The Lampstand

Volume 26 No.3 May – June 2020

The Bible true, wholly inspired and infallible

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Endeavouring to keep the Unity of the Spirit in the Bond of Peace

Coming Inter-Ecclesial Activities

We acknowledge that all planned activities are subject to the will of our heavenly Father

May	
Fri 1 – Sun 3	**Cornerstones Weekend – Hebron** *The Message of the Song of Songs* Bro Tim Badger
Fri 1 – Sun 3	**Yagoona Annual Study Weekend** *And They Went Both of Them Together* Bro Con Mitsos
Thurs 7	**Combined Daytime Fraternal – Punchbowl**
Fri 8 – Sun 10	**Redlands Special Effort** Bro Mark O'Grady
Sat 9	**Adelaide Suburban Young People's Outing** Seniors' Afternoon
Sat 9 – Sun 10	**Blue Mountains Study Weekend** *Ezra – Stirring Up a People* Bro James McCann
Wed 13 – Sun 17	**Mt Barker Special Effort** *Hope in God* Bro Michael Wolstencroft
Thur 14 – Sun 17	**Casino Special Effort** Bro Steve Mansfield
Fri 15 – Sun 17	**Hyde Park Special Weekend** *Beyond the Cross* Bro John Pople
Sat 16 – Sun 17	**Burnside Fraternal Weekend** *Fellowship* Bro Sam Mansfield
Sat 23	**Adelaide Suburban Young People's Study Day – Enfield** *Overcoming the Shortfalls in Life* Bro Tim Dean *Let Our Vows Have Meaning* Bro Tim Dean
Sat 23 – Sun 24	**Castle Hill Study Weekend** *Shepherd's Pasture to King's Court – The Early Life of David* Bro James DiLiberto
Sun 24	**Hunter Valley 9th Anniversary** Bro Warwick Rosser
Fri 29 – Sun 31	**Golden Grove Special Ecclesial Weekend** *The Wisdom of the Proverbs – Thinking Like God* Bro Andrew Lawson
Sat 30 – Sun 31	**Ipswich Study Weekend** *Patterns in the Parables* Bro Philip Pooch
June	
Thurs 4	**Combined Daytime Fraternal – Punchbowl**
Fri 5 – Sun 7	**Birkdale Special Effort** *Friends and Foes of David* Bro Warren Wetherton
Fri 5 – Mon 8	**Enfield June Study Weekend** *Typology and Symbol* Bro Simon O'Grady (NZ)
Fri 5 – Mon 8	**Launceston Study Weekend** *Building the Ecclesia of God* Bro Jeff Johnson
Fri 19 – Sun 21	**Cabramatta Special Study Weekend** *The Name That Is Above Every Name* Bro Ron Houben (NZ)
Fri 26 – Sun 28	**Punchbowl Study Weekend** *Love the Brotherhood* Bro Tim Badger
Sat 27	**Adelaide Suburban Young People's Class – Enfield** *The Value of Riches* Bro Jason Farren

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Letters submitted for publication must contain the writer's name and address. If you do not want your name published, please let us know.

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Why?

The question "Why?" is perhaps one of the most insightful questions in the English language. It seeks to penetrate our subconscious and unveil our motives for acting the way we do. It is a word that often demands a response. When someone asks us why we did a certain thing, we feel obliged to explain ourselves; particularly if we are accountable to a person or group of people for our actions. It is a question which encourages self-examination. When we are asked why, we are being asked to search deep within our hearts to discover our intentions and aims; to unearth a root cause.

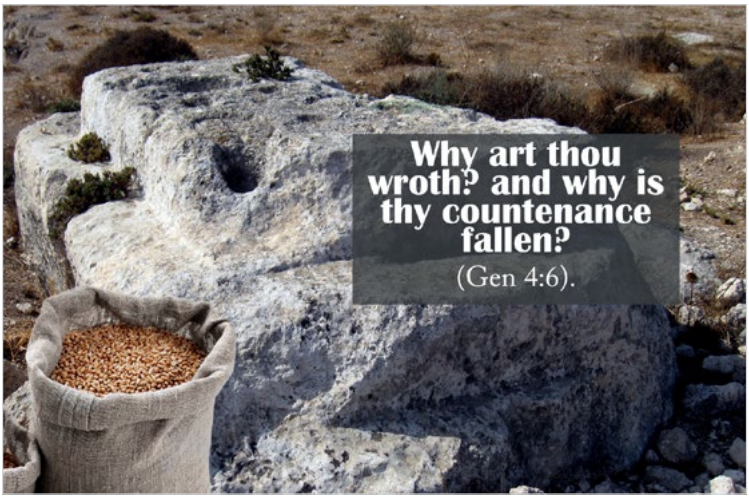
The word "why" is frequently used by God, the angels, and the Lord Jesus Christ himself, to elicit a response which exposes true feelings and motives. God knows all things. He doesn't need to ask why individuals behave the way they do. He knows our thoughts afar off and is acquainted with all our ways (Psa 139:2-3). So, when He asks the "why" question it is because He is encouraging mankind to probe their own thoughts and learn about their own motives. In this way He fosters self-scrutiny and self-correction. If the individual can answer honestly then there is room for repentance and forgiveness.

The first "why" questions appear in Genesis when Yahweh said to Cain: "Why art thou wroth? and why is thy countenance fallen?" (Gen 4:6). God clearly knew the cause of Cain's anger, but this line of questioning was designed to force Cain to face his anger and disappointment and look inwardly. Hence the next few questions in verse 7 were designed to explain to Cain that he needed to evaluate his life, examine the cause of his wrath, and do the right thing to avoid the disastrous consequence of letting that anger boil over further.

The ESV captures the sense of Genesis 4:7 in this way: "If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is for you, but you must rule over it."

Doing well meant repenting, submitting his will to God's by offering the right sacrifice, and transforming his hatred of his brother to one of loving fraternity. The alternative was to experience the further force of sin seeking to rule and have dominion. This evil desire to sin was likened to a wild animal seeking to pounce and maul. In 1 John 3:12 it is personified as "the wicked one" or "diabolos" because his thoughts and desires had become hostile to the desires of God. Tragically, Cain refused to examine his life and change, and therefore sin had the mastery.

Another example of the "why" question appears in 2 Chronicles 25:15 when the anger of Yahweh was kindled against king Amaziah: "Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?" He had successfully defeated the Edomites and then irrationally took the defeated idols and worshipped them! God asked him, why? It made no sense at all and it was contrary to His will. But like Cain he chose to ignore the invitation to examine himself and, in fact, the record tells us that he ordered the prophet to desist or else face the consequences (v16).



There were those in Isaiah's day who thought that their way of life went unnoticed by God.

There were others who were complaining that God was ignoring their plight and had disregarded their circumstances, that He had no interest in strengthening the faint and feeble. God sought to expose that foolishness with the "why" question once more: "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from Yahweh, and my judgment is passed over from my God?" (Isa 40:27).

He asked them to think about His creative power and explained that there is no searching of His understanding. He is aware of our every thought and He does care for His people: "But they that wait upon Yahweh shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (v31). How could we think that God is any different to this? Why would we dare think otherwise?

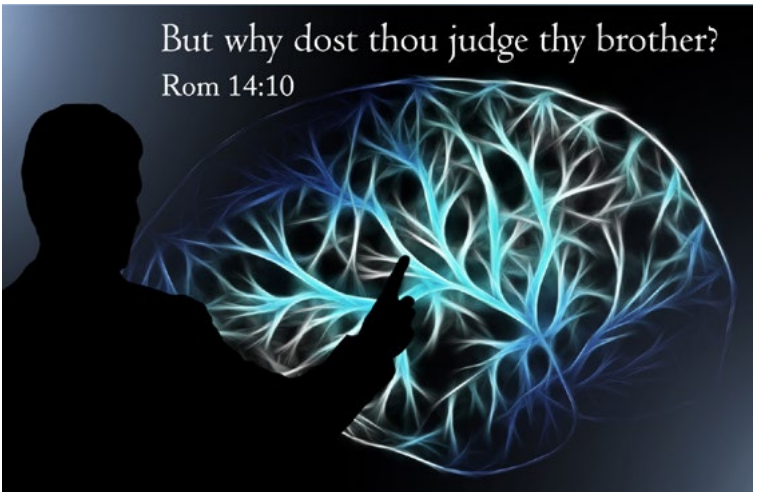
We find that the Master frequently asked the "why" question during his ministry:

- And why take ye thought for raiment? (Matt 6:28)
- And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? (Matt 7:3)
- Why are ye fearful, O ye of little faith? (Matt 8:26)
- Why stand ye here all the day idle? (Matt 20:6)
- Why tempt ye me, ye hypocrites? (Matt 22:18)
- Why trouble ye the woman? for she hath wrought a good work upon me (Matt 26:10)
- Why doth this generation seek after a sign? (Mark 8:12)
- Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? (Mark 8:17)
- Why sleep ye? rise and pray, lest ye enter into temptation (Luke 22:46)
- Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? (John 7:19)
- Why do ye not understand my speech? even because ye cannot hear my word (John 8:43)
- And if I say the truth, why do ye not believe me? (John 8:46)
- Why smitest thou me? (John 18:23)
- Jesus saith unto her, Woman, why weepest thou? whom seekest thou? (John 20:15)
- Saul, Saul, why persecutest thou me? (Acts 9:4)

Each time the Lord asked this question he was inviting those he addressed to search deeply within themselves, to bring their motives to the light and to understand the change that was needed. It is no different with us. Do we become over-anxious for the morrow? Do we minutely examine others but ignore our own worse faults? Are we fearful? Do we lack faith? Are we standing idle all the day in the things of God? And if we do, why are we acting like this? It is indeed a time for reflection for all of us.

The Apostle Paul asked similarly penetrating questions. In Romans 14:10 he wrote: "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." Notice the emphasis on the words "thy brother". There was this tendency for some to see themselves as absolutely superior, making others feel totally inferior by their haughty demeanour. They had contempt for their brethren; judging and condemning their actions. Others despised their brethren; setting them at nought and devaluing their service in Christ.

Why are you doing this, asks Paul? Why indeed. He warns them forthrightly that they will one day stand



before the Lord of all the earth and answer the same questions for themselves.

In relation to our dealings with each other, the Apostle Paul, in 1 Corinthians 6:7, also asked this question: "Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?" He is asking us to examine ourselves as to why we don't just submit to any injustices we may receive at the hands of other brethren! Why are you retaliating, he asks, and seeking redress through the courts? There is a strong tendency for flesh to seek justice through ungodly means, to demand an apology at all costs, to pursue some kind of reparation. Paul asks us: "Why do ye not rather take wrong?" This sentiment cuts right across what we expected him to say. As he taught in another place: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves…For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me" (Rom 15:1,3).

