately allow us to present ourselves before Christ with a pure conscience and "walk properly before outsiders"? Will it allow us to serve and glorify God? Will it hinder us from doing so? The answers to those questions will help determine if a vocation may be compromising enough for the believer to consider off-limits.

Aaron MacAdams,
(Worcester, MA)

ALL ONE IN CHURCH

PART 8

THE ENVIRONMENT

By Carmel Page

THE UK is developing a refugee problem, and it's not the kind you might think of.

Fairbourne is a pretty seaside village in Wales on low-lying land but protected by a sea wall. It had an ecclesia, so many of us have holidayed there. Sea levels around the UK began to rise last century and storms have become increasingly severe, threatening the future of Fairbourne. The authorities have announced that the village cannot be protected from the sea for much longer; in a few decades it will have to be abandoned. Fairbourne's residents are likely to be the first environmental refugees in the UK but not our last.

Many other places around the world have similar issues. Most environmental refugees are from poorer countries which may not be able to rehome them. As we are awaiting "A new heaven and a new earth" (Rev 21:1), climate change



Fairbourne, Wales

may not feel relevant, but people are suffering and dying now. Global warming is causing sea-level rise, floods, landslides and droughts. As the problem is mostly caused by those of us in affluent countries, we need to take responsibility for the solution. After God created the world, he said, "it was very good" (Gen 1:31), but it is no longer "very good." We are all partly responsible for this. God blessed us

with his creation, so we should commit to protecting it.

Anyone who takes on leadership has responsibility. We must avoid being like the shepherds who Ezekiel prophesied against saying, *“You eat the curds, clothe yourselves with the wool and slaughter the choice animals, but you do not take care of the flock...Is it not enough for you to feed on the good pasture? Must you also trample the rest of your pasture with your feet? Is it not enough for you to drink clear water? Must you also muddy the rest with your feet?”* (Ezek 34:3,18 NIV). The shepherds had taken what they wanted for themselves without any thought for how it affected others. We need to take our stewardship seriously so that no one suffers from our excesses.

Young people have strong feelings about the environment and want their church to take it seriously. Through digital technology, young people have grown up with a heightened awareness of global challenges. They also tend to be very aware of social responsibility: the idea that we must act in the best interests of society and the environment. They understand that our behaviors can impact the whole world, and so they feel it is our Christian responsibility to act accordingly.

There are many realistic ways that we can protect God’s world and everyone in it. We don’t have to do all these things, but we should try to do some.

Within our ecclesial building, we can think about our energy use.

- Fit solar panels on our church.
- Use low-energy lightbulbs.
- Purchase our energy from a green

supplier.

- Improve our insulation.
- Turn off lights and appliances not in use and encourage others to do the same.
- Discuss turning down the thermostat or installing a programmable one and wearing warmer clothes instead.

Aim to reduce what we buy, reuse it as much as possible and then recycle everything we can.

- Have recycling bins inside our halls.
- If the neighborhood is suitable, have recycling bins where the local community can access them.
- Use recycled paper and ask people to recycle it after using it.
- Print on both sides with narrow margins and avoid printing when possible.
- Collect rainwater from the roof for use in the toilets or garden.
- Fit low water consumption toilets.
- Encourage hand-me-down clothes and hold rummage sales.
- Have a table for exchanging unwanted items.

Utilize outdoor space wisely.

- Grow plants in the yard, especially those which attract bees.
- Install a birdfeeder, bird-boxes and bug hotels.
- Avoid using pesticides and peat-based products.
- Carry out a wildlife survey—it’s a great activity for CYC—then try to improve on your biodiversity.

- Organize a trash clean-up in both your grounds and the local community.
- Make compost from kitchen and garden waste.

Catering for the hungry is kind, and we can increase our kindness with a few small changes.

- Grow fruit and veg on the grounds.
- Shop locally for local produce and buy fair-trade food if available.
- Use up left-overs; give them away, freeze them or take them home to eat.
- Set up a community fridge to share excess food with the hungry.
- Increase the number of vegetarian options and cut back on eating meat.

How we travel to church can make a big difference.

- Share car rides with others going your way.
- Cycle, walk or use public transport.
- Fit bike-racks to encourage cycling and free up parking space for plants.

The way we manage our finances is important too.

- Invest our funds with financial institutions who will use it ethically.

- Purchase environmentally sourced and environmentally safe products.
- Avoid buying single-use items whenever possible.
- Fundraise to support local conservation projects and get involved. It's a great way to get to know your community.

Thinking about these issues heightens our awareness of all that God has given us.

- Pray for those who are suffering from global warming.
- Hold talks about environmental responsibility.
- Hold services, meals and time for recreation and reflection outdoors whenever possible so we feel nearer to nature.

In all these ways we can both look after the most vulnerable people in the world and please our God so that He does not have to say to us, *"I brought you into a fertile land to eat its fruit and rich produce. But you came and defiled my land and made my inheritance detestable."* (Jer 2:7).

*Carmel Page,
(Chesterfield UK)*

Catering for the hungry is kind, and we can increase our kindness with a few small changes...



MADE PERFECT IN ONE

By Jim Seagoe

JUDGES 19-21 tell of a horrific civil war involving the Benjaminites: how it started, how it was conducted and how Israel recovered from it. Because the story is so unpleasant, it is easy to read it dutifully and then move on. Yet we are told *“whatever things were written before were written for our learning.”* (Rom 15:4). It may not be obvious immediately what this part of Judges has to do with the salvation to which we are called in Christ, but there are lessons for us here about dealing with gross wickedness and civil war. This is one of the very darkest chapters in Israel’s history, and it is preserved for our instruction.

The story begins in Judges 19, telling how a poor woman from Bethlehem, the concubine of a Levite from Ephraim, was given up by her husband to be raped and murdered by a mob in Gibeah of Benjamin.

The wickedness of this brutal rape and murder precipitated the civil war described in chapter 20. We must emphasize that the men of Gibeah, that mob of rapists and murderers, were fully deserving of death. The language describing the incident in Gibeah is more than a little reminiscent of Sodom. So, Israel assembled together at Mizpah, determined to deal with them. The character of their assembly is described in a key, repeated point:

So all the children of Israel came out, from Dan to Beersheba, as well as from the land of Gilead, and the congregation gathered together as one man before the LORD at Mizpah. (Judg 20:1).

So all the people arose as one man, saying, “None of us will go to his tent, nor will any turn back to his house. (Judg 20:8).

So all the men of Israel were gathered against the city, united together as one man. (Judg 20:11).

The record tells us three times that Israel gathered “as one man.” But in context it is evident that all of Israel was **not** gathered as one man; the assembly of Israel was certainly united, but it was not whole. For, we are told, “the children of Benjamin would not listen to the voice of their brethren, the children of Israel” (v. 13). Again, let’s be very clear: the children of Benjamin were wrong to protect that mob of rapists and murderers in Gibeah. But how should the rest of the nation now proceed?

We must look elsewhere first to understand what God really wanted His people to do.

In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came to the Wilderness of Sinai. For they had departed from Rephidim, had come to the Wilderness of Sinai, and camped in the wilderness. So Israel camped there before the mountain. (Exod 19:1-2).

These verses of Exodus 19 can be read simply as a summary of Israel’s journey from Egypt to Sinai. But a certain 11th century Rabbi, Shlomo Ytzchaki (AD 1040-1105), known among the rabbis as Rashi, pointed out a feature of the Hebrew text that is not immediately apparent in an English translation.

Rashi pointed out a peculiarity in the verbs used in verse 2. The verbs describing how they departed from Rephidim, came to the wilderness of Sinai, and camped in the wilderness are all **plural** in number. That is, the children of Israel departed, and

moved, and camped, as a disunited conglomerate. But before the mountain of God when Israel camped, the verb is singular. The point, Rashi suggested, is that here at the mountain of God, for the first time, Israel was united. Through all their difficulties and doubts, God finally brought them to Himself and forged them into one people. And when Israel encamped as one—in Rashi’s words, “as one man

Yahweh, the God of Israel, Yahweh is one; and the man made in his image must also be one, when he is perfected. We are meant to grow toward that goal even now.

with one heart”—then God gave them His Law.

So, the notion that God is taking a collective of individuals and families and tribes and welding them into one people is not just a New Testament teaching, although it is a theme that is developed much more explicitly in the New Testament. Here is a familiar example:

But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he

himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in himself one new man from the two, thus making peace. (Eph 2:13-15).



The reference here of the blood and the flesh of Christ surely points to the remembrance we keep whenever we gather in Christ's name. Paul reminds us that, through his sacrifice, the Lord Jesus is creating in himself "one new man." And he does this, not by casting out the imperfect, but by uniting both Jew and Gentile in himself.

This "one new man" is the body of Christ as described in many other places; it is the end goal for which our

Lord prayed: "that they may be made perfect in one." (John 17:23). This is the Scriptural goal of God's holy people, to be perfect in oneness and active in His work.

And, surely, it is the thought behind God's first declared purpose for man:

Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." (Gen 1:26).

Yahweh, the God of Israel, Yahweh is one; and the man made in his image must also be one, when he is perfected. We are meant to grow toward that goal even now.

This oneness has occasionally been seen in Israel. For instance, in the time of their return from Babylon. Both Ezra and Nehemiah mention great assemblies in Jerusalem in the seventh month:

And when the seventh month had come, and the children of Israel were in the cities, the people gathered together as one man to Jerusalem. Then Jeshua the son of Jozadak and his brethren the priests, and Zerubbabel the son of Shealtiel and his brethren, arose and built the altar of the God of Israel, to offer burnt offerings on it, as it is written in the Law of Moses the man of God. (Ezra 3:1-2).

Now all the people gathered together as one man in the open square that was in front of the Water Gate; and they told Ezra the scribe to bring the

Book of the Law of Moses, which the LORD had commanded Israel. (Neh 8:1).

So, oneness is not just an end-goal; it is the proper and expected state of God's people in his service. With this in mind, let's go back to the final chapters of the book of Judges.

As the result of the horror in Gibeah, and of Benjamin's refusal to deal with that wickedness, God's holy people fell into civil war: the nation against the tribe. Israel, without the tribe of Benjamin, had come together as one man, to execute judgment against the wicked.

Twice Israel advanced on Gibeah; twice they were repelled, losing a tenth of their huge army. Given that Israel was engaged in a righteous effort to expunge a great evil from their midst and given that God himself had both times answered their inquiries about the order of battle, we need to wonder why Israel was not successful immediately. The answer lies in Israel's third approach to the sanctuary. After the second defeat, we read:

Then all the children of Israel, that is, all the people, went up and came to the house of God and wept. They sat there before the LORD and fasted that day until evening; and they offered burnt offerings and peace offerings before the LORD. So the children of Israel inquired of the LORD (the ark of the covenant of God was there in those days, and Phinehas the son of Eleazar, the son of Aaron, stood before it in those days), saying, "Shall I yet again go out to battle against the children of my brother Benjamin, or shall

I cease?" And the LORD said, "Go up, for tomorrow I will deliver them into your hand." (Judg 20:26-28).

The LORD approved of their purpose in removing this wickedness from among them. But He waited for them to come to Him with tears and fasting and sacrifice. Even though the evil men in Gibeah deserved death, and even though the men of Benjamin were very much in the wrong, still, our God wants us to understand that this kind of action should never be automatic, a matter of course. Though the Benjaminites were wrong to defend the wicked men of Gibeah, yet they were still children of Israel and part of God's holy people; they were going to war against their brethren. Tears and fasting and sacrifices are fitting preparation for such a battle, a preparation that Israel had not taken earlier.

So, the next day they went out again. And the next day, Israel took Gibeah and routed the army of Benjamin. But this is where things went wrong yet again. They won the battle, and then **they kept on winning.** And they kept winning until there were only 600 Benjaminites left!

From a full tribe of Israel, Benjamin was reduced to 600 soldiers out of an army of 26,700—and it would appear there were no surviving Benjamite women, children or civilian men. Israel, having gone to war to remove a horrible stain from their nation, ended up removing a whole tribe.

How did it come to this? There are hints in the record, which we will look at in part 2, next issue.

*Jim Seagoe,
(San Francisco Peninsula, CA)*

FRUIT OF THE SPIRIT

By Patricia Ferguson

JESUS knew it was time to leave the comfort of Martha and Mary's home. It was a six kilometer (four mile) walk from Bethany to Jerusalem. This was to be his last trip to the great city. He knew he would not leave again until his resurrection. As was his habit however, Jesus still took every opportunity to preach the gospel in towns, villages and synagogues.

THE CULTURE

It's important to be aware of the culture at this time. It will give us an understanding of what the marginalized and the infirm had to bear. In the cramped, unsanitary areas within towns and cities, rampant with poverty and squalor, the poor suffered through miserable cycles of diseases (malaria, typhoid, typhus, cholera, dysentery). They struggled to survive while priests lived excessively privileged lifestyles. The sick found no

public place dedicated to their care and little in the way of empathy. What they did find was misery.

Sadly, the majority of the sick were disregarded. Sometimes family would help, but it was not uncommon for relatives to leave a member alone to die. There were physicians, but their fees were too expensive for most. Commoners were left to rely on folk healers, sellers of herbs and fake remedies. Over time, with the influence and mixture of Roman and Greek cultures, their pagan practices impacted the Hebrew religion. Consequently, compassion was not a well-developed virtue. Mercy was discouraged. Generally, women were relegated to the status of second-class citizens.

Wealthy Sadducees primarily controlled the temple. However, they were aloof from the common people.

The Scribes, often accompanied by town elders, were leaders at the synagogues. They, too, did little to care for the needy. Those attending the synagogue were a mixed group of Jews and Gentile visitors. Within that mixed group were the oppressed, the rich, the poor, and the curious among the educated.

Men and women sat in different sections of the synagogue, with females typically seated in the back or in a balcony area. However, despite religious and social pressures, Jesus refused to treat women, the poor and the sick as inferior.

THE BENT WOMAN

This brings us to the story of the bent woman. To give this narrative some context, let's assume she's between 20 and 30 years of age, clothed in dirty rags, living a solitary life on the

Her slow and agonizing walk was guided by the steady gaze of Jesus. He patiently stood and he quietly waited...

street, begging for someone, anyone to give her an ounce of kindness. Then she heard about Jesus' intended visit to the town's synagogue. She went immediately.

She watched him as he entered the building (*"fixing our eyes on Jesus"*¹). Eye gazing creates an opportunity for emotional connection. The place was abuzz with speculations and an eagerness to hear about these new teachings, by the man named Jesus. And so, he taught them. They were amazed at his teaching. He taught with authority, unlike the Scribes.

Unbeknownst to all, except Jesus, the religious leaders conspired to humiliate

and shame him. But Jesus was not intimidated. As Paul later wrote, *"For God gave us a spirit not of fear but of power and love and self-control."*² During his talk, Jesus suddenly changed direction. He saw the woman. He called her forward. There was a collective gasp. The synagogue ruler was infuriated. "This is unacceptable! A woman, a sick and sinful woman, standing in the place of teaching, in my synagogue?!"

No one whispered. No one murmured. All was still.

The people looked from Jesus to the woman. Her courage drove her to laboriously shuffle one painful leg in front of the other. Her knees, horribly swollen, supporting a twisted and deformed torso (possibly spondylitis or scoliosis). The agonizing restriction in her neck, allowing only limited vision and labored breathing. Her slow and agonizing walk was guided by the steady gaze of Jesus. He patiently stood and he quietly waited.

In the hush of the room, she stood in front of him. Jesus put his hands on her. With no assistance, she stood upright. The pain was gone! Nothing hurt inside! She could see clearly and breath with ease! And then, Jesus told her she was free from this debilitating disease. She had been suffering 18 long years and here it was in the matter of moments! Healed at last!

The woman felt his love. She felt his joy and she felt his peace. She saw the kindness in his eyes (eyes are one of the most important symbolic sensory organs) and felt the lingering warmth of his healing touch. Who did this woman praise? God. She knew Jesus was the son of God and his abilities

He understood her despair and loneliness. He also knew her desire for the hopefulness of a better future...

and power came from His Father. The woman recognized that!

Rather than rejoice at her healing, the ruler of the synagogue became indignant. As a warning, a proclamation was made. “Healing on the Sabbath is a sacrilege.” “A Sabbath law has been broken. Healing should be on any other day during the week.”

The people were unsettled, but the ruler and elders stood firm. They were convinced their plan had successfully disgraced the Lord. Yet once again, the eyes of all those in the synagogue were fastened on Jesus. In support of the woman and at the same time chastising the religious hierarchy, Jesus used a title of dignity. He called her a “daughter of Abraham”³. Never was she called that before! By those words, Jesus welcomed her into the family of God. He lifted her spirit. He gave her hope. He renewed her purpose in life.

So, we may ask, “Why did Jesus heal her?” Because Jesus saw deep into her soul. She called out for help, but no one listened or cared. He understood her despair and loneliness. He also knew her desire for the hopefulness of a better future.

Was she one of the women at Jesus’ crucifixion⁴? We can’t be sure, but it paints a moving picture of the woman, together with faithful and devoted believers, giving back to Jesus what he gave them—love and hope.

Jesus was the embodiment of the fruit of the spirit. He actively sought her

and others who desperately needed him. God allows us to make a choice in sharing our generosity and care within and outside our global community. A seemingly insignificant act can change a person’s life forever.

People are waiting for our fruit of the spirit. “*The one who sows to the Spirit will from the Spirit reap eternal life.*”⁵. There is a practical application here that must not be kept inside simply as a feeling⁶ Paul reminds us to “*keep in step with the spirit.*”⁷. We do this by filling our lives with Christ. When we actively follow his example, the fruit of the spirit will become evident.

The great prophet, Isaiah, reminds us of the practical care towards others. He tells us to “*share your food with the hungry and to provide the poor wanderer with shelter—when you see the naked, to clothe them, and not to turn away.*”⁸.

In conclusion, “*Let us not become weary of doing good, for at the proper time we will reap a harvest, if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.*”⁹

Patricia Ferguson,
(Orangeville, ON)

1 Heb 12:2

2 2 Tim 1:7.

3 Luke 13:16

4 Mark 15:40-41)

5 Gal 6:7-8

6 Col 3:17

7 Gal. 5:25 NIV

8 Isa 58:7 NIV

9 Gal 6:9-10)

GOOD CHRISTADELPHIAN MUSIC

By Jessica Gelineau

I'M excited to share that Bro. Levi Myers from Cambridge, Ontario and Bro. Levi Gelineau from Simi Valley, California, are teaming up to produce a new quarterly podcast for the Christadelphian community. The podcast title may sound familiar to you, as the Good Christadelphian Talks (GCT) podcast has been operational and reaching listeners around the world for over two years now! In a two-minute introductory episode, the two Levis discuss their purposes with this new project: "There is so much music being made in our community, and we want to highlight it. We want to help people find music that is helpful for them in their walk. And also, hopefully encourage the continued production and use of music in our community and in our services." Each episode will profile three producers or projects and include information on how to listen to the music or become involved in the

projects discussed. The podcast can be found on Spotify, Apple Music, or wherever you listen to your podcasts.

This issue of the Tidings magazine features part of an interview with Bro. Simon Tarypally of Hyderabad, India. For the full interview, listen to the first full-length episode of Good Christadelphian Music, which is scheduled for a September 2021 release.