We cannot afford to follow the way of Cain. We must constantly examine ourselves honestly and ask ourselves why we are doing this or saying that? It is better to face the "why" question now than to face it when the Master returns.

Carl Parry, Editor

Baptismal Formula

QUESTION: Matt 28:19—Ought we to baptise our converts in "the name of the Father, and of the Son, and of the Holy Spirit?" This query comes persistently to mind whenever I witness a baptism when these words are used. The formula has a decided Trinitarian flavour, and must seem odd to a candidate who has recently confessed his or her disbelief in a triune God.

ANSWER: What is the meaning of the words of Christ when he commanded them to "baptise into the name of the Father, and of the Son, and of the Holy Spirit?" We may notice first that it is one name, and not three names into which we are baptised. What is this name? It is a matter of revelation throughout the Scriptures. In the earliest days of human history, when apostasy had set in, "men began to call upon the name of the Lord" (Gen 4:26). At the bush, the name of God was revealed to Moses as a memorial of His purpose. Israel as a nation was a typical name-bearer. God "placed his name" at appointed places for worship.

At last the Name was manifested in a Son, born of a virgin as the result of the Holy Spirit overshadowing her. These facts find expression in the formula, "the name of the Father, the Son and the Holy Spirit." This form of words keeps before the mind the way the name has been developed. It is the name of the Father embodied in a Son brought into being by the power of God.

The Son of God was raised from the dead, and in a fuller sense is a manifestation of the Name, now in spirit nature. His return is described by the prophet in the words, "Behold the name of the Lord cometh." When that time arrives his brethren and sisters now baptised into the name, will, if worthy, share the higher manifestation. He will write upon them his "new name."

This Name is the source of blessing. He that "blesseth himself in the earth shall bless himself in the God of the Amen" (Isa 65:16; RV 1000). This is "another name" (v15) than the national name manifested in Israel, "whom God went to redeem to make him a name" (2 Sam 7:23). Jesus is the "God of the Amen"; as he said, "I am the Amen, the faithful and true witness" (Rev 3:14); for in him all the promises of God are Yea and Amen (2 Cor 1:20). When all these facts are perceived faith is developed, and "they that know thy name will put their trust in thee."

On the use of this formula at baptisms Brother Roberts has the following remarks in the Ecclesial Guide, paragraph 9: "As regards the form of words, it is better to say 'baptised into the name of the Father, and of the Son, and of the Holy Spirit,' than simply 'baptised into the Lord Jesus,' for this reason: the first form of words keeps the truth concerning Christ in the foreground—that he is the manifestation of the Father by the Holy Spirit and that what he did, he did not of himself as a man; whereas, the latter leaves the way open for the idea to grow up that Jesus came in his own name (which he expressly says he did not) and not in his Father's name (which he expressly says he did)."

John Carter *The Christadelphian* (1935 pages 68-69)

Exhortation

Rejoicing in Calamity

Encouragement from Habakkuk

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the LORD, I will joy in the God of my salvation. The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments" (Hab 3:17-19). These inspiring words, taken from the prophecy of Habakkuk, describe a very terrible time when everything in the land of Israel is decimated. There is nothing left at all. The fruit of the vine and fig tree are gone; there is nothing on the table; the family cannot be fed. Israel is being led away into captivity with nothing but the clothes on their backs.

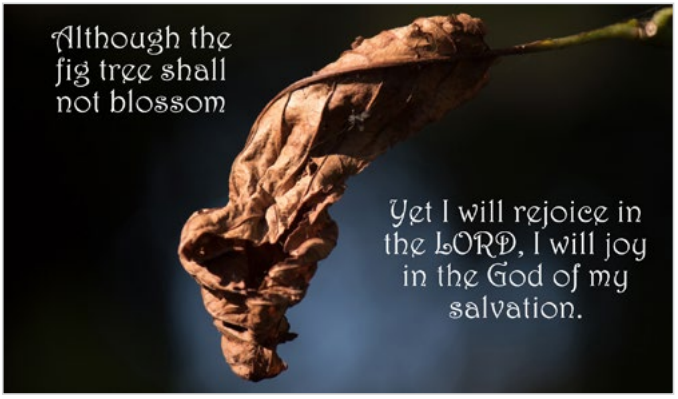
Yet despite these terrible circumstances Habakkuk says, "I will rejoice in Yahweh"! Habakkuk has a remarkable spirit, and it's a spirit that I'm sure all of us would love to emulate. It is easy to share in the rejoicing of Habakkuk when circumstances are good and we can see blessings all around us, but it is much harder for us to rejoice if the good things of God are taken away from us. How did the prophet Habakkuk reach this state of mind? And how did he reach such a level of conviction in God that he could rejoice, whatever his circumstance? To answer these questions, we must dig a little deeper into the story of Habakkuk.

Back to the beginning

In Habakkuk 1:2-4, we have a very different picture of the prophet:

"O LORD, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth."

Habakkuk calls out to God in prayer and God doesn't answer. He calls again and God still doesn't answer. In grief Habakkuk pours out to God a picture of what he can see in the nation around him. He tells God of the violence and spoiling, strife and contention. And God seems to care nothing for these things, remaining silent. It is as though judgment for these wicked deeds will never come; God isn't going to listen.



But of course, God does listen and answers the prayer of Habakkuk (v5-11):

"Behold ye among the heathen": God's opening words to the prophet are worth considering first, as they provide a frame for His response. Habakkuk looks around him—close at hand—in the nation of Israel and he sees things which cause great distress. Perhaps, for us, this is like looking around the ecclesial world and seeing things which are distressing. Hopefully we can't see violence as Habakkuk did, but things nevertheless which cause great heartache. Perhaps this is within our families or homes. The very first thing that God says in this situation is: "Behold", or "look up". Look to the

heathen; don't be overcome, Habakkuk, by what's happening in the nation; lift up your head and look at the big picture. The big picture will help to clarify your vision. And the message is the same for us: God is working in the nations, and if we take the time to lift up our heads and look around us we can see that God is actively working in the nations today.

God's response to Habakkuk sketches a picture of destruction coming upon the people of Israel. It is a graphic and poetic picture which God paints—perhaps among the most descriptive in the Bible:

"Regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs. They are terrible and dreadful: their judgment and their dignity shall proceed of themselves. Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat. They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand. And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it. Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god."

It is a very moving and terrible scene that God describes for Habakkuk. A picture of destruction—like a swift leopard; fierce as an evening wolf; flying as fast as an eagle; taking away everything in its path; despising anyone who stands in opposition; plundering and destroying.

You can't do that!

But as God paints this picture for Habakkuk, and the prophet hears these terrible words ringing in his ears, he's not convinced that this is the right answer from God. Habakkuk stands, listening to God and his response is: No! No, no! This is not what I asked for! This is not what I want You to do! I will tell You why this is all wrong and what You should be doing instead. Habakkuk begins chapter one very frustrated that God hasn't heard his prayer. And now from 1:12–2:1, Habakkuk is still frustrated. He's frustrated because God has heard his prayer but has answered him in the wrong way. Habakkuk argues with God—as did Moses, and Gideon, and Elijah, and Job, and Paul, and many others in Scripture. They are not condemned for what they say—they're set forward as examples of faith that we are to follow. There are a number of options we have when God answers our prayers and we don't understand.

We can walk away from God, as many do—which does not answer the problem. Or we can bury our doubts deep inside our hearts—which also does not answer the problem. Doubts will begin to grow and doubts will strangle our faith. Habakkuk doesn't do either of those things. He comes to God, and he pours out to Him all of his questions. God listens to his prayer, and God works with him. God transforms this man, just as He transformed so many other men and women in Scripture. Habakkuk responds (v12-13) and says:

"Art thou not from everlasting, O Lord my God, mine Holy One? we shall not die. O Lord, thou hast ordained them [the enemy] for judgment; and, O mighty God, thou hast established them for correction. Thou art of purer eyes than to behold

evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?"

Oh God, We are not going to be destroyed! We, the people of Israel are the ones who are to be saved and it is the Chaldeans who must be judged. Why do you stand silent before this wicked nation?

Continuing his response (v14-17), Habakkuk then tells a parable to God. God is the creator; He has made all the fish in the sea and those fish are like men. A mighty army comes—like fishermen with their rods and tackle and nets, and they fish. They take a great spoil; their catch is enormous and when they have this wonderful catch, they don't stop to remember God. They make a sacrifice to their nets and to their rods, and to their own power, and they celebrate their own strength—not the victory God has given them. Will they keep on emptying their nets and continue to go forth and slay the nations?

Habakkuk, having put forward his case, now stands before God (2:1) and says: "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved."

He pours everything out to God; and he waits for a response.

Patience

God hears Habakkuk's prayer, because God always hears the call of the faithful. But we don't read of God rebuking Habakkuk—we read God's answer to the frustrated prophet (v2):

"And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it."

I am going to give you a vision Habakkuk, so clear that everyone will know what it's about. It's like enormous letters of writing on a wall that anyone can read even if they're running past.

God continues (v3-4) and says, "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."

These words are echoed in the New Testament three times: "The just shall live by faith" (Rom 1:17; Gal 3:11; Heb 10:36-38). The faith of the just is connected with the "vision" mentioned in Habakkuk 2:3. When these words are quoted in Hebrews 10:36, the writer is talking to the ecclesia about patience: "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

When Habakkuk speaks about the "vision" (v3), the writer of Hebrews interprets this to be someone who "will come, and will not tarry" (Heb 10:37), and that someone, is Christ. The citation in Hebrews shows us that, at least in some sense, the vision in the second chapter of Habakkuk is about Christ's appearing. The vision will surely come to pass, and though it might not be today or tomorrow, we need to wait on God. If we draw back from that vision, God has no pleasure in the things that we do.

God concludes his answer to Habakkuk in chapter 2 and describes the Chaldeans. He tells Habakkuk what he thinks of these people, firstly by pronouncing a series of curses.

- Woe to him that increaseth that which is not his! (v6)
- Woe to him that coveteth (v9)
- Woe to him that buildeth a town with blood (v12)
- Woe unto him that giveth his neighbour drink (v15)
- Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! (v19)

The Chaldeans were covetous, bloodthirsty, blasphemous drunkards and God hates these characteristics. The message for Habakkuk is: They are doing what is wrong, they will be destroyed, but you need to wait for that destruction to come. It's not going to happen right now. Habakkuk, I am in control—"But the LORD is in his holy temple: let all the earth keep silence before him" (v20).

I know what is happening in the earth, says God to Habakkuk. You need to wait. In the meantime I will give you a vision, which will be fulfilled, "For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea" (v14). This is one of the iconic verses in Scripture which summarises God's whole plan and purpose in a single verse. When we look at the water in the sea we need to think about this verse. If there is water in the sea, God's purpose will be fulfilled—it is a clear, simple vision; and it will come to pass.