*Jessica Gelineau,
(Simi Hills, CA)*



INTERVIEW OF **BRO. SIMON TARYPALLY,** HYDERABAD, INDIA

Interviewer: Bro. Levi Gelineau

Welcome brother Simon. For someone who's never met you, tell us where you are from?

My name is Simon Tarypally, and I am a pianist and organist in the Hyderabad Christadelphian ecclesia, in the south of India, Telangana state. I'm coming from a very good locality and very good state, with a number of brothers and sisters. It's a really good city. You would enjoy it.

We may have met; Jessica and I were in Hyderabad in 2010. So, you were much younger! Hyderabad is a beautiful city, like you say. For anyone who doesn't know, I think it's the fourth largest city in India, and it's kind of near the middle of the whole country.

Absolutely. And that is why we are safe

because most difficult things have been happening around the borders, but we are in the middle of the city. It's quite a safe city.

We're going to talk about music today and you're a very musical guy. When did you first become interested in music?

From childhood, I've been playing music since I was in eighth standard [eighth grade, or about 12 years old]. I was born into a Christadelphian family. My grandparents, parents and uncles all were Christadelphians. My mom, Sis. Krupa, was baptized first, and my grandparents were baptized afterwards. Bro. Tim Galbraith started the preaching work in India and the gospel spread around Hyderabad during the 1980s and 1990s. God has blessed us. Now there are many families active in the Truth in the south of India. The spreading of the gospel is really needed!

My primary instrument was a piano. I used to play a few Telugu hymns.



Siblings, Bro. Simon and Sis. Suvarna, pictured with a collection of instruments. The set of twin hand drums in front of Bro. Simon is a traditional Indian instrument called a Tabla.

Telugu is my native language, being the language of Andhra Pradesh and Telangana. Then after a few years I started playing English hymns, and then I started playing Hindi. Hindi is an Indian national language. I started playing Tamil [the official language of the state of Tamil Nadu]. I started playing all kinds of African songs. So that is how I started, by God's grace. It's a blessing to be in His journey and to be His instrument, every time.

Lovely. And what instruments do you play?

I play my keyboard and the second one is violin. I also play an Indian classical instrument, the tabla. I play drums, which is a classical jazz instrument. I play guitar, which is a classical instrument, also Western musical. So, I play both Western and Indian music. My cousins and I were trained as musicians.

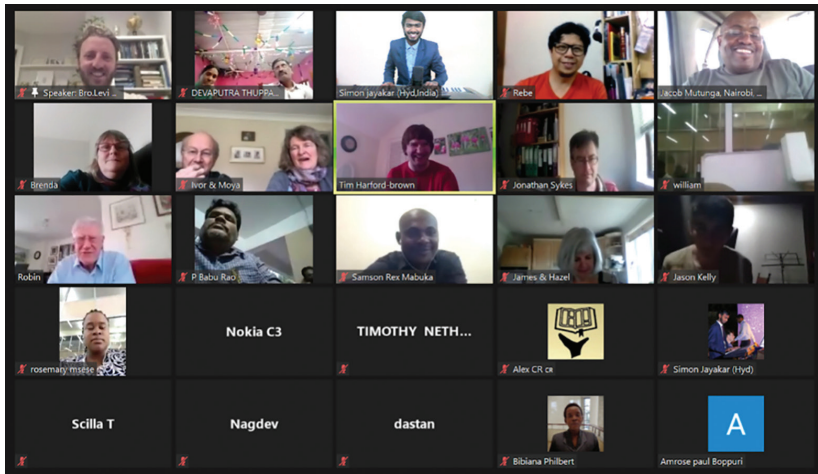
What do you think is powerful about singing music and praise?

As you know, singing is coming from the heart. As Paul says, our mind should be very clean while praising God. That's my personal point of view. As musicians, it's also really important for our spiritual

lives to improve as musicians. Coming into God's house and coming into Memorial Service, I examine myself. I pray for half an hour or one hour. I'll pray and do my readings. I'll do my personal meditation and then I'll go to my service, I'll start playing hymns there. So singing is a part of human growth. I mean, we eat daily food for our survival, but for mind, for heart, it's really important for us to have a spiritual upliftment, which is music and singing. As you also know, music can heal. Scientifically, it's proven that music can heal people going through many different illnesses or trials. The spiritual part of music is really important.

Music can be very therapeutic for mental health. Let's talk about some of your projects. I wanted to talk specifically about the International Praise Nights that you're holding on Zoom. You asked me to come and speak at one, and it was absolutely beautiful. How did those start?

The Praise and Worship Nights started during the lockdown. India was hit by a lockdown unexpectedly. We had so many losses, as you know, as all the



news channels say. Loss in our brothers and sisters, in our ecclesia. Still, there are still brothers and sisters who are still going to hospitals also. But a few of them are still at home quarantined and recovering very well. One day we had a family get together right after I think that was on Sunday evening after we had a Zoom Memorial Service for our ecclesia. We gathered together in my family. So, we had a small prayer, family prayer, and in a prayer, we got an answer. I think that God has spoken to us in prayer to uplift many people, to start this praise and worship, we [need to have a way for] brothers and sisters to spiritually be encouraged.

And then we came up with this idea of how we can have praise and worship, just singing praise in Him. That's what God needed for this time. The complete book of Psalms says, "Praise, praise! Praise God at all times. Sing praises." So, on that basis of this idea, we came up with the praise and worship and we spread it out across India.

Every Friday we have hosted the International Praise Nights. I am organizing, so that's my event. We have seven countries joining us, from three continents. Every Friday we have 20 to 50 people.

Yeah, it was really cool to be a part of it. And the structure was that you sing some songs, and you share some songs and then other people can share songs from different parts of the world. Then there's a talk and you do more songs. I really liked it. You had music from Africa and from different parts of India, England—not just yourself.

We have the USA, Australia, United

Kingdom, Africa, the whole of Africa. And we have South India, New Zealand, Philippines, and Cambodia, all of those brothers and sisters, singing hymns in one Zoom meeting. They'll be sending me their praise and worship recordings which they have recorded in their ecclesia or in their own time. So, we have musicians, we have singers, we have bad singers, we have good singers. It's a blessing to be in a fellowship on Friday, which is still important at this pandemic time.

I know people are going through spiritual difficulties in life. So, it's a Christadelphian fellowship between our brothers and sisters worldwide.

Yes. And what has been your favorite thing about the Praise Nights?

My favorite thing is singing and being part of the hymns. And also, the best part would be the Africans who sing the music. They speak Swahili. I think the way they sing those words is excellent. I always say to some of my African brothers and sisters who come on Zoom, I say that Africa was blessed to be musicians. Nobody in this world can sing as beautifully as those from Africa. They have a bond with music. So, it's always a blessing!

I was struck by people contributing from all over. It really is a beautiful event. I would definitely encourage anyone to join in if you can, though it is difficult with the time difference in the United States! You also produced one virtual choir and you're working on a second one now. What's that process been like?

The first choir is a blessing for India and also life changing since in India

we didn't have anything like a choir, though Christadelphians have been in India for 50 years now. Two years back we celebrated 40 years since establishing the Hyderabad ecclesia. To be united in singing hymns has never been done in one video. The main reason for that first virtual choir was to praise and worship God in this pandemic time, pleading for his mercy and praying for our spiritual brothers and sisters. And asking that God heal this world very soon and may we have our normal spiritual lives back again. May God's mercy be upon this world so we can be united once again, in ecclesia and part of fellowship.

The videos are very beautiful. And I think they definitely accomplish that goal, like you're saying, in uniting so many faces on the same screen. It's very, very powerful.

And that has been done also through praise and worship. So first of all, the

Praise and Worship event, and from those all, brothers and sisters, we plan to have a virtual first India choir. And then we had worldwide brothers and sisters also joining from seven countries, forty-three instruments, forty-three singers, and three continents we had on the first India choir. I'm really excited for the second one, brother Levi. We need God's blessings and our Lord and Savior Jesus Christ to be part of this project, and we need spiritual prayers for this project also, for this second India worldwide virtual choir.

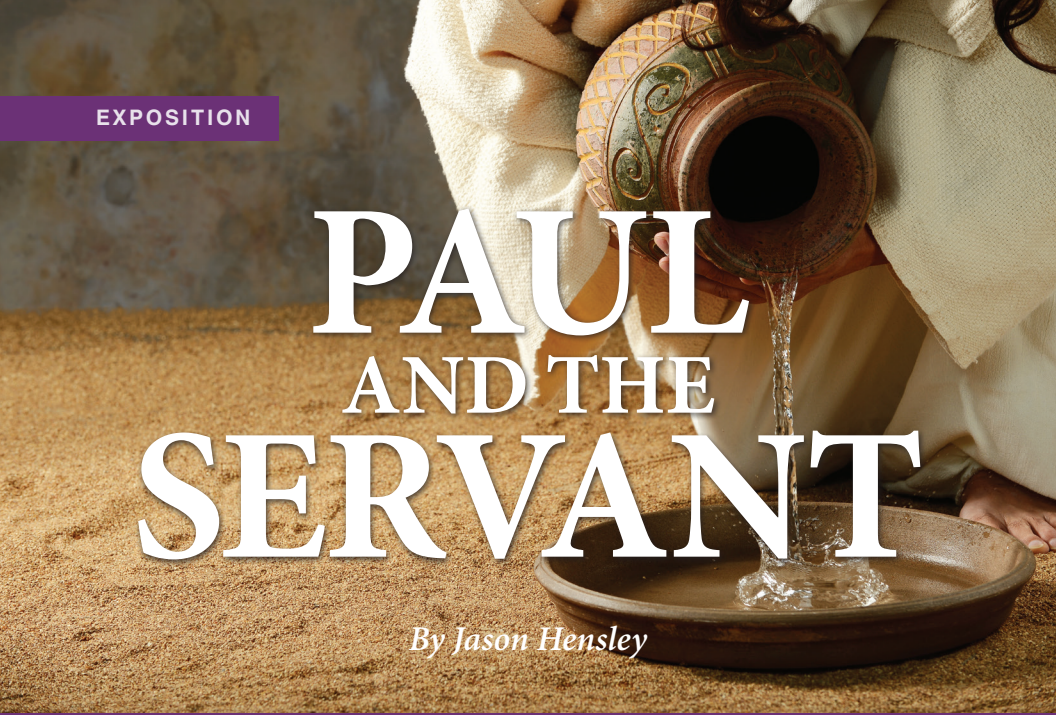
Well, thank you brother Simon. This has been a treat. You have a lot going on and I'm excited to share it with more people so they can join in.

Thank you so much. Have a good day. God bless.

*Jessica Gelineau,
(Simi Hills, CA)*

Lift Now Your Voice and Sing - Christadelphian 1st Virtual Choir from India. Listen online: <https://bit.ly/3AsQjQi>





PAUL AND THE SERVANT

By Jason Hensley

WHEN we read the book of Galatians, we often think about salvation by works versus salvation by faith, as this is one of the major teaching points of the epistle. At the same time, somehow supporting this theme, the apostle Paul quotes heavily from the prophecy of Isaiah. This set of articles will consider some of the links in Galatians to Isaiah, with this first article identifying the major links, and the second exploring why the apostle, guided by the Spirit, used these connections to reinforce his message of salvation by faith.

PAUL AND THE SERVANT

When Paul and Barnabas preached in Antioch in Pisidia—a city in the region of Galatia (modern-day Turkey)—they first preached to Jews. And yet, it was here in Galatia that they told the group of Jews that they would turn to the Gentiles. They supported their new

preaching efforts with a passage from Isaiah: *“For so the Lord has commanded us, saying, ‘I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.’”* (Acts 13:47). This is a quotation of Isaiah 49: *“He says: ‘It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth.’”* (Isa 49:6).

As Paul and Barnabas mention, this connection between their preaching and Isaiah was not of their invention—it was commanded to them. While there is no specific reference to **when** they were given this charge, it would seem likely that this was conveyed when they were first commanded to preach:

Now there were in the church at Antioch prophets and teachers,

Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen, a lifelong friend of Herod the tetrarch, and Saul. While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." Then after fasting and praying they laid their hands on them and sent them off. (Acts 13:1-3).

The Spirit stated that Saul and Barnabas had a specific *"work to which I have called them."* The term here is important—because this calling is perhaps itself an allusion back to Isaiah 49: *"Listen to me, O coastlands, and give attention, you peoples from afar. The LORD called me from the womb, from the body of my mother he named my name."* (Isa 49:1). In the Septuagint (LXX), the root word for *"called"* is the same (καλέω, G2564), and thus, perhaps the work to which Paul and Barnabas were called was a specific allusion to Isaiah—making a stronger link between Acts 13 and Isaiah 49. This first missionary journey, therefore, became the time to start fulfilling that calling. Thus, in their first attempt at preaching, they preached to a Gentile proconsul (Acts 13:12). Their next major stop was Antioch in Pisidia.

Paul was given a divine charge to preach to Gentiles—and even further, given the divine seal that the words of the prophet applied to him. The fact that the Lord had taken a prophecy of Isaiah and applied it to Paul is perhaps somewhat astonishing for us in itself—rarely would we think about the apostles as individually fulfilling what the Hebrew prophets wrote. Yet adding to our surprise here is that

these very words were not just applied to Paul. When Jesus came to the temple as a baby, he was presented to Simeon, who, moved by the Holy Spirit, spoke these words: *"For my eyes have seen your salvation that you have prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to your people Israel."* (Luke 2:30-32).

Simeon's words refer to the same verse in Isaiah 49—they refer to a light to the nations and God's salvation being shown to all the earth. Yet here, they are not applied to Paul and Barnabas, but Jesus.

So how does this work? How can it be that a prophecy about Jesus could also apply to Paul? Perhaps because God, through Luke, shows that there are multiple fulfillments of the prophecy during the first century. While Isaiah initially prophesied to the Jews in Judah during Hezekiah's day and so his prophecies applied to those days, and while his prophecies will ultimately also be fulfilled in the Kingdom of God, Scripture also indicates, through these quotations of Isaiah 49, that Isaiah's words, at least in this chapter, applied to Jesus and to Paul. Further, these multiple fulfillments of the same chapter also emphasize a theme in Paul's initial point to the Galatians:

Paul, an apostle—not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead. (Gal 1:1).

For am I now seeking the approval of man, or of God? Or am I trying to please man? If I were still trying to please man, I would not be a servant of Christ. For I would have you know, brothers, that the gospel that was preached by me is not

man's gospel. For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ. (Gal 1:10-12).

Paul asserted that his teaching was in accordance with everything the other apostles were teaching (also see 1:18, 2:1-2). He was not running in vain. His gospel was taught to him entirely by revelation. And that's the link: just as the Spirit separated him and Barnabas for their work in Acts 13, commanding them to preach, Paul had been given a divine charge by the Lord Jesus. That divine charge was to fulfill what was prophesied in Isaiah 49. His gospel was not from someone else—but it was taught to him by God, who specifically commanded him to share it in fulfillment of Isaiah's prophecy. And thus, when reinforcing his message and the authority of his gospel, Paul seems to refer to Isaiah 49:

But when he who had set me apart before I was born, and who called me by his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not immediately consult with anyone; nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus. (Galatians 1:15-17).

This is another quotation from the same chapter in Isaiah. While the connection is not entirely evident from the English Standard Version, almost all other translations use the specific language of the Greek: “*from my mother's womb*” (KJV). Paul states that he had been separated for a specific purpose while

he was in his mother's womb.

In the LXX, the words “*from the body of my mother*” are the same as what is used in Galatians:

- Galatians 1:15— “ἐκ κοιλίας μητρός μου”—out of my mother's womb
- Isaiah 49:1— “ἐκ κοιλίας μητρός μου”—out of my mother's womb

And yet, Isaiah clearly states that the one prophesied had been called from the womb. Instead of using the word “*called*,” Paul says that he had been **separated** from the womb (ἀφορίζω, G873; rather than Isaiah's word καλέω, G2753). If Paul was quoting from Isaiah, why did he change the verb? Perhaps because this was also a reference to when this quotation was first applied to Paul: “*While they were worshiping the Lord and fasting, the Holy Spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them.’*” (Acts 13:2). Paul was set apart (ἀφορίζω, H873) for the work to which God had called (προσκαλέω; G4341) him—and thus, there is a double allusion here. Paul stated that he was separated from the womb, perhaps as an allusion to his calling in Acts 13. And that calling was a reference back to Isaiah 49, which states that he was **called** from the womb.

A few ideas are being brought together here: Isaiah 49 was a prophecy that God applied to Paul. Paul received the calling to fulfill this prophecy at some point, perhaps when he was in Arabia, but it was confirmed in Acts 13:2 when he and Barnabas were separated for the work of fulfilling the prophecy. Finally, this fulfillment of Isaiah 49 confirmed that what Paul taught was true. It was

not taught to him by a man, but by God.

Scattered throughout the epistle are these references to Isaiah 49, with Paul

continually reminding his readers that he was called to fulfill Isaiah 49 by God. Thus, his words have God's backing.

<p>Galatians 1:16—“<i>Was pleased to reveal his Son to me (ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί), in order that I might preach him among the Gentiles, I did not immediately consult with anyone.</i>”</p> <p>Though there are no verbal parallels here, Paul's words are anticipating v. 24, in which he will make this link clear.</p>	<p>Isaiah 49:3—“<i>And he said to me, “You are my servant, Israel, in whom I will be glorified’ (ἐν σοὶ δοξασθήσομαι).”</i></p>
<p>Galatians 1:16—“<i>Was pleased to reveal his Son to me, in order that I might preach him among the Gentiles (ἔθνεσιν), I did not immediately consult with anyone.</i>”</p> <p>See Paul's emphasis on his mission to the Gentiles in Galatians: 2:2, 8, 9—these are perhaps further allusions to Isaiah 49:6.</p>	<p>Isaiah 49:6—“<i>he says: ‘It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations (ἔθνῶν), that my salvation may reach to the end of the earth.’”</i></p>
<p>Galatians 1:24—“<i>And they glorified God because of me (καὶ ἐδόξαζον ἐν ἐμοὶ τὸν θεόν).</i>”</p>	<p>Isaiah 49:3—“<i>And he said to me, “You are my servant, Israel, in whom I will be glorified (καὶ ἐν σοὶ δοξασθήσομαι).”</i></p>
<p>Galatians 2:2—“<i>I went up because of a revelation and set before them (though privately before those who seemed influential) the gospel that I proclaim among the Gentiles, in order to make sure I was not running or had not run in vain (μὴ πῶς εἰς κενὸν τρέχω ἢ ἔδραμον).</i>”</p> <p>Notice that this quickly follows Galatians 1:24, as Isaiah 49:4 directly follows v. 3, forming an extended allusion in these two verses.</p>	<p>Isaiah 49:4—“<i>But I said, “I have labored in vain (καὶ ἐγὼ εἶπα κενῶς ἐκοπίασα); I have spent my strength for nothing and vanity; yet surely my right is with the LORD, and my recompense with my God.’”</i></p>

CONCLUSION

Thus, the book of Isaiah offered proof that God had called Paul to his preaching. His words held authority and authenticity.