The vision ahead

Now we come to the final chapter of Habakkuk. God has responded to Habakkuk and the prophet considers what he has heard: "O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (3:2).

The repeated phrase "in the midst of the years" can be translated "in our time" (NET). Habakkuk still wanted the vision to take place in his own day, just as all those through time have wished for God's salvation to come in their time. Likewise, we wait in faith and, like Habakkuk, we would each like the vision to be fulfilled in our own day.

Habakkuk next describes a vision (v3-15) of the destruction that God will bring on the enemies of Israel. The vision applies to the destruction of the Chaldeans but also to the future: "God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise" (v3).

Teman and Paran are two areas to the south of Israel, and we have a hint that the vision has a future application. "[God's] glory covered the heavens and the earth was full of his praise" is similar language to 2:14, a time when God is universally recognised. Further, the phrase "Holy One" is applied to Christ (Acts 3:14). So perhaps this part of the prophecy has at least one application to the coming of Christ. In 2:3 we have seen already that the vision which God gave to Habakkuk refers to the coming of Christ, so perhaps the third chapter has an application to the destruction of the wicked at Christ's appearing.

"And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power" (v4). The word "horns" should be translated "rays" (rays of light). It is a picture of a man with an open hand and light shining out of his hand. The same verse also describes the man's brightness. Here is a man who is glowing with brightness and who has light shining out of his

open hand. Similarly, Revelation 1:13-16 describes a man whose face shines as the brightness of the sun, and in his hand he holds seven stars which shine forth light. It has been argued that the vision in Revelation is a symbolic picture of Christ with the saints coming for the destruction of the wicked in the age to come.

"Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting" (v5-6). Habakkuk uses very symbolic language in these verses. Mountains and hills are referred to, language that signifies the nations. It seems that the mountains denote people, as do the rivers, later in the chapter (v8). Isaiah 8, Jeremiah 2 and Jeremiah 51 speak about mountains and rivers as nations and peoples—the same symbols used here by Habakkuk.

"I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble" (v7). Here, Habakkuk refers to the Bedouin Arabs dwelling in tents, terrified at the coming of this army.

"Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea that thou didst ride upon thine horses and thy chariots of salvation? Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers" (v8-9). Where we read "according to the oaths of the tribes, even thy word", some translations read "calling on many arrows" (ESV), and this fits the verse well. An army is charging through the land, the bow is made plain, the rider continues to fill the bow with arrows and shoot against the enemy. The vision is describing the destruction of the wicked.

"The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the heathen in anger" (v10-12). In chapter 1 there is an army streaming through the land of Israel, the army of the Chaldeans. Now in chapter 3 there is a picture of another army, an army that has come to destroy the destroyers of Israel.

The vision is very much about destruction, and lest we think that God takes pleasure in destruction, there is a phrase introduced in verse 12, an analogy, of threshing. Threshing is the practice of taking grain and separating the chaff from the wheat. It is one of the final steps in the grain cycle. First seed is sown, the crop grows, and then the crop is gathered into one place (the harvest). Joel 3 describes a harvest of nations at the coming of Christ. Then after the gathering, there is a threshing. The purpose of the threshing is not simply to destroy the chaff. The purpose of threshing is to collect the grain. And that is what Habakkuk describes here—threshing the heathen—not because God likes destroying them, but because separating the chaff is required if the valuable grain is to be extracted. And this is what Habakkuk describes next (v13-15):

"Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.

Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly. Thou didst walk through the sea with thine horses, through the heap of great waters."

God's destruction is not haphazard. It is destruction for a purpose—for salvation. These men are destroyed for their wicked deeds: God knows even the secret wicked deeds and he won't remain silent forever. Then the prophecy stops, and Habakkuk describes his thoughts, having seen this vision (v16):

"When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops." One version (ESV) reads, "Yet I will quietly wait for the day of trouble to come upon people who invade us."

Habakkuk is quite content now to wait patiently for that day to come. He accepts that the Chaldeans would be destroyed, but perhaps not today. He is happy to wait for God's good time, because God has a plan and purpose.

A process of change

We now come to verses 17 and 18, where we commenced, and we see the wonderful frame of mind that Habakkuk has been transformed to. At the beginning of the prophecy we saw a man who was in great anguish because his prayers were not heard or answered; a man in great distress at the state of his people; frustrated that God did not take immediate action. He continues to challenge God for raising up the wicked and for using a blasphemous and idol worshipping people for His purpose. But now Habakkuk has been enlightened. He has been reminded by God that the just will live by faith; that God does have a plan and the plan has been clearly revealed in vision. Habakkuk has been reminded that the vision will most certainly be fulfilled, but it does require patient waiting. The earth will be filled with God's glory, the wicked will be destroyed and the righteous saved. The challenge is to heed God's words to Habakkuk and experience the same transformation.

That brings us back to our question: How did Habakkuk reach this state of mind? And how was it that he had so much faith that he could rise above circumstance? It was a long process for Habakkuk. It didn't just happen. It happened after great frustration, after pouring out his heart and all his doubts to God in prayer. It happened after patient waiting and listening, listening, listening to God. It happened after seeing a very clear vision of what lay ahead. It happened after he came to the full understanding that the just will live by faith and by nothing else.

Christ our example

Each week when we remember Christ, we consider a man who was tempted in every point as we are. Christ experienced the same doubts and fears and frustrations that we experience. And Christ overcame them all. We remember Christ, who cried out to God in heartfelt anguish and it appeared that his prayer was not answered:

"My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent" (Psa 22:1-2).

Christ also looked around him and saw great wickedness amongst his own friends and in his nation, which caused enormous distress for him:

"Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet" (Psa 22:12-16).

Yet despite his prayers (which appeared to be unanswered); despite the anguish that he experienced (from the thoughts in his head, from his companions, and from his nation); Christ endured the cross. Christ despised the shame, and for the joy that was set before him he endured all these things. He had a very clear vision of what lay before him, a vision of the world, filled with the glory of God and all pain and sorrow gone forever. It was this vision that gave him strength to conquer all. Christ is our salvation and in the memorials we remember his perfect example: "Let us rejoice in Yahweh; let us joy in the God of our salvation" (Hab 3:18).

Michael O'Callaghan, Cumberland SA

Exposition

Babylonian Captivity – The Ecclesia in Exile (5)

Jeremiah: The Reluctant Firebrand (Part 2)

Jeremiah wrote the longest book of prophecy in the Bible, full of more biographical insights than any other. To summarise it is to do it an injustice, but here it is anyway.

The prophet's early messages to the people were condemnations and calls for repentance. He saw the coming of a foe from the north, symbolised by a boiling pot facing from that direction. The religious reforms of Josiah must have presented something of a quandary. Clearly, he agreed with them; he urged adherence to the ancient covenant upon "the men of Judah and the inhabitants of Jerusalem." But he saw them all come to nothing—nationally, anyway.

Early in the reign of Jehoiakim, Jeremiah delivered what is sometimes called his 'temple sermon'. He denounced the people for their dependence on the temple for security and called on them to make genuine changes. He predicted that God would destroy the temple of Jerusalem if they continued in their present path. Jeremiah was immediately arrested and tried on a capital charge. He was sentenced to death, but acquitted.

Jehoiakim's reign was an active and difficult period in Jeremiah's life. He denounced the king harshly for his selfishness, materialism, and social injustice. Following the battle of Carchemish, Jeremiah realised that the world had changed and dictated to his loyal scribe a scroll containing the messages he had delivered. The scroll was read by Baruch to King Jehoiakim, who cut it into pieces and burned it, so Jeremiah went into hiding and dictated a replacement with additions.

When Jehoiakim withheld tribute from the Babylonians, Jeremiah began to warn the Judaeans that they would be destroyed at the hands of those who had previously been their friends. When the king persisted in resisting Babylonia, Nebuchadnezzar sent an army to besiege Jerusalem. King Jehoiakim died before the siege began and was succeeded by his son, Jehoiachin, who was taken to Babylon with many of his subjects.

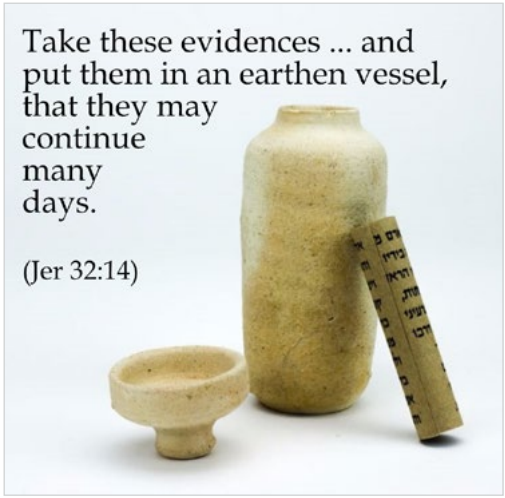
At one point during this period, obeying Yahweh's instruction, Jeremiah possibly travelled all the way to Babylonia with a clean, white, priestly garment, which he then buried by the Euphrates River. He returned home and then, later, went back to find the garment now ruined—good for nothing. Presumably he brought it back as a sign of what the priesthood was to become. Two round trips to the Euphrates—approximately 2500 kilometres; maybe six months' travel—just to prove a point. Did anyone take any notice? Did anything change? What a waste of time it must have seemed to many.

Following Jehoiachin, the Babylonians placed

Zedekiah on the throne of Judah, a king favourable to them. He was more inclined to follow Jeremiah's counsel than Jehoiakim had been, but was weak and vacillating and his court was torn by conflict between pro-Babylonian and pro-Egyptian parties. After paying Babylon tribute for nearly 10 years, the king made an alliance with Egypt and, for a second time, Nebuchadnezzar sent an army to Jerusalem, this time to conquer it completely.

During Zedekiah's reign, Jeremiah wrote a letter to the exiles in Babylon, advising them not to expect to return immediately to their homeland, which was what the false prophets were encouraging them to believe, but rather to settle peaceably in their place of exile and seek the welfare of their captors. Jeremiah put a yoke on his neck and went around proclaiming that Judah and the surrounding states should submit to the yoke of Babylonia, for it was Yahweh who had given them into the hand of its king.

When the siege of Jerusalem was temporarily lifted at the approach of an Egyptian force, Jeremiah was arrested on a charge of desertion and placed in prison. Subsequently he was placed in an abandoned cistern, where he would have died had it not been for the prompt action of an Ethiopian eunuch, Ebed-melech, who, with the king's permission, rescued the prophet. Zedekiah summoned him from prison twice for secret interviews, and both times Jeremiah advised him to surrender to Babylon.