And yet, there is more to Paul's quotations—because, as we will see in the next article, Lord willing, Paul did not simply apply the quotations to himself.

THE BELIEVERS AND THE SERVANT

However, there is more here than Paul simply quoting the Scripture about himself to prove that he is a fulfillment of it. Indeed, Isaiah 49 further legitimates his preaching, but there is an even more profound way that Paul understands Isaiah and uses it when speaking to the Galatians. This additional understanding is perhaps indicated when Paul first applies Isaiah 49 to himself in Acts. Notice who Paul applies it to: *“For so the Lord has commanded us, saying, ‘I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.’”* (Acts 13:47). Paul and Barnabas saw the passage as about both—this prophecy about Jesus was being fulfilled by what **both** were doing. In fact, this appears to be how Luke attempts to get his readers to understand the fulfillment of Isaiah 49 and the servant songs. Just consider the progression here: first, Luke applied the words to Jesus (Luke 2:30-32). With that in mind, consider what Luke does next: *“But you will receive power when the Holy Spirit has come upon you, and*

The servant songs were being fulfilled, not only in Jesus, but in the disciples...

you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” (Acts 1:8). Do you recognize the end of this verse? It's a quotation from the same verse in Isaiah 49—the same verse applied to Jesus, Paul, and Barnabas. Thus, Luke takes this servant's mission and applies it, not just to Jesus, but to Jesus's apostles. Even more, Luke, in both instances—Acts 1 and Acts 13—essentially has Jesus divinely giving this interpretation of Isaiah 49 to his disciples. Reinforcing this interpretation is Jesus's description of the disciples, *“you will be my witnesses,”* which is another quotation from Isaiah about the servant:

“You are my witnesses,” declares the LORD, “and my servant whom I have chosen, that you may know and believe me and understand that I am he. Before me no god was formed, nor shall there be any after me.” (Isa 43:10).

“I declared and saved and proclaimed, when there was no strange god among you; and you are my witnesses,” declares the LORD, “and I am God.” (Isa 43:12).

Fear not, nor be afraid; have I not told you from of old and declared it? And you are my witnesses! Is there a God besides me? There is no Rock; I know not any. (Isa 44:8).

The servant songs were being fulfilled, not only in Jesus, but in the disciples. But how? How was it that a prophecy about Jesus would be fulfilled in the

disciples? Just because they were following in his footsteps? With that in mind, consider Galatians and the way that Paul understands this application of Isaiah: “*But when he who had set me apart before I was born, and who called me by his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not immediately consult with anyone.*” (Gal 1:15-16). As already noted, this is one of the places where Paul applies Isaiah 49 to himself—both when he references being called before he was born, and when he recalls his preaching among the Gentiles. At the same time, Paul also explains this calling and prophetic application in another way: God was pleased “*to reveal his Son to me.*” Unfortunately, however, reading a translation can obscure something crucial here. The Greek for this phrase is as follows: “ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί.” There are two things to notice here—the second to last word is the preposition *en*, which is typically translated as “in.” Thus,

To reveal his Son in me, that I might preach him among the heathen;

immediately I conferred not with flesh and blood. (Gal 1:16 KJV).

To reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood. (Gal 1:16 NKJV).

To reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood. (Gal 1:16 NASB).

There’s more to this verse, however, that cannot be seen in any translation. In Greek, there are specific ways to emphasize a concept. Paul wrote *en moi*, which translates to “in me.” But it also has emphasis. If one simply wanted to write “in me” in Koine Greek, they would write *en moi*. However, Paul wrote *en moi*—and the epsilon that has been added to *moi* adds emphasis. Paul was stating that God revealed Jesus in **me**.

Why did he emphasize this? Perhaps because he was showing that this was how Isaiah 49 was being fulfilled. God was revealing Jesus **in Paul**. It wasn’t that Isaiah 49 was written with Paul

*Just as Jesus passed his mission to the disciples,
so the mission of the servant in Isaiah would
be given to the ecclesia.*

God was revealing Jesus in Paul. It wasn't that Isaiah 49 was written with Paul in mind. It was that Christ had come to live within Paul and that because of this, Paul was now fulfilling Jesus's work!

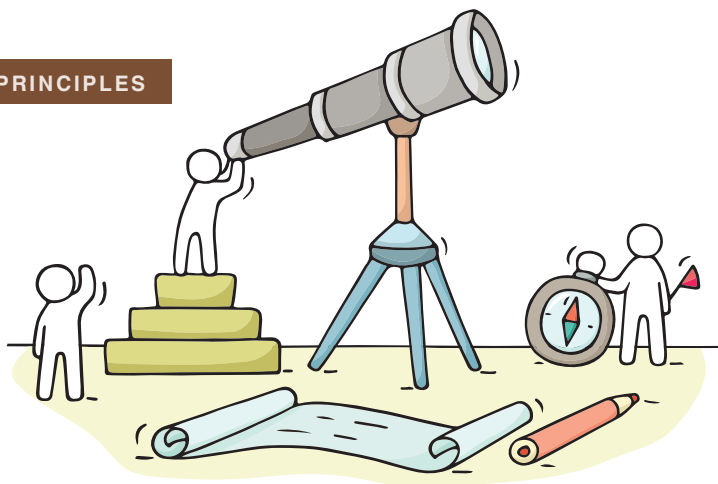
in mind. It was that Christ had come to live within Paul and that because of this, Paul was now fulfilling Jesus's work! Thus, in the next chapter, notice how Paul makes this clear: *"I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me"* (Gal 2:20). Jesus was alive in Paul. But he wasn't just supposed to be alive in Paul. *"My little children, for whom I am again in the anguish of childbirth until Christ is formed in you!"* (Gal 4:19). God had formed Christ in Paul. Jesus was living in Paul, and because of that, Paul was a fulfillment of Isaiah 49. And yet, this was the same process that not just Paul and the disciples were to undergo—it was the process for the believers in

Galatia as well! In other words, Isaiah 49 was also meant to be about them, not because it was literally about them, but because it was about Jesus, and Jesus was supposed to be alive in them. Just as Jesus passed his mission to the disciples, so the mission of the servant in Isaiah would be given to the ecclesia.

And yet, unlike what we had seen with Paul's use of Isaiah to demonstrate his authority, what did the Galatians fulfilling Isaiah have anything to do with the central issue in Galatia? How was this connected to salvation by faith and salvation by works? Lord willing, we will explore those questions in the second article.

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TRUE PRINCIPLES & UNCERTAIN DETAILS ABOUT PROPHECY (PART 5)

By Joe Hill

BASF Clause #26—That the Kingdom of God, thus constituted, will continue a thousand years, during which sin and death will continue among the earth’s subject inhabitants, though in a much milder degree than now.¹

BASF Clause #27—That a law will be established which shall go forth to the nations for their “instruction in righteousness,” resulting in the abolition of war to the ends of the earth, and the “filling of the earth with the knowledge of the glory of Jehovah,² as the waters cover the sea.”³

BASF Clause #28—That the mission of the Kingdom will be to subdue all enemies, and finally death itself, by opening up the way of life to the nations, which they will enter by faith, during the thousand years, and (in reality) at their close.⁴

BASF Clause #29—That at the close of the thousand years, there will be a general resurrection and judgment, resulting in the final extinction of the wicked, and the immortalization of those who shall have established their title (under the grace of God) to eternal life during the thousand years.⁵

BASF Clause #30—That the government will then be delivered up by Jesus to the Father, who will manifest Himself as the “all-in-all”, sin and death having been taken out of the way, and the race completely restored to the friendship of the Deity.⁶

THEY SHALL REIGN WITH CHRIST A THOUSAND YEARS

THE Kingdom Age will last a thousand years, as the following verses indicate:

*And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and **they lived and reigned with Christ a thousand years.** But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but **they shall be priests of God and of Christ, and shall reign with him a thousand years.** (Rev 20:4-6).*

(The term “millennium” is derived from the Latin word for “thousand,” and belief in the millennium is called “chiliasm” which is derived from the Greek word for “thousand”).

On the other hand, this is the only passage in the Bible that says this, and it is always precarious to base a first principle on a single passage,⁷ and especially when that passage is in the highly symbolic book of Revelation.

THE KINGDOM OF GOD WILL LAST FOREVER

Moreover, other passages indicate the Kingdom will last forever, so it will have no end:

*And in the days of these kings shall **the God of heaven set up a kingdom, which shall never be destroyed:** and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and **it shall stand for ever.** (Dan 2:44).*

*I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: **his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.** (Dan 7:13-14).*

*And when thy [David's] days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and **I will stablish the throne of his kingdom for ever... And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.** (2 Sam 7:12-13, 16).*

*For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. **Of the increase of his government and peace there shall***

be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth for ever. (Isa 9:6-7).

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: **And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.** (Luke 1:31-33).

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; **and he shall reign for ever and ever.** (Rev 11:15).

This difference often causes baptismal interviewees to pause when asked how long the Kingdom will last. They hesitate between saying “a thousand years” and “forever,” both of which are correct, of course, when properly understood.

A BIBLE IDIOM?

In fact, it may be the case that they are equivalent because “a thousand years” may be an idiom for “forever.” The following passages use “thousand(s)” to represent a large indefinite number:

And shewing mercy unto thousands of them that love me, and keep my commandments. (Exod 20:6).

Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means

clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation. (Exod 34:7).

The Lord God of your fathers **make you a thousand times so many more as ye are,** and bless you, as he hath promised you! (Deut 1:11).

Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and **keep his commandments to a thousand generations.** (Deut 7:9).

For every beast of the forest is mine, and **the cattle upon a thousand hills.** (Psa 50:10).

For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. (Psa 84:10).

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.” (Psa 90:4). “But, beloved, be not ignorant of this one thing, **that one day is with the Lord as a thousand years, and a thousand years as one day.** (2 Pet 3:8).