Late in Zedekiah's reign, amid the dark clouds of the impending final overthrow of Judah, Jeremiah's cousin, Hanameel, visited him in prison in Jerusalem. He had a strange request. Apparently short of money, he asked Jeremiah to buy a block of land in Anathoth from him. What sort of a real estate offer was this? Jeremiah was locked in prison with little hope of release; Nebuchadnezzar's armies besieged the city anyway, and soon the whole country would belong to Babylon. Hanameel must surely have been shocked when his cousin agreed to a deal. Not only that, but he paid a fair price and made certain that the sale was recorded in duplicate and the Deed of Purchase securely stored in a clay jar by his great friend, Baruch. Jeremiah afterwards prayed, acknowledging Yahweh's righteousness, confessing Israel's failure, and advising of his purchase. In reply, God in effect guaranteed Jeremiah that his Deed of Purchase would survive not only the Babylonian captivity, but that it would be valid for eternity. He explained to the prophet that it was a symbol of the certainty of Israel's return from captivity.

When Jerusalem finally fell, Jeremiah was released from prison by the Babylonians and offered safe conduct to Babylon—but he preferred to remain with his own people. He was entrusted to Gedaliah, a Judaean from a prominent family, whom the Babylonians appointed as governor of the province of Judah. The prophet continued to oppose those who wanted to rebel against Babylon.

After Gedaliah was assassinated, Jeremiah was taken against his will to Egypt by some of the Jews who feared reprisal from the Babylonians. Even in Egypt he continued to rebuke his fellow exiles. According to a tradition, he was stoned to death by his exasperated fellow countrymen in Egypt.

What a life! Who would want to live it? It seems almost to be the life summed up in the New Testament as a "trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment." Not since Job had anyone used the words of utter despair that Jeremiah wrote. "Why, oh why, was I ever born," lamented an almost broken man.

And like Job, in some of his darkest hours, there was no immediate relief; for a time, no balancing words of goodness with all that severity; just suffering piled upon suffering, and reproach upon reproach.

But oh, what consolations there were, too. It was, in the end, a great life, and the greatest type

of life—a life of triumphant faith under crippling trial. A life that saw the deep darkness of the human heart and so decided to trust in God instead. The result? Jeremiah experienced the Word of Yahweh literally burning in his own heart like a fire. So much so that the only relief he could find in life was to speak it—loud and clear, all his life.

Jeremiah found God's Word irresistible.

And a life in many ways must be measured by its results, not just by its days. In Jeremiah's case, though he had no wife or offspring, yet he really was given a generation. The generation that were taken to Babylon—or at least the best of them: the "good figs"—and the generation that returned.

The book of Jeremiah is famous for being hard to analyse chronologically. Ezekiel and Daniel, two of his students, were quite the opposite when they wrote. But despite this, or perhaps because of it, there was one number that jumped from its pages: 70 years. It was seared into the minds of every faithful man and woman who went in chains to Babylon. They worked out when it began, and when it would end. Daniel probably convinced Cyrus to change world history because of it. Haggai and Zechariah enthused the people to rebuild the temple because of it. It was, in its own way, the bright light of good news for the faithful during those long years in a land of spiritual darkness.

Perhaps Jeremiah wasn't given quite the grandeur of Isaiah's greatest discourses, but he had a gravitas all of his own. To him was given to record the wonderful example of the Rechabites: 250 years of family faith. To him was given the profound analogy of the potter. How much deep understanding has emerged from that one simple idea? And did anyone in Old Testament Israel proclaim the new covenant quite like Jeremiah did?: "I will make a new covenant with the house of Israel, and with the house of Judah…I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people…For I will forgive their iniquity, and I will remember their sin no more."

Somewhere in the Middle East lies whatever remains of Jeremiah the prophet. And somewhere, there also lies whatever is left of the Deed of Purchase for the block of land he bought, but probably never set foot on. One day, soon, they will be reunited. The lamentations will be over, and the joy will last forever.

Jack Lawson, Blackburn VIC

Exodus 15 – "The LORD is my strength and my song" (Part 3)

The song of Exodus 15 changes from past tense to future tense, indicating that the song contains prophecies about times to come. Some predictions were fulfilled within 100 years, and some are still waiting to be accomplished. The final fulfilment will come when another power like Pharaoh will attempt to destroy the people of Israel, but that, like Egypt in the past, will witness the mighty hand of God and in turn be vanquished.

The misplaced confidence of Egypt

It is in verses 4-9 we read that, despite the Egyptians' trust and confidence in their own horses and chariots, they would not claim victory. We see that these are key words, because in chapters 14-15 there is a repeated emphasis on the "horses", the "horsemen", and the "chariots" of Egypt, emphasising their military might and confidence, which in the end could not save them.

In contrast, Moses and Israel had put their trust in the right hand of the Lord as mentioned twice in verse 6 and once in verse 12. A small flavour of a few passages will show the significance of God's right hand. We find in Psalm 17:7 it is a symbol of God's salvation. In Psalm 18:35 it represents protection and strength, whilst in Psalm 48:10 we are told that God's right hand is full of righteousness. In Psalm 89:13 and Isaiah 48:13 it is a symbol of might and strength. When God's right hand is lifted up, nothing can withstand the power of His will.

Continuing in verse 8 we see the source of Moses' and Israel's confidence: in God, the creator and destroyer of life. The word "blast" is *ruach*, as we have in Genesis 1:2, where the "spirit (*ruach*) of God moved upon the face of the waters." As the spirit of God created in Genesis 1 and 2, it can just as easily destroy. We have this spirit again gathering together the waters as in Genesis 1, when God created the dry land. And just like in the Creation record, Exodus 15 emphasises the idea of separation—the separation of the children of Israel from the Egyptians, first by the fire and the cloud, and then, at the latter end, by water.

In verse 9 we see again the misplaced confidence of the Egyptian army. There is a repeated use of "I will". These statements display the confidence of the Egyptians in their chariots and in their horsemen, for they said *they* will do all these things; *they* will take the spoil and will destroy Israel. Maybe they were so confident too because, in terms of strategy, they'd never had it so easy—they'd trapped Israel in the land, and there was nowhere for them to go. Yet Egypt was proud and haughty and we know the danger of pride as talked about in the Scriptures. They trusted in their own might, in the gods that they had fashioned by their own hands. Therefore Moses could say in the refrain that, compared to the gods of the nations—compared to the gods of Egypt, who Pharaoh thought would help them—there is none like the God of Israel! Their language is such a contrast to the meaning of God's name (He will be whom He will be).

The "key verse"

We mentioned the importance of verse 11. At whichever structure of the song of Moses you look, praise is certainly the most dominant theme in the song. Other songs in Scripture have an emphasis on praise as well, particularly after God has performed a marvellous work in delivering His people. Some examples can be seen in the song of Deborah and Barak in Judges 5, which begins with the words: "Praise ye the LORD for the avenging of Israel"! There is the song of Hannah at the birth of her longed-for son in 1 Samuel 2, which begins: "My heart rejoiceth in the LORD, mine horn is exalted in the LORD." We may also think of the many psalms which praise the Almighty God; for instance, Psalm 145 entitled, *David's Psalm of praise*, begins: "I will extol thee, my God, O King." Crying unto God, being saved, and then having a response of praise is found in multiple places in Psalm 107. It is a recurring theme (v6-8, v13-15, v19-21, v28-31). All these people had learned to render praise to God in their lives when they saw His mighty hand at work. We find the same spirit of thankfulness in the New Testament in the rejoicing of Mary in Luke 1:46 when the Lord performs a marvellous work through her. Her song begins with: "My soul doth magnify the Lord." In Revelation too, we have the singing of those who have been victorious over the beast system (Rev 15:3-4; 18:20).

What a powerful lesson for us! Our personal relationship with God starts when we learn of God's character. Then as we mature, we come to understand God's plan and purpose, and through this maturing relationship, we learn to put our trust and our confidence in our gracious Father, the great God of Israel. When we experience God at work in our lives, responding to our trust, we are compelled to praise Him!

God's renown amongst the nations

At the end of this song (v14-16) we see the impact that the Red Sea miracle had on the surrounding nations. They would be confronted with God's wondrous work and would also know of the renown of His name. In contrast to confident Egypt, all confidence was going to melt away amongst these nations. Then they sang that the dukes of Edom shall be amazed—the Hebrew word for "amazed" is also translated "troubled" in Genesis 45:3, where it is used of Joseph's brothers when they were "troubled" at Joseph's presence. And so it came to pass that when the children of Israel met the Edomites in Numbers 20:14-21, Edom denied them passage through their land. Exodus 15:15 would suggest that the Edomites were probably afraid of what would happen to them.

In the song, Moab is described as "trembling" and in Numbers 21, Israel defeats Sihon and Og with God's help—and then the record states: "And Moab was sore afraid of the people" (Num 22:3).

As for Philistia and Canaan, we find them afraid in Joshua 2:9-11. In the words of Rahab to the spies, "The inhabitants of the land faint because of you…and our hearts do melt." We know that the Philistines lived on the western edge of the land, thus confirming that the words of Rahab applied to both the Canaanites and the Philistines as was prophesied in Exodus 15. Rahab also uses the name of Yahweh and vividly remembers the exodus which had occurred 40 years previously! She heard and believed (Josh 2:10; Rom 10:17) and even though she was raised in an idolatrous city she recognised the true and living God and His all-encompassing power.

In spirit, Moses already saw Israel "passing over" and firmly planted in the land (v16-17). He described God's dwelling place and sanctuary centuries before the temple was built in the mountain of inheritance (v17). The Hebrew word for "passing over" can either mean to "cross over" (for example, a river: Deut 9:1) or to "pass through" (for example, Israel seeking to traverse the land of Moab: Num 21:22-23). The song was predicting that Israel's enemies would be as still as a stone whilst they passed over Jordan and passed through the land. For those who had ears to hear, it was a welcome description of safety and protection.

Israel had been purchased, sings Moses in verse 16. They had been bought with a price and had changed owners. No longer were they servants to sin, but they had been purchased to become servants to righteousness—just as we have (Rom 6:11-14). They were a purchased people—just as we are, as Peter said, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Pet 2:9). The margin seems to be correct in saying a "purchased people", echoing the words of the song in verse 16. We have been purchased to manifest, or show forth, the praises and virtues of our Father.

The final refrain of the song is glorious: "Yahweh shall reign for ever and ever" (v18). These words have never been fulfilled in their entirety. They speak of a coming king reigning in a kingdom forever and as such allow us to see the psalm in a future context. The sentiments of this last verse are echoed in Revelation 11:15, "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." In our final article we will examine the song with this future background in mind.

(To be continued)

Joshua Robinson, Salisbury SA

Minute Meditation

Bonds of Love

"He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled."

These words of John the Baptist still apply today. They were certainly true as John applied them to his joy of seeing and hearing the Lord Jesus Christ.

John took a general truth and applied it to his specific situation. We can still do this same thing here in the twentieth century while we await the coming of the bridegroom from heaven to take his faithful as his bride. While we wait it is quite right and proper for marriages in the Lord to take place, and we recently experienced the joy John spoke of when he said that the friend of the bridegroom rejoiceth greatly.

It has been our happy lot to travel to Western Canada to witness and hear the voice of the bride and the bridegroom as our son was married in the Lord to a sister in Christ. Weddings are truly a happy time when two who both love Jesus decide to walk hand in hand together towards his kingdom.

When these two young people married, they joined two families who previously had not known one another. Now we feel a strong affinity for those we had not previously met, and as a result of this marriage, those who might never have met, are now drawn close together in love. The young people in love are in the centre but the circles of love radiate out from them and encompass many others who are now drawn together because of our mutual love for our children and those they love.

Isn't this the way it is in Christ? We, by becoming his, come to love so many others who also love him, who without this common bond of love, would not otherwise have known one another. We feel a closeness to our brothers and sisters because they love the same Lord we love. We have the most precious thing in the world in common, our love and devotion to Jesus.

Just as we love the members of our new daughter-in-law's family, so we love the other members of Christ's family. If we belong to Christ, then we belong to the family of Abraham and become an heir to all the glorious promises God made to him.

As in the natural, so in the spiritual: by becoming related to Christ we become related to a host of new relatives we have not heretofore known. Some of the members of our family in Christ we may not meet personally until Christ returns to join us all together in one big happy family reunion at the marriage supper the lamb.

What joys there are in this life in being related to Christ! But what greater joys there are in store for us in the future! Right now we can rejoice greatly because of the happy family ties that bind us together, but this is nothing in comparison to the joy that is set before us when that glorious wedding of the future becomes a reality.

We are now in the engagement period, and our engagement may be long or short. We do not know the date of our wedding. We do know this: that it is imperative that we continue to look and long for the return of our bridegroom. He will accept us only if we have been faithful to him while we waited.

Let us be happy and faithful while we wait, living out the sentiments so beautifully expressed by the prophet Isaiah who said, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

Bob Lloyd

Ammunition Hill and the Battle for Jerusalem[1]

One of the fiercest battles of the Six-Day War was fought on Ammunition Hill (Givat HaTachmoshet) on the night of 6 June 1967, in the battle for Jerusalem. During the British Mandate, the hill was used to store ammunition, and so became known as Ammunition Hill.[2]

Securing the hill to the north of Jerusalem was vital to gain access to the Old City and protect Mount Scopus and the Jerusalem-Ramallah Road. Arab gains in the 1948 War of Independence had separated Mount Scopus from Jewish West Jerusalem. The 1949 Armistice Agreements created an Israeli enclave on Mount Scopus where the Hebrew University, Hadassah Medical Centre and the National Library were situated.

Israel Defence Force (IDF) Paratrooper Battalion 66 was given the task of capturing Ammunition Hill and the fortified Jordanian Police Training School.[3] The battalion was divided into companies A to D. The paratroopers had expected to be assigned to El Arish in northern Egypt, when they were suddenly informed that they were going to Jerusalem to fight as ground troops instead.

The mission did not start well. Battalion 66 expected to breach three barbed wire fences, but they found that there were in fact four. Progress was slow as the fences had to be dealt with under enemy fire.

Company B then found itself in a very narrow trench that connected the Police Training School with Ammunition Hill. Here, the soldiers were forced to advance slowly in single file, with only the leading soldier able to fight. An injured or dead soldier in front meant that those following had to step over him, move forward and continue fighting.

The commander of Company B now found that most of his ammunition had run out and his soldiers were scattered—many of them wounded or dead. At this point, the battalion commander sent in the commander of Company C to replace him and complete the task.

The fortifications on Ammunition Hill comprised three trenches: western, central and eastern, which were connected to each other by trenches. Within each trench were bunkers in which the Jordanian soldiers could shelter. Because of the design and construction of the trenches, it was

[1] Chief sources: Mordechai Gur, *The Battle for Jerusalem*, New York: iBooks, 2002; "The Paratrooper Brigade", Ammunition Hill National Memorial Site, online at: http://www.g-h.org.il/en/about/ammunition-hill-battle/paratrooper-division; and "Ammunition Hill", Jewish Virtual Library, online at: https://www.jewishvirtuallibrary.org/ammunition-hill

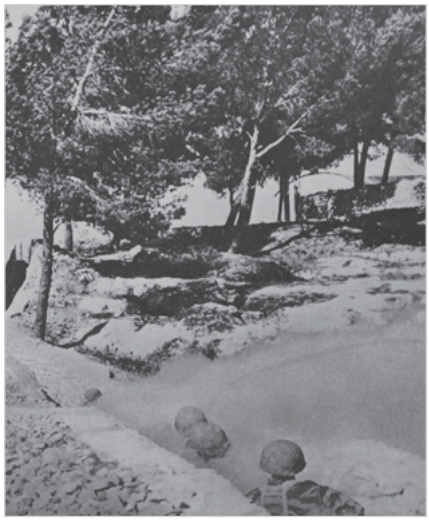
[2] https://www.itraveljerusalem.com/ent/ammunition-hill-givat-hatahmoshet/

[3] Mordechai Gur, p. 35.

extremely difficult for the IDF paratroopers to advance and capture their target.

Each Israeli platoon was to enter a main trench on the hill but in the confusion of the battle, two platoons ended up in the central trench and one platoon in the eastern trench. This left the most fortified trench, the western trench, occupied by the Jordanians.

Because the size of the Jordanian force defending the hill was underestimated by Israeli intelligence, the paratroopers faced greater resistance than they had expected. It was intended that the Israeli assault force would be at least three times the size of that of the Jordanians, but instead the numbers were about equal.[4]



A visitor to the battle site today would see hundreds of metres of winding fortified trenches that are designed in such a way that each one protects the other trenches. Capturing the hill was also made difficult as the fortifications were built on the hillside—overshadowed by a huge, reinforced, concrete bunker.

Receiving a report from the forces in the eastern trench that there was not strong resistance from the Jordanians, the division commander diverted Companies A and D to proceed to the next mission.

But on Ammunition Hill, the battle was intensifying and most of the commanders who led the forces were casualties. Lower ranking soldiers now took charge and continued with the battle. Those fighting in the eastern trench were suffering many casualties as the battle progressed. One company was almost entirely wiped out and had to call for reinforcements.

Aid was diverted to the embattled troops, which enabled soldiers to enter the western trench. Ammunition Hill was finally conquered with the destruction of the large bunker at the upper meeting point of the three trenches.

For Israel, the losses were heavy. Thirty-six men died in the four hours of fighting to take the hill. In the battle for Jerusalem, 280 Jordanians and 180 Israelis were killed.[5] The losses at Ammunition Hill thus represent 20 percent of Israeli soldiers who lost their lives in the fight for Jerusalem.

Today, Ammunition Hill serves as Israel's national memorial for the reunification of Jerusalem in memory of all those who fell in the battle for the city in the Six-Day War. It is now over 50 years since Jerusalem was united under Israel's control. Like the establishment of the State of Israel in 1948, the reunification of Jerusalem is a remarkable sign of the last days, indicating that the times of the Gentiles are rapidly drawing to a close (Luke 21:24).

Mervyn Islip, Brighton SA

[4] "Jerusalem Day: Remembering the Critical Ammunition Hill Battle", Israel National News, 16/05/07, online at: http://www.israelnationalnews.com/News/News.aspx/122473

[5] Martin Gilbert, *Jerusalem: Illustrated History Atlas*, London: Martin Gilbert in conjunction with the Board of Deputies of British Jews, 1977, p. 107.

Berea

Berea, pronounced *Ver-ee-a* in Greek, is 73km WSW of Thessaloniki and 511km NNW from Athens. Situated at the foot of the Vermio Mountains overlooking the plain below, Berea is a very old city and is mentioned by Thucydides in 432BC, which makes it older than Thessaloniki.

The most surprising thing you will find when visiting Berea is the number of water fountains in the city. They appear about every 100 metres as you walk through the town and contribute to the river which passes through the city. Nearby the river is the old Jewish quarter, with its narrow pedestrian streets and a renovated Synagogue that is said to be about 2000 years old.

Ancient Synagogue - Berea

Before World War II, the Jewish population in Berea was about 650 but on 1 May 1943, the Nazis imprisoned the Jews in their own Synagogue and confiscated their possessions. Subsequently in the Holocaust, 460 perished whilst 136 managed to escape to the mountains. After the war, 123 of them returned but they found that their homes were occupied by newcomers and their belongings were all gone; so the majority immigrated to Israel or America.

Berea is mentioned in the Bible in Acts 17:10-14 on Paul's second missionary journey. In Thessaloniki, the Jews caused an uproar forcing the brethren to send Paul and Silas to Berea, 73km away. The noble Jews in Berea are a good example of how to investigate and find the Truth: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (v11-12).

All the things we believe in have to be established by the Holy Scriptures (1 Thess 5:21; 2 Tim 3:15-17) and the people in Berea did this in a straightforward, logical way. One of the key converts was Sopater of Berea, who later accompanied Paul to Jerusalem (Acts 20:4). Luke records that due to their diligent enquiry, "Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few."

The Greek word translated "honourable" is *euschemon* which means "well formed" and by extension is used in the sense of being of good standing; decorous; noble in rank. It shows that women in the first century did think for themselves, understood and believed in their own right. It is interesting that the Jews stirred up some "honourable women" against the believers in Antioch in Acts 13:50.

The conversion of women is often mentioned in Luke's writings. Lydia is mentioned by name in Philippi (Acts 16:14), as is Damaris in Athens (Acts 17:34). In Thessaloniki, Luke records that among those that believed were "of the chief women not a few" (Acts 17:4).

Close to Berea, 11km away on the other side of the Haliacmon river, is Vergina (pron. *Ver-yeen-ah*), famous for being the first capital of Macedonia. It was here that Philip II was assassinated in the theatre and his son, Alexander the Great, was proclaimed king in 336BC. Philip's tomb was later found here in 1976, untouched, complete with a golden box containing his bones and the golden wreath of oak leaves and acorns. Other magnificent items include several gold-adorned suits of armour, weapons and bronze funeral utensils.

Today's inhabitants of Berea are quite proud of their city being mentioned in the Bible, but sadly, cling to their Greek Orthodox beliefs. May we, however, take the lesson from their ancient citizens and examine the Scriptures to see what they really tell us.

Steven Murie, Mount Waverley VIC

Fellowship

This is the third article on "Fellowship" which will outline the scriptural essentials relating to the important matter of biblical fellowship. The first article dealt with the framework of what is entailed in biblical fellowship and the importance of the Statement of Faith on this subject. The second article examined the New Testament warnings against error, and how this impacts fellowship practice. This third article will address the alternative views of those who teach "open" fellowship.