In each of these verses, “thousand(s)” is a figurative way of saying a large, possibly innumerable, amount. Applying this idea to “a thousand years” harmonizes this phrase with the other ones quoted above (i.e., “shall stand for ever,” “everlasting,” “shall not pass away,” “shall not be destroyed,” “shall be established for ever,” “there shall be no end,” “for ever and ever.”)

NEW JERUSALEM

Whatever the specific literal meaning of “a thousand years” might be, we can be sure that there is more to the phrase than a mere time period. In particular, $1000 = 10 \times 10 \times 10$, which corresponds to the dimensions of the Most Holy Place, which was 10 cubits x 10 cubits x 10 cubits. This perfect cube represented the dwelling place of Yahweh in the earth, which was a pattern of things to come.

In like manner, New Jerusalem is depicted as a cube, “*the length and the breadth and the height of it are equal.*” (Rev 21:16). It represents the future Holy of Holies in the earth, the place where Yahweh will dwell, made up of Christ and the saints. Bro. Whittaker wrote:

“The Revelation is very largely expressed in terms of the symbolism of the sanctuary. All the visions introducing the seven-fold sections and much else besides have this basis. In harmony with this the thousand suggests a

link with the 10x10x10 cubits, the dimensions of the Holy of Holies, which are again alluded to in the description of the New Jerusalem: ‘The length and the breadth and the height of it are equal’ (21:16).” (*Revelation: A Biblical Approach*, p. 229).

“The problem of a symbolic city in which ‘the length and the breadth and the height are equal’ (21:16) is resolved by reference to the tabernacle. The Holy of Holies, the dwelling place of God among His people, was a perfect cube. Hence: I see no sanctuary therein: for the Lord God Almighty and the Lamb are the sanctuary of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the lamp thereof is the Lamb. (21:22, 23). The Holy of Holies was without natural or artificial illumination. It was lit, only on the Day of Atonement, by the radiance of the Glory of God, declaring the



Ancient manuscript: The new Jerusalem, as described to John

putting away of sin through God's acceptance of one sin-offering for the transgressions of the people. So this uninterrupted fullness of Glory in the New Jerusalem indicates the putting away of sin for all time, through the blood of the Lamb. And 'the lamp thereof is the Lamb' suggests that he is the Glory of God in the holy city: 'With thee is the fountain of life: in thy light shall we see light.' (Psalm 36:9)." (*Revelation: A Biblical Approach*, p. 249).

GOD WILL BE ALL IN ALL

Although the Kingdom of God will have no end, the Bible does indicate that a transition will occur at some point:

But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put

all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. (1 Cor 15:20-28).

There will be mortal nations during the millennium. This passage implies that there will come a time when death will be no more. This time is referred to as God being "all in all." This phrase describes the ultimate fate of Yahweh's creation.

But, again, this is based on only one passage, so we must be careful not to be too dogmatic about how strongly we insist on our own particular interpretation of these verses.

So, we all agree that the Kingdom of God will last "a thousand years" but also that it will continue forever beyond that initial phase. There will be a change at some point, not an end of the Kingdom but a transition to its most complete fulfillment.

Joe Hill,
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1 Rev 20:4-9; 11:15; Isa 65:20; Ezek 44:22, 25; 1 Cor 15:24-28.

2 Some recent versions of the BASF replace "Yahweh" for "Jehovah" here.

3 Mic 4:2; Isa 42:4; 5; 2:3-4; Hab 2:14.

4 1 Cor 15:25-26; Rev 21:4; 20:12-15; Isa 25:6-8.

5 Rev 20:11-15; 1 Cor 15:24.

6 1 Cor 15:28.

7 "No doctrine should be predicated upon mere inference, neither upon one isolated text of Scripture. Any true doctrine will be found interspersed through the whole Bible." (Thomas Mitchell, *The Gospel Crown of Life*, 1850, p. xvi; transcribed in a letter from James Foreman to John Thomas, *Herald of the Kingdom*, 1859, pp. 179-180).

LET US MAKE...

By James Harper

GENESIS 1:26 has dual application: history and prophecy. Both must be clearly identified and not confused with each other.

The historical part is the creation of Adam through the agency of angels (cp. Psa 8:5; Heb 2:5-8). The prophetic part is the new creation through the agency of Christ (2 Cor 5:17-21). The historical fulfillment (creation of Adam, male and female) is immediate and temporal. The prophetic fulfillment (new creation in Christ) is future and eternal.

Comparing Genesis 2:24 (before the Fall) with Ephesians 5:31-32 makes it clear that Adam and Eve (immediate) are **typical** of Christ and the church (future).

"Us" is involved in both creative processes and has nothing to do with a "triune Godhead." God and angels are "us" in the historical application. God and Christ are "us" in the prophetic

application. Christ is in Genesis 1:26 in a creative role with God, but only in the prophetic application of the verse, not in the immediate historical application.

Given this view of Genesis 1:26, it is difficult to escape the conclusion that God intended "the Fall of man" and redemption in Christ right from the beginning. At the same time, though, given the way God created man, man remains responsible to Him for the choice he makes.

Further, regarding "dominion" in Genesis 1:26, we see that in Genesis 2:15ff is the historical fulfillment. Matthew 25:34, 46b is the prophetic fulfillment prepared for us **from the foundation of the world**. Both applications are easy to identify and not confuse with each other.

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THE ENORMOUS TINY EXPERIMENT

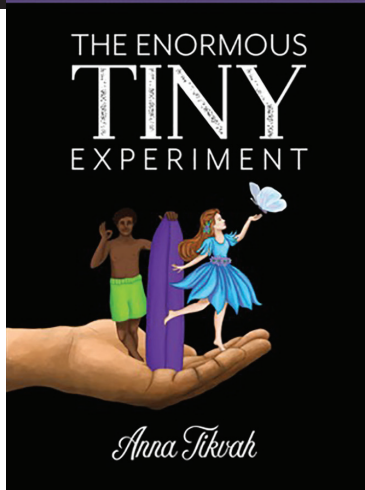
By Chris and Martha Sales

BOOK ONE IN THE ENORMOUS TINY EXPERIMENT SERIES

After some very helpful suggestions from family and friends, and major editing by Carrie and Dave Reynolds, The Enormous TINY Experiment is now available on Amazon worldwide.

Why would we write a series about an atheistic Professor who tries to create his own Paradise in a "science-fiction" genre? And will these books provide suitable reading material for young teens?

In the last eight years we have tragically witnessed loved ones explore New Atheism and other anti-God theories and become swayed by these arguments to turn against their Creator. Since we were unfamiliar at the time with many of the concepts promoted online, we



didn't always have the best arguments to counter those ideas and weren't effective to help. We wish our loved ones had something like this series to read when they were younger, to provoke discussions and prepare them for the challenging attacks that this world is launching through social media, the

education system and even sometimes from fellow Christians.

About four years ago our youngest son made some inspiring suggestions and this plotline began to develop. Sometimes it's best to begin a difficult discussion standing on the same side as one's opponent, hence beside the Atheist Professor. We also hoped this rather zany, impossible scenario of a miniature creation might provide a lighter framework to explore God's

experiences with humans—"standing in his shoes," in a very small way, so to speak. It gives a basis to empathize with the dilemmas and decisions that our Father in Heaven faces daily, such as what happens when some don't appreciate His amazing world and think they would be better off somewhere else? Or rant against natural occurrences that benefit the planet? Or see helpful rules as unfair restrictions? Or when free will leads to harmful actions? Or the gift of knowledge is used to destroy rather than to benefit the community?

This series was purposely written to give humanism a "best-case" scenario in order to make it palatable to Christians and non-Christians, alike. The leader is a wonderful man. The Tinys are for the most part, very innocent and kind, with a few exceptions on the "normal" human scale just to balance it all out. There is a rather idealistic feel to the stories, but even in this "nearly perfect" world, with good people, minimal suffering, no natural catastrophes or any harmful social media, human nature is still active in every one of them. On top of that, there is one problem the Professor can't overcome, which causes great pain for everyone. While the Professor initially maintains his thesis that "Humans will thrive in a world with minimal suffering," he and his assistant have the most to learn.

Greenville University is

close by and tightly associated with the large Biosphere in which the Paradise dome has been carefully hidden from all but the Professor and his assistant, Evan. In the classroom and on campus, the Professor and Evan encounter Seth, a bold Christian student, who challenges them to reconsider their philosophy. Throughout this set of three novels, there are two stories happening simultaneously, one in the "real" world of the Greenville University, and the other inside the beautiful, glass dome of Tinys. Occasionally the two stories overlap, especially when unforeseen events threaten the peace and safety of those in the highly protected, idealistic, miniature world.

This series is actually one big story divided into three convenient sections that are very closely connected. Many of the conclusions aren't fully reached until the end of the third book. We recommend it for ages twelve and up, and hope that everyone will enjoy the journey.

*Chris and Martha Sales,
(Collingwood, ON)*



WITNESSING IN PAKISTAN

By Shahzad Gill

Photo credit: Patrick Poendl / Shutterstock.com

MY name is Shahzad Gill, and I'm from Lahore, Pakistan. The most difficult life in the world is a refugee's life. I've been persecuted in Pakistan in the name of Jesus Christ. I was forced to flee my country in October 2018 to save my life from Islamic extremists. Christian people in Pakistan have no freedom to speak openly about their faith "in Christ." Some Muslims have burned our houses and churches in Pakistan over the past decade. I know this personally because I was

an eyewitness of the Joseph Colony Incident on March 9, 2013, where the mob attacked about 100 houses because of the alleged blasphemy of a Christian man (Sawan Maish). After all this, these Islamic extremists falsely accused me of blasphemy in 2018. Because of this, I was forced to flee my home country. Many Christians are not safe in Pakistan. In Pakistan, many Muslim people insult us, persecute us, and say all kinds of evil things against us falsely because of Jesus Christ. They hate Jesus Christ so much because they do not believe that He is the Son of the Most High God.