"The Open Christ: An Argument for Openness"

This is the title of Brother Duncan Heaster's book arguing for an open fellowship. His first sentence declares: "I lay down a challenge in this book: Of a totally open table and a willingness to baptize whosoever will into Christ."

Although Brother Duncan argues his case spiritedly, and with copious reference to Scripture, we believe his views are mistaken, while yet challenging us to consider carefully the position on fellowship we rightly maintain.

What does an "Open Christ" involve?

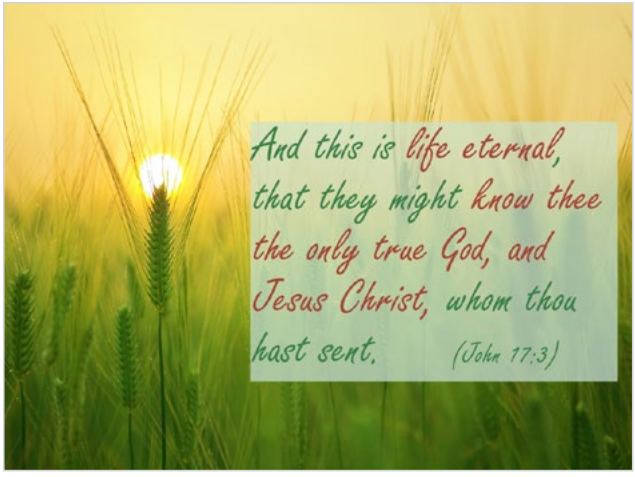
Brother Duncan sets out his views bluntly, and relatively clearly. Under a major heading: **5 Baptism and Fellowship** he has a sub heading, **Defining the Body**. Consider some of his statements under this heading:

- "The New Testament evidence is conclusive that candidates for baptism did not know any detailed theology, they had simply been convicted of their sins and need for Christ, had heard the good news of His perfect life lived for them, His death and resurrection for them, His coming again for them, and simply desired to associate themselves permanently with Him and His cause through baptism."
- "We simply don't have direct, specific Biblical guidelines about what theology is acceptable and what isn't, in terms of making baptism valid."
- "Perceive all those baptised (by adult immersion) into Christ as fellow Christians and therefore 'in Christ'."
- "Practice a totally open communion table, inviting all present to partake."

We will review some of Brother Duncan's further comments and scriptural references as he attempts to validate the assertions noted above. In particular we want to examine the examples he gives of baptism in the Acts record; error "tolerated" in the first century; the teaching of the gospels; and what he terms Christ's "open table" and his "table manners" in the gospels. We note, in passing, that these expressions are not scriptural terms.

Baptism – it's just quick and easy. Or is it?

Brother Duncan's thesis is that baptism into Christ is pretty much for all who want it, with scant knowledge of biblical doctrine required. He makes the point, as others have, that Scripture does not produce a clear list or summary of doctrines essential to be believed. Yet the concept in the New Testament of doctrines essential for salvation was



certainly not unfamiliar to the apostles and first century believers.

Take one example in the negative. The circumstances of Acts 15:1 triggered the Jerusalem Conference: "Then certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses **ye cannot be saved**." Much discussion ensued, and Peter declared, "But we believe that through the grace of the Lord Jesus Christ **we shall be saved**, even as they." So here is teaching we can identify as essential to salvation. Our Lord himself provides another, declaring in John 17:3, "**This is life eternal**, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." So life eternal is bound up in knowing the nature of God, the nature of Jesus Christ and not, incidentally, that there is only "one true God". Surely, too, the corollary holds true—those who do not know these essentials may not look to "life eternal". So, just a swift glance at two passages has given us four teachings that are essential to salvation and life eternal.

Brother Duncan considers that the baptisms recorded in the record of Acts support his view that baptism requires no real knowledge of scriptural doctrine etc, as noted above. He states: *"…the Lord's table is intended to be open to all* (we would add: after understanding, belief and baptism)*, so baptism into him is likewise to be open to all who so desire to associate with him in this way. It is not for us to stand in the way…"* It is scarcely "standing in the way" to require a good basic understanding of the gospel before someone submits to baptism into Christ. So let us consider some of the examples Brother Duncan puts forward from the Acts record.

Baptisms in The Acts

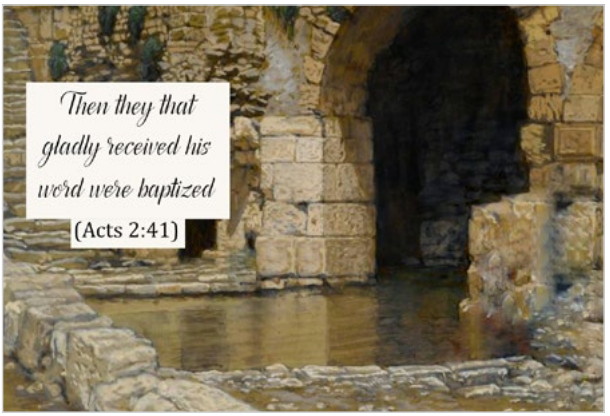
Multitudes at Pentecost (about three thousand) – Acts 2

Of these Brother Duncan says that they *"clearly heard Peter's preaching over a period of at most only a few hours. …There is no evidence that each of those people gave a theological statement of their understanding."*

Let us note firstly to whom Peter, in Acts 2, addressed his speech. Verse 5 tells us that "there were dwelling at Jerusalem Jews, **devout men**, out of every nation under heaven." When Peter stood up "with the eleven", he addressed, "Ye men of Judea, and all ye that dwell at Jerusalem" (v14). So this devout audience had knowledge of the Old Testament Scripture, including the Abrahamic covenant, the Law of Moses and promises of the Messiah to come. Peter proceeded to prove to the listening crowd that Jesus of Nazareth was indeed the promised Messiah; that he was God's "Holy One", crucified, but raised by God (v24) to sit on David's throne (v30-36). Along the way he also demonstrated that man was mortal, and did not have an immortal soul that went into the heavens (v29,34)—perhaps another element we can add to a first century statement of faith.

Peter's detailed teaching had a dramatic effect, resulting in huge numbers seeking salvation and then submitting to baptism after Peter "with many other words did…testify and exhort, saying, Save yourselves from this untoward generation" (v40). Perhaps his "many other words" were after the pattern of our Lord with the two on the road to Emmaus when "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:25-27).

Brother Duncan assures us, "*There is no evidence that each of these people* (the 3000 at Pentecost) *gave a theological statement of their understanding.*" But that is not true. Verses 41-42 tells us that they "gladly received his word" and "continued stedfastly in the apostles' doctrine." This means that the word Peter preached was classified as teaching and instruction and this doctrine was consistently shared and taught by all the apostles. It should be noted too, that the record does not say that they were baptised immediately after listening to Peter's speech. It only says that the baptisms all occurred on the



same day. It is likely that most of the morning was taken up with Peter's exposition (v15) leaving the rest of the day for further discussion amongst the spirit-filled apostles and then the baptisms were arranged for a subsequent day. Be that as it may, their understanding was based upon the doctrine of all the apostles and this formed the basis of their association together.

The Samaritans – Acts 8

On this record, Brother Duncan confidently asserts, *"When the Samaritans believe the things Philip preached, they were immediately baptized (Acts 8:12). Baptism is seen as part and parcel of belief.… (Jesus) too put baptism as part of initial belief in the news about Him."*

It seems to be a bit of a stretch to say that *"they were **immediately** baptized"*. For example, Ellicott comments on that expression as follows: "The tense points, not to one great act, but to the **continual succession of converts** who were thus admitted." Before we accept this thesis about baptism being performed with alacrity following some rudimentary teaching or knowledge, there is a context to consider.

It is difficult to imagine Philip going initially to any other city in the region of Samaria than to Sychar, the city of Samaria where Jesus had discoursed with "a woman of Samaria" and then with the men of the city with whom he discussed Scripture for two days after they "besought him that he would tarry with them" (John 4:6-7; 39-43). Two full days in extensive discussion with the Son of God—after which, all they could say was, "Now we believe, not because of thy (the woman's) saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world" (John 4:42). In the Acts 8 record, before we get to verse 8, we need to review verses 5-8. Philip, fleeing the persecution taking place in Jerusalem, came to (in our view) Sychar in Samaria "and preached Christ unto them". Then, "When the crowds heard Philip and saw the signs he performed, they all paid close attention to what he said" (Acts 8:6 NIV). The works of healing that Philip performed are outlined in verse 7, as he "went forth, and preached…the Lord working with (him) and confirming the word with signs following" (Mark 16:20).

The result of all this preaching and healing activity was that "there was great joy in that city" (Acts 8:8). Verse 12 indicates that the people had reached a level of belief in the gospel message, with its elements of "the things concerning the kingdom of God" (on earth, with Christ as king and the saints, having been judged worthy, as king priests in divine nature), "and the name of Jesus Christ" (God's work of atonement in his Son, including his sacrifice, death and resurrection). Following that belief, and their repentant response "they were baptised, both men and women."

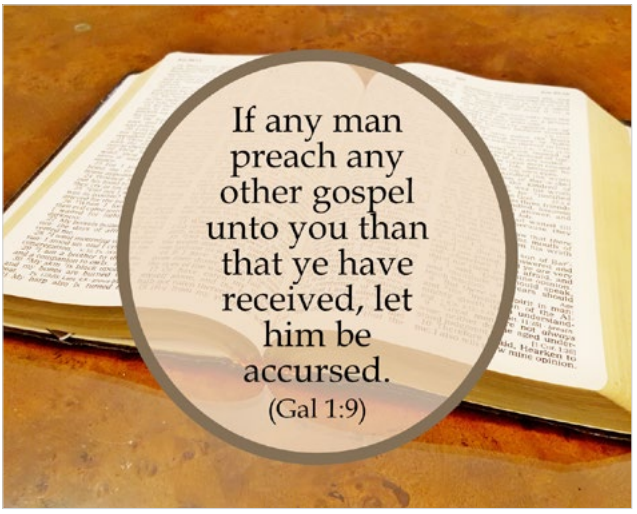
The record does not portray instant baptism for those with only a cursory knowledge—quite the opposite. In fact, it is our view that careful consideration of the baptisms in Acts supports our common approach of requiring a good basic knowledge of the key doctrines of Scripture prior to baptising any individual into Christ. Adult baptism, which is the scriptural example, implies the need for mature acceptance of the doctrines on which faith is developed and made strong.

Sharing fellowship with those in error – Corinth

Brother Duncan argues that we are to have our memorial meeting as an "open table" available to all who wish to participate, regardless of their beliefs, which can be sorted out later. Among other things, one of the reasons Brother Duncan gives for this view is the example of the ecclesia at Corinth in which all sorts of errors were tolerated,

while the ecclesia continued to fellowship with those promulgating the error. There was the matter of ecclesial factions (1 Cor 1), serious moral failing (1 Cor 5), misuse of spirit gifts (1 Cor 12) and denial of the resurrection (1 Cor 15).