MY EXPERIENCE AFTER I FLED MY HOMELAND

First, we're all very thankful to the LORD God who kept us safe here in Sri Lanka. Second, we're all very thankful to our Australian Christadelphian brothers and sisters who have helped us spiritually here in Sri Lanka.

In Sri Lanka, in the Indian Ocean, through being exposed to the



Christadelphian doctrine, we understood God's purpose that men should stop being selfish and start loving one another. This means that people should stop doing many of the things which they do now: hating each other, hurting each other, trying to push themselves forward ahead of others and wanting more and more for themselves.

After coming to the Christadelphians, we read the Bible for ourselves to find the Truth. The Bible teaches us that there is only one God, and He will care for the poor and needy. The Christadelphian Daily Bible Readings helped us to learn more about God and what He wants.

I highly appreciated our worldwide efforts of the brothers and sisters, which helped us to understand the Most High God accurately, just as they had helped many others before our baptism. After being baptized, our life, paths and ways of talking changed through the Scriptures. This is our testimony, and whenever we meet with anyone, we share our faith with them and describe to them just how our lives changed. Then some ask us "How is it possible?" We answer, "Try it yourself, to read the Scriptures, because the greatest proof that the Scriptures are true is in your own experience—if you try the things that it asks of you. Find out what is written in it, do what God has asked and then discover for yourself that the promises that God has made are true. The worldly things have indeed a show of wisdom but are not of any value against the indulgence of the flesh. We have the mind of Christ, which leads us to the Father and tells us

how to overcome fleshly desires."

Some then realize that they also want peace, just as we had and have "in Christ." They start to ask us "How can I/we get this peace?" We tell them, "Come to our Christadelphian ecclesia. We welcome you in our ecclesia, and we will reveal every mystery to you, which will lead you to the one God the Father." We then pass along a true confession of our faith and help them to understand the true doctrine taken directly from the Bible. When they get the knowledge of God the Father and the Lord Jesus Christ, then their knowledge alone is not enough, because when you learn the will of God for us, then you must be baptized to live a new life "in Christ." After baptism they recognize that they'll also be "in Christ" and their sins will be forgiven, and they'll be free to make a new start. These above said things we learned from our Australian brothers and sisters here in Sri Lanka in the Christadelphian Refugee Ecclesia.

All Christadelphian Pakistani asylum seekers face many problems in Sri Lanka, but our Australian brothers and sisters have helped us greatly. We are very grateful to our brothers and sisters who continue to teach us from time to time in the knowledge of God the Father and the Lord Jesus Christ, and the great mysteries continue to be revealed to us in incredibly beautiful ways. Through the understanding of these mysteries, we love our LORD God with all our heart, with all our soul, with all our mind and with all our strength. We meet God through the Bible and understand how He wants us to be.



Now, we know by learning how to live in a way that will please God. Before joining the Christadelphians, I didn't exactly know about God properly. I believed that I knew Him, but paradoxically I really didn't. I am thankful for Bro. Tim Galbraith, Bro. Ken Chalmers, Bro. Greg Hurn, Bro. Karl Balloch and Bro. Chris Carmody (and others) who revealed Bible truth to me. I had felt very sorry about all the wrong things that I had done, but God revealed Himself to me through His Scriptures, and I realized that I want to do everything that I can to obey God and show love to everyone.

I'm also very grateful to all my Sri Lankan brethren and sisters, for we worship God the Father wholeheartedly here in Sri Lanka.

I just want to quote one verse:

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. (Phil 4:8).

I pray that the LORD, God who is the truth, may give us all wisdom in the knowledge of Him and help us to not just read His Word, but to put what it teaches into practice. This way we can all serve God for His purpose in one body in Christ, and we honor Him in every area of our lives. We'll shine before men in the knowledge of God, so that they may by our "*good works which they shall behold, glorify God in the day of visitation.*" (1 Pet 2:12). May we all worship Him wholeheartedly, everywhere. He always keeps us safe in His hands. God, the Almighty Father, we want our lives to make You known to the people around us. Give us the courage to live generously and let our actions be filled with humility and love, so that they bring You glory and draw others close to You. All this I ask and receive in the name of Your begotten Son, our Lord Jesus Christ. (Amen)

God bless you all.

*Shahzad and Jonthia Gill,
(Sri Lanka Refugee Ecclesia)*

COSTA RICA STUDY WEEKEND

By David Collister

I have been putting off this trip for quite a while—a year, in fact. With all of the restrictions brought about by COVID, and “Do Not Travel” advisories on the American Embassy website in Costa Rica, I decided to hold off visiting the country. In fact, I was able to participate in the Costa Rican Virtual Year-end Conference in December through Zoom, that amazing application we didn’t even know existed two years ago. However, although there is still an advisory in effect, I decided that since I am vaccinated, and the curve is definitely on the way down in Costa Rica, it was time to visit the brothers and sisters in person instead of virtually. The trip was much easier than I expected, and the airport and airline did a wonderful job to make travel as pleasant as possible. And the Costa Ricans were as warm and accommodating as always.

For the studies, I decided to cover the book of Joel in a series titled, “The Day of the Lord: The Book of Joel.” Each of the three classes covered a chapter in which the topic of the Day of the Lord was considered in its different aspects, with the first one focusing on the plague of locusts given as a warning for the people to repent and to return to

serving God. The second class focused on the attack and captivity of the people by the Babylonian army, finishing up with a consideration of God’s amazing mercy and willingness to forgive. The third class focused on the future Day of the Lord in terms of God’s judgement upon the rebellious nations, and the future restoration of Eden. All of the classes focused on God’s judgment and mercy and applied the lessons in the book of Joel to our lives as believers.

The exhortation was a consideration of the cleansing of the temple by Jesus Christ, highlighting the need for us to cleanse our own temple, both the ecclesia, and our own lives, and to keep ourselves pure, removing anything inappropriate. We do this because we are servants of God, and part of the temple Christ is building.





For the young people, we considered the dangers of the doctrine of humanism for the believers and how we must be prayerful and wise about rejecting the influences we have around us which are not in accordance with the scriptures. The doctrine of humanism is very subtle and is very much part of progressive thought in western society, so much so, that all of us, and especially young people, must be aware of these ideas, and how they are not in agreement with the Word of God.

Complementing the studies, the Costa Ricans held organized games and fun activities to continue to strengthen the bonds of brotherhood in the ecclesia, and also provided delicious food, which was enjoyed by all.

Costa Rica is fortunate to have some very tech-savvy members, who were able to organize things so that both those present in the hall, and those attending virtually, were able to participate and see the slides used during the classes, as well as to participate in the games. Those of us who were at the hall were all very careful to use our masks and socially distance at all times, only removing our masks briefly to eat the delicious food that had been prepared. We also were careful to only sit in our assigned location in the hall.

All in all, the conference was very well organized, and very spiritually enriching for all. May our Heavenly Father continue to bless the members of the Costa Rican Ecclesia as they continue to grow spiritually and to bring up their children in the things of the Lord, as we all look forward to the Day of the Lord and the establishment of His Kingdom.



*Written by David Collister,
Link Brother to Costa Rica,
Submitted by Sis. Jan Berneau,
CBMA/C Publicity*

LETTERS TO THE EDITOR

*We received several lovely letters regarding the June 2021 article on
“Reflections on Treasured Hymns.”*

Here are a couple we thought you might enjoy.

Music certainly tugs at the heartstrings. So many hymns evoke nostalgic memories of joyous/sad, large or small meetings, for me that it is hard to choose a favorite. My mother gave us all piano lessons so that we could play the hymns. My three sisters and I all gained some proficiency, but the four boys, not so much. Once I got chords figured out (from Christmas carols) I started in on the hymns and always loved Hymn 280, “Lift now your voice and sing”. I got so I could belt it out and add a few octaves to the left hand. That particular hymn is good for mission work because “Hallelujah, amen” is the same in every language. The East European nationalities loved it, and so do the Caribbean ecclesias.

Christadelphian hymns are unique in that they teach many elements of the gospel. The words, usually in poetry, express wonderful Truths and help get the mind in gear for the breaking of bread. Hymn 222 is especially emotional, and 226 has special meaning for me ever since the meeting following the funeral of a close relative when our whole meeting was sobbing inwardly.

In the “same tune different words” department, a good one for the mission field is “What a friend we have in Jesus.” Any Christian person knows this one, and it goes well with our Hymn 264 “Come thou long expected Jesus.” We usually get double duty out of the tune in the Caribbean as we use both hymns. Several ecclesias have adopted the tune for 264.

For many decades now, “Pray for the peace of Jerusalem” has been the go-to anthem when yet another crisis in Israel has been weathered. I can still hear the plaintive part singing at the close of stirring Sunday meetings. Christadelphians are known for

their harmonious part singing. It will be a thankful time when we can all get back to Bible Schools in person and raise the roof with our voices. But even better when we sing together in the Kingdom of God.

*Lois Webster,
(Kitchener/Waterloo, ON)*

What a nice article in the June *Tidings*. It's great to read the various ways that faithful brothers and sisters are helped and strengthened by our hymns. Thank you for it.