How did the apostle deal with these matters? He certainly did not advocate any facile "go along to get along" attitude. Hear his response to the schismatics: "Now I beseech you brethren, by the name of our Lord Jesus Christ [not Cephas or Paul or Apollos), that ye all speak the same thing, and that there be no divisions [Gk: *schismata*] among you; but that ye be perfectly joined together in the same mind, and in the same judgment." This is not the language of accommodation, but a stern directive to fix the problem. In fact the expression translated "**perfectly joined together**" occurs in Matthew 4:21 and Mark1:19 where we find James and John in the ship "**mending** their nets". The apostle says in effect, you Corinthians have torn the ecclesia and you need to mend it.



What of the matter of rejection of the resurrection? Let us observe first of all, that this did not involve some individual 'doubting the doctrine but sitting quietly in the back seat'. Note 1 Corinthians 15:12, "how say some among you that there is no resurrection of the dead?" A vocal group was openly advocating not just for wrong doctrine, but for a view that was catastrophic to faith. Paul had no alternative but to forcefully point out the consequences of non-belief: "if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God" (v13-19). Paul just doesn't seem to be showing much of an ecumenical "open table" spirit. Amos 3:3 says, "Can two walk together, except they be agreed?"

What possible outcome could there be in Corinth for both schismatics and the no-resurrection group, if they did not fall into line, but withdrawal of fellowship? This is the point Paul made in 1 Corinthians 5 following the incident of immoral behaviour. He counselled the ecclesia "to deliver such an one to Satan;" to "purge out therefore the old leaven;" to have "no company with fornicators," and "not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat" (v5,7,9,11).

Paul did not just welcome all comers—he set those in error straight; very firmly. To the Galatians he declared: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal 1:6-9). The implications for us today are pretty clear.

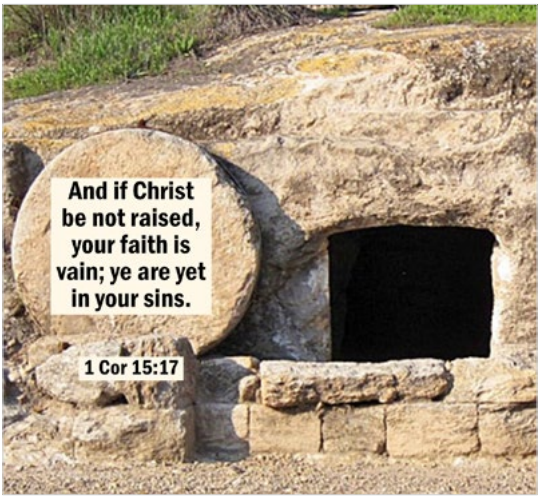
The gospel and the Gospels

Brother Duncan suggests that the early believers from Pentecost and for some time after, did not have available to them the epistles of Paul etc with their detailed doctrinal exposition, and that therefore at baptism they did not need to have knowledge of substantial doctrinal detail in order to be baptised. If we ask, "What is the gospel?" then Brother Duncan tells us, the answer is the Gospels. The Gospels tell us about Jesus and he was concerned with telling us how to live a godly life, not necessarily leaving us a comprehensive Statement of Faith. There is no doubt that the Lord spoke of godly living. For example when Jesus talks about the judgment seat, he indicates that he is concerned, very largely, with how we deal with our

brothers and sisters, particularly when they are in need (Matt 25:31-46). But perhaps we can dig a little deeper. The first succinct definition of "the gospel" that many of us were taught is in Acts 8:12: "the things concerning the kingdom of God, and the name of Jesus Christ." In the gospels, Jesus spoke much about these topics, and other doctrinal matters—although, we must say, we feel uncomfortable dividing up the teaching of Christ, except perhaps for convenience of consideration.

Some of the doctrinal teachings of Christ and the Gospels, together with the very early chapters of Acts are:

- There is only one true God (John 17:3)
- It is life eternal to have a proper understanding of God (John 17:3)
- It is life eternal to have a proper understanding of Jesus Christ, whom God sent (John 17:3)
- Jesus is God's son (Matt 2:15; 3:17; 16:16; John 11:27)
- His purpose is to save his people from their sins (Matt 1:21; John 4:42)
- The Father wants all his "little ones" saved (Matt 18:14)
- Jesus came not to call "the righteous, but sinners to repentance" (Matt 9:13; Mark 2:17; Luke 5:32)
- Jesus will be betrayed, crucified and rise again to save men (Matt 20:18-19,28; 28:1-7; John 10:14-15; Acts 2:27-36)
- Jesus is the King of the Jews (Matt 2:2; 21:5)
- The faithful will sit with Abraham, Isaac and Jacob in the kingdom (Matt 8:11)
- Gentiles will also be in the kingdom, the Ninevites and the Queen of Sheba among them (Matt 12:21,41-42)
- He will sit on a throne of glory in the kingdom (Matt 19:28)
- There will be a day of judgment (Matt 11:22)
- Our words will play a part in the judgment (Matt 12:36-37)
- Jesus will be the Judge (John 5:22,29-30)
- He will raise the dead (John 5:28; 6:39-40,44,54)
- He is the resurrection and the life (John 11:24-27)
- He would ascend to heaven, and come again (John 14:1-3; Acts 1:11)
- He will restore the kingdom of Israel on earth (Acts 1:3,6-7)



Just this brief, incomplete listing makes it clear that the Lord's teaching in the Gospels concerned the same teaching, about the kingdom of God and his name, which the apostles taught. And we would expect that, in broad outline, such would be part of the saving truth to be known and believed by those who came to Christ and were baptised in the early days and years of the Acts record.

Jesus – eating with the poor, the sick and the sinners

Jesus ate with publicans and sinners and was castigated for it. His intent was to save sinners. He set out to use these occasions as preaching and teaching opportunities to call men to him. We ought to follow his example. Brother Duncan writes at length of these circumstances. But in our view he takes his insights and exposition a step too far by suggesting that these circumstances, what he calls the "open table" and the "table manners" of Jesus, should become our template for an "open table" at our Memorial meeting. Time and space will not let us deal with all his examples here, but we shall do so in later articles, God willing.

Fellowship at the Breaking of Bread

The Christadelphian magazine, in December 2008, published an excellent article by Brother Michael Owen headed, "Fellowship at the Breaking of

Bread". Many of his comments are very appropriate to the issues we face with regard to what, we are sure, are the mistaken teachings of Brother Duncan Heaster and the so-called "open table" he advocates.

Brother Owen writes, "Paul referred to the fact that the Roman believers (some of whom first heard the Gospel on the Day of Pentecost – Acts 2:10), had been baptized after obeying a "standard of teaching." 'Thanks be to God, that you who were once slaves of sin have become obedient from the heart to the **standard of teaching** to which you were committed' (Rom 6:17 ESV)."

Brother Owen continues: "The requirement for knowledge, understanding and belief before baptism is found throughout the Acts. When people were baptized into the name of the Lord Jesus Christ, they were not merely plunged in water or sprinkled, baptism was *the answer of a good conscience* (1 Pet 3:21 AV). It had no meaning unless people received the word and understood it, as the Parable of the Sower makes clear (Matt 13:23).

Only those who heard and believed the gospel message that Paul taught in Corinth were baptised (see Acts 18:8). These then were the ones who broke bread together, as had happened on the Day of Pentecost and subsequently. There is no evidence in the New Testament that people were allowed to break bread unconditionally. It would not make sense and would be a violation of the idea of believers being "of one mind" (Phil 2:1,2)."

With these comments of Brother Michael Owen, we heartily concur. This is no "closed table"; it is simply "the Lord's table". Those who wish to meet there may do so by hearing the Word, believing it and being baptised into the name of our Lord Jesus Christ, "the Son of man [who] came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt 20:28).

Rob Thiele, Cumberland SA

Seek Ye First (5)

The Life and the Body

There are two categories we are not to be anxious over—the life and the body: "Therefore I say unto you, **Take no thought for your life**, what ye shall eat, or what ye shall drink; **nor yet for your body**, what ye shall put on. Is not the life more than meat, and the body than raiment?" (Matt 6:25).

When we examine the meanings of these words the relevance of the passage comes out clearer. "Life," (Gk: *psuche*) carries the idea of "the breath of life; the vital force which animates the body; the seat of feelings, desires or affections." We are not to be anxious over the vital force that animates our body, nor where this force is derived from. On a surface level, we are energised by food and drink—the things we consume and the things that refresh the soul; strengthening and nourishing it. We are protected from the elements by the clothing we wear. Yet while this is true to a degree, we need to remember where our life really is held. What is the source of our life, sustenance, and protection? It is in God:

"For **in him we live, and move, and have our being**; as certain also of your own poets have said, For we are also his offspring." (Acts 17:28)

Our lives are held in God's hand, as it is recorded in Psalm 104:27-30:

"These wait all upon thee; **that thou mayest give them their meat in due season**. **That thou givest them they gather**: **Thou openest thine hand, they are filled with good**. Thou hidest thy face, they are troubled: Thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: And thou renewest the face of the earth."

It is no different for us: although we perceive things differently, God provides all things, so why are we over-anxious about them? Christ illustrates this concept for us:

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature?" (Matt 6:26-27)

The birds do not scatter seed to grow a harvest which they can reap and collect into barns. The word for "barns" indicates a place where things are laid up; a store house or granary. We think we exist by accumulating wealth, yet the birds do none of this and our heavenly Father preserves them. Christ challenges us, "Are ye not better than them?" We are far more distinguished and important to God than birds, argues our Lord. And since we are more important than the birds, why are we anxious? Do we not think God can provide for us too?

The challenge of Christ was not a new anomaly; Israel was put to the same challenge under the law.

"Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And **the land shall yield her fruit**, and ye shall eat your fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh year? behold, **we shall not sow**, **nor gather in our increase**: Then **I will command my blessing upon you** in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store." (Lev 25:18-22)

In the seventh year, the Israelites were not to sow or gather into barns. God would feed them from His bounty provided in the sixth year, just as He provided for the birds of the field. God would command His "blessing" upon Israel. The Hebrew word *berakah* carries the idea of prosperity and fruitfulness. It comes from *barak* meaning "to kneel; to receive a blessing." Kneeling to God's commands brings a blessing that will pull us through the difficult years.

The concept of putting our trust in God, putting Him first, and believing that He will provide is a difficult one to put into action. Israel was required to have complete faith when they made their sojourn up to Jerusalem or Shiloh three times per year. In Exodus 34:23-24, God promised them that if they went to appear before God three times a year, "I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year."