May I contribute this? A lot of our hymns are prayers, often composed by brothers and sisters or other men and women at strong spiritual times in their lives. When prayer is hard and even when it isn't, their splendid words and the music that so enriches them can add immensely to our prayer lives, often lifting our thoughts to levels that we might not otherwise reach – a bit like David's psalms. I feel confident that prayer time spent listening to two or three of our prayer hymns (beautifully rendered by Bro. Peter Clausen and available at christadelphianmusic.org) while following the words in the hymn book is pleasing to our Heavenly Father and our Lord Jesus. One that I especially like is Hymn 427. Prayers for our ecclesia and ecclesias are not frequently come by, and the words and music for this one is by brethren. They really pray what needs to be prayed: “Grant, Lord, Thy blessing on this place.” I like to listen, ponder the words, sometimes more than once, and say, “Amen.”

*Jim Harper,
(Meriden, CT)*

NEWS & UPDATES

Brantford, ON

We commended Bro. Levi and Sis. Amanda Myers to the love and care of the Cambridge, ON Ecclesia as of February 16, 2020.

On March 19, 2020, Bro. Bob Jennings, husband of Sis. Joy Jennings, fell asleep in Christ. Not long after, on April 22, 2020, our Bro. Fred Bouttell, husband of Sis. Pat Bouttell, also fell asleep in Christ. Bro. Fred was introduced to the truth late in life by Bro. Frank Abel when they were both teaching at Conestoga College. On November 22, 2020, Bro. Andrew Casson, the brother of our sisters Joan Pagan and Lorna Keene, fell asleep in Christ. On December 13, 2020 Bro. Norm Luff, the husband of Sis. Jan Luff, and father of our Sis. Trudy Bell, fell asleep in Christ. Bro. Norm was a faithful attender and much loved by his brothers and sisters, grandchildren and great grandchildren in the Brantford, ON Ecclesia and beyond. We pray for the day of resurrection soon to come!

We are very happy to report that following a good confession of his

faith, JOSIAH BOWEN, the son of Bro. Jonathan and Sis. Charlene Bowen, was baptized on May 20, 2020, in the Bowen's backyard due to the pandemic lockdown restrictions. The event was shared with the ecclesia and friends via Zoom. We are also very happy to report that following a good confession of his faith, NAHUM BILLINGTON, the son of Bro. David and Sis. Alicia Billington, was baptized on June 14, 2020.

We welcome Bro. Naleen and Sis. Julie Fernando, commended to us from the Saanich Peninsula, BC Ecclesia as of Sep. 20, 2020. We commended Sis. Joy Jennings to the love and care of the Cambridge, ON Ecclesia as of November 1, 2020. We have commended our Bro. Gideon and Sis. Shoshanna Hewitson to the love and care of the Baltimore, MD Ecclesia as of February 14, 2021.

Our annual Thanksgiving Gathering will be given by Bro. Shawn Snobelen (Victoria, BC) in person October 9-10, 2021, God willing.

Daniel Billington

Toronto West, ON

It is with great joy that we announce the baptism of SAMUEL CARR, son of Bro. Mark and Sis. Liz Carr, on May 16, 2021. We pray that our walk together towards God's kingdom will be mutually beneficial.

We are blessed to have both French-speaking and Swahili-speaking members in our ecclesia who have been instrumental in supporting outreach in the province of Quebec in French and Swahili, as well as in assisting with pastoral work with the small groups of brothers and sisters living in isolation there. It is therefore with great joy that we announce the baptisms of FRANCINE KALENGA and ADONIS KALENGA who, being sister and brother in the flesh, are now sister and brother in our Lord. Following months of remote online classes in Swahili preparing for baptism, Sis. Francine and Bro. Adonis gave a good confession of their faith back on April 4, 2021. However, due to Covid restrictions, brethren were unable to travel the 8-hour drive to Quebec to perform the baptisms until Saturday, July 4, 2021. It was a joyous occasion, especially for their mother and siblings, to witness their baptisms followed by the right hand of fellowship and their first Memorial service together. We pray their walk toward God's kingdom will be short.

Sis. Francine and Bro. Adonis are the two eldest children of the late Bro. and Sis. Kalenga of Quebec City. Many will remember the falling asleep of Bro. Kalenga in January 2020, at age 47, following a lengthy illness, leaving

behind a young family of nine children ages one to twenty-two. Brethren in Ontario have taken the family under their wing and now, with travel restrictions being lifted, we hope to visit them more often.

We continue to stream our Memorial services and Bible classes to our members as well as those in isolation in Athens, Greece, especially the ecclesias in Larissa, Greece and Montreal, Quebec; and many others in North America. We also host an online Memorial service in Swahili for members across North America and the Congo. Please contact the undersigned for more information. All our past services, in English, are recorded and can be viewed on our website at: www.24langside.com.

Brian Carrick

Vancouver, BC

Lord willing, our Fraternal Gathering will be held online October 9-10, 2021. The theme will be, "Giving Grace". Our speaker will be, Bro. Jason Hensley (Simi Hills, CA). For a program and Zoom links contact the undersigned by email at: philsnobelen@gmail.com.

Phil Snobelen

Thoughts on the Way

"With a Glory in His Bosom"

THE fifth stanza of The Battle Hymn of the Republic, which is not always sung, contains these words:

In the beauty of the lilies Christ
was born across the sea,

With a glory in his bosom that
transfigures you and me.

These words of Julia Howe may have been inspired by the first few verses of Hebrews 1. How can the "glory" in Christ's bosom transfigure us?

"In the past God spoke to our ancestors through the prophets at many times and in various ways." (Heb. 1:1)¹. The prophets were God's spokesmen to people in every period of time. There is a continuity in God's revelation: He has revealed Himself in history, miracles, rituals, psalms and prophets. Nevertheless, a single theme can be seen as we move from the past into the present. No matter in what way the Lord God has expressed Himself, Christ is always at the heart of the matter.

"But in these last days he has spoken to us by his Son." (v. 2). *"These last days"* suggest that God's plan is now approaching an end. God has reached a fundamental turning point; everything which came before was preparation; everything which comes now will be fulfillment. Jesus Christ is the goal and ultimate meaning of all that came before, and the key to its understanding and fulfillment.

God was speaking through Jesus, not

just in what Jesus said, but also in what Jesus did. The cross, the death, and the resurrection of Jesus point to the beginning of the end. God's previous system, with its Law and its sacrifices, has been made "old" (Heb 8:13)—obsolete, out of date. There will be no greater revelation—just extended developments of the greatest revelation, concerning the one who has already come!

"Whom he has appointed heir of all things." Jesus is **the** Son, the unique Son, the heir of all things. To His coming Son, God has already spoken, through David:

You are my Son; today I have become your Father. Ask of me, and I will make the nations your inheritance, the ends of the earth your possession. (Psa 2:7-8).

The Son—even when he hadn't been born yet—was and is the centerpiece of God's creation. Everything revolves around him, and everything depends upon him.

"Through whom He made the universe." The word here is "aion;" literally "the ages." What ages, and what world, will Christ "create"? In Hebrews 2:5, the writer answers this question, when he writes of *"the world to come, of which we are speaking."* It is the new, spiritual creation to be seen in its fullness in the Kingdom of God, which is called *"the new heavens and new earth."* (Rev 21:1).

"The Son is the radiance of God's glory and the exact representation of his being." (v. 3). The word here means intense "brightness." The Son is the radiance of God's glory in the same way as the ray is the light of the sun. In the prologue to the Gospel of John, Christ is referred to as *"the true light that gives light to everyone."* (John 1:9). In Christ *"we have seen his glory, the glory of the One and Only, who came from the Father."* (John 1:14). This glory is not just a literal glory, as seen as the Transfiguration on the mountain. Rather, it is a spiritual and moral transfiguration, a glory in Christ's bosom or heart, which is passed along to those who believe in him. For example, Paul speaks of the glory which Christ brought: *"the knowledge of the glory of God in the face of Christ."* (2 Cor 4:4, 6).

"The exact representation of His being." The Greek word *charakter* refers to a stamp, or an image imprinted on a coin. Christ is *"the image of God."* (2 Cor 4:4) and *"the image of the invisible God."* (Col 1:15). John expressed the same idea in the words, quoting Jesus: *"Anyone who has seen me has seen the Father."* (John 14:9).

"Sustaining all things by His powerful word." (Note: of *"sustaining"* (NIV), the KJV has *"upholding."*) Jesus *"upholds"* all things; he bears the sins of all mankind—through perfect obedience and a perfect sacrifice.

And so, *"After he had provided purification for sins, he sat down at the*

right hand of the Majesty in heaven."

This suggests the main theme of the Letter to the Hebrews, that is, no matter how many sacrifices the priests offered at the temple, they could never take away sin. But the one, once-and-for-all sacrifice of Jesus could, and did, and will, take away our sins.

In Jesus Christ, God's purpose has been completed and fulfilled. And with his ascension to heaven, where he sits on the right hand of his Father, Jesus demonstrates that there is no more sacrifice for sins—he has done all that could be done, and all that needed to be done.

In these introductory verses to Hebrews, the Son of God is presented as the embodiment of the three main characters in the Old Testament:

- He is a prophet, speaking for God.
- He is a priest, accomplishing the forgiveness of sins.
- And he is a king, reigning with God at His right hand.

But Jesus is even more than this marvelous combination of traits can express. He is the one through whom and for whom everything in God's *"new creation"* has been and is being created. He is the one who upholds God's eternal *"creation,"* and the one who is the very expression of God's glory and character.

George Booker,
(Austin Leander, TX)



green empowerment



Meal-a-Day Partner Green Empowerment's Story:

The women of Río Abajo, Nicaragua used to carry water on their heads from open wells to their homes, crossing dangerous rivers in the wet season, trekking miles in the dry season, and unknowingly exposing their families to waterborne illnesses. With help from Green Empowerment and Meal-a-Day, these women organized their community to build a water system that delivers clean water directly to all 129 homes and the local school. [Learn more at www.meal-a-day.com](http://www.meal-a-day.com)

To make a donation or to subscribe, visit us at

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