This sounds fine when considered academically, but think of the ramifications if you were an Israelite living on the border with a young family, a pregnant wife who could not accompany you, and the Philistines were living over the hill. God tells you that the nations who were just over the horizon would not "desire" or covet or take pleasure in your land; and by extension, your wife and little family. The nations surrounding Israel practiced the buying and selling of slaves. Yet the Israelite on the border had to trust that the providence of God would control the circumstances surrounding their little family farm.

So, what about us? Do we worry about leaving

the family business to go to Bible school? Are we worried about our 'stuff' if our houses sit empty for a week or so? Are we so attached to our plot of ground and our business that we do not have the faith to "go up" to our Lord during the year? Our circumstances pale in comparison to the risk the Israelites took. However, this was no risk to those who put their trust in God.

The example of Israel in the wilderness further illustrates this:

"For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: **That they might set their hope in God, and not forget the works of God**, but keep his commandments: And might not be as their fathers, a stubborn and rebellious generation; a generation that **set not their heart aright,** and whose **spirit was not stedfast** with God" (Psa 78:5-8).

We too are to "set" or fix our hope and our confidence in our God. We are not to "forget" and cease to care about His works. In conjunction with this we are to "keep" His commands. The Hebrew word *natsar* means "to guard; watch; preserve from danger, or guard with fidelity."

Instead of being anxious over the cares of this life we need to put our confidence in God and be anxious over keeping His commands. If we forget Him, we will be like Israel in the wilderness: stubborn, obstinate and "rebellious" (the Hebrew carries the idea of being contentious and disobedient). We might not think that being anxious over the cares of this life and forgetting where they come from is a form of stubbornness and disobedience. However, the point is illustrated by an adamant little three-year-old who insists, 'I can do it myself', only to proceed to ignore their parents and hurt themselves. God is asking for our trust, but in our own stubborn rebellion we think we can do things in our own strength. Not much has changed since Israel wandered in the wilderness.

Instead, God asks us to "set" our hearts aright. This means that we need to establish, fix and secure our hearts before Him. We need to ensure our spirit is "steadfast" with God; a word that carries the idea of "the pillars supporting the door; something reliable, firm, stable; confirming." We need to have our spirit supported by God so that we rest our confidence in Him, directing our hearts aright.

Jonathan Bowen, Brantford ONTARIO

The World of the Ungodly (2)

Lamech – the seventh from Adam

As time progressed the way of Cain became more aggressive and godless, and a dramatic change occurred with the introduction of Lamech. Lamech was the seventh from Adam. A new form of religion appears to be in the making, one which was secular and reflected the ways of man—it was, in fact, the religion of man.

Lamech was the first to introduce a new standard in marital relations; he took two wives, Adah and Zillah (Gen 4:19). God had established a divine arrangement of one man and one woman—a standard endorsed by the Lord Jesus Christ and the Apostle Paul, "they two shall be one flesh" (Matt 19:5; Eph 5:31). It is impossible to become "one flesh" when our attention is divided. This important principle can be extended to our spiritual relationship with Christ. We can be guilty of sharing our spiritual partner, the Lord Jesus Christ—James warned, "Ye adulterers and adulteresses, know ye not that friendship with the world is enmity with God?" (James 4:4). We are called upon to conduct ourselves like a "chaste virgin to Christ" (2 Cor 11:2).

The name Lamech means "striker down; overthrower". Lamech was the Old Testament equivalent to the Nicolaitanes (meaning "destroyer of the people"). How did the Nicolaitanes destroy the people? By their ***deeds*** (Rev 2:6), and by their ***doctrine*** (Rev 2:15), and this was exactly what Lamech was promoting. Lamech ***practiced*** immorality (Gen 4:19) and he ***taught*** human rights (Gen 4:23-24). God hates both.

Not only did Lamech ***act*** contrary to divine principles, but he set about to ***promote*** his views: "ye wives

of Lamech, hearken to my speech" (v23). Moreover, he believed he had the right to do as he pleased. The words of verse 24 are rendered by Rotherham as follows: "If sevenfold be the avenging of Cain, then **of Lamech** seventy and seven." Lamech was boastful and arrogant and considered himself superior to God.

Lamech's family added further colour to this haughty individual.

❶ **Adah:** means "ornament; beauty". The conclusion to be drawn from this description is that she was more concerned with outward show, a condition that is not encouraged by God (1 Pet 3:3).

❷ **Zillah:** signifies "shadow; defence and protection". Though the second wife of Lamech, she was diligent to provide comfort and protection for those things he stood for. Gesenius comments that the word can be used of anything fleeting or transient.

❸ **Jabal:** means "a stream; to flow", as in fluid. He was a rancher in cattle; he developed the livestock market. It seems ironic that cattle and not sheep should be his trade—the shepherd-like qualities of Abel had not developed; instead, they **drove** the animals.

❹ **Jubal:** the name is linked with the word "Jubilee" or "sound". He introduced the world to the arts, being "the father of all such as handle the harp and organ" (Gen 4:21).

❺ **Tubal-cain:** signifies "offspring; increase". He turned his accomplishments towards industry, being "an instructor of every artificer in brass and iron" (v22).

❻ **Naamah:** meaning "pleasantness; beautiful; agreeable". The sister of Tubal-cain, while not being identified with any particular skills, is revealed by the meaning of her name, that being "pleasantness", from a Hebrew word meaning "pleasure".

It should be emphasised that there is nothing wrong with occupations such as farming, music and the trades, but Jude says they were ungodly people; there is a worldliness about the family of Lamech and, like Cain, their occupations appear to have dominated their lives, to the exclusion of God.

Turning to the epistle of Jude, we are introduced to another seventh from Adam—Enoch (Jude v14-15). The record says, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are **ungodly** among them of all their **ungodly** deeds which they have **ungodly** committed, and of all their hard speeches which **ungodly** sinners have spoken against him". Four times he uses the word **ungodly** and it will be noted that, in all probability, Enoch was speaking about Lamech the ungodly, who was guilty of ***deeds*** and ***hard speeches***. But more importantly, Jude says that Enoch "prophesied of these". Who is Jude referring to? It was those who were referred to in verses 12-13; those in the first century who had crept into the ecclesia and were disrupting ecclesial life. They were hidden rocks in the ecclesia; clouds without water; raging waves of the sea. They were shepherds without fear (RV); trees without fruit and wandering stars.

Like Lamech, they were not ashamed to change the direction within the ecclesia and the only individuals that they were concerned about were themselves: "Their lives are guided by their evil passions, and their mouths are full of big, boastful words, while they treat individual men with admiring reverence for the sake of the advantage they can gain" (v16, Weymouth). Such were those that were present in the first century ecclesia. Today, we cannot ignore the possibility of this recurring.

In the first century there were two groups of people: those that "hated the deeds of the Nicolaitanes" (Rev 2:6), who, like Enoch, contended against growing apathy and indifference; and, there were those who held "the doctrine of the Nicolaitanes" (Rev 2:15), who were quite prepared to compromise the truth for the sake of peace and quiet.

Noah's day versus our day

In the days of Noah, the sons of God were right in the middle of the problem. We read, "The sons of God saw the daughters of men that they were fair; and they

took them wives of all which they chose" (Gen 6:2). They found the ways of the world appealing and they couldn't resist. You rarely find the world looking in the direction of the truth. In the majority of cases, it is members of the ecclesia that are guilty of looking at the world. Again, it was the outward show that attracted the brethren—"they were fair".

Unfortunately, we live in a world that is self-seeking, ungrateful, self-patronising; one which is embraced by many people. It is a way that is determined to envelop all who come within its influence. It is subtle in its approach and we must be on our guard as to the methods adopted to win over 'weak' individuals. This is clearly presented in the first chapter of the book of Daniel; Babylon had removed from Judah the best quality of Israel's youth. It was the king's intention to mold them in the ways of Babylon; this was to be achieved by *flattery, bribery and brainwashing*.

The first appeal was through a process of selection, separating from the nation the best of Israel's youth—those who were "skilful in all wisdom, and cunning in knowledge, and understanding science" (Dan 1:4). Here was an appeal to the lusts of the flesh. The second appeal was to allow them the privilege of sitting at the king's table, eating his meat and drinking his wine (1:5); this appealed to the lust of the eyes—they witnessed and experienced how the other half lived and what could be theirs if they complied. Thirdly, Nebuchadnezzar changed the names of Daniel and his three friends, giving them the names of Babylon. There could no longer be pride in the God of Israel, borne by their Hebrew names; they would hear the names of the gods of Babylon every time their name was called—they were being assimilated into the greatest power on earth. Thus there was an appeal to the pride of life.

This is true of the world in which we live today.

The gradual influence of society: There is no doubt that each generation becomes influenced to some degree by the society in which it lives; what was not acceptable to previous generations has become part of daily life today. In the late nineteenth century, attending the theatre was frowned upon. Today, periodic attendance is the norm. The radio was initially viewed as a worldly intrusion into the home of Christadelphians; then came along the television; and today, it is the computer, along with the internet and the cell phone. All of these influences, initially resisted by earlier generations, have gradually become an acceptable part of the Christadelphian family environment.

The influence of humanism on our thinking: The principles embedded in the French Revolution of Equality, Liberty and Fraternity make up the fabric of our modern society. The American family is nurtured on the values of the American Declaration of Independence which highlights man's "Unalienable Rights", and "Life, Liberty and the pursuit of Happiness." Children are educated to be individuals, with rights of their own, which presents increasing challenges to biblical values. The love of God is interpreted to mean *tolerance*; understanding as *acceptance;* and, compassion as *license*. All of this has become part of society's thinking, and we are becoming influenced by it.

The influence of materialism: 'Buy now and pay later' has seriously contributed to a covetous society—what earlier generations took many years to accumulate is instantly desired and obtained by today's generation. Technology forces people to continue upgrading in order to keep abreast—and the ease with which commodities can be obtained produces a debt level impossible for many to handle. Many families require two incomes in order to survive, which places tremendous strain on family life. Christadelphians are not exempt from all of this.

There are many appealing ways that presently influence our community. The question is how well are we equipped to combat them? The antidote provided by the Word of God is to have the correct focus: Jesus said, "Where your treasure is, there will your heart be also" (Luke 12:34); and the Proverbs warn us, "Where there is no vision, the people perish" (Prov 29:18). We read that Daniel "purposed in his heart that he would not defile himself" neither with the king's meat, nor his wine; and at the "end of the days" God caused him to prosper. We are living at the end of the days—it is a time to take stock of ourselves, our families and our ecclesias—because the day is coming when "there shall be time no longer," and the prophet asks, "who shall stand when he appeareth?" (Rev 10:6; Mal 3:2).

Ron Kidd, Brandt County ONTARIO

Brexit Recollections

Commentators on the recent Australian Parliamentary election result said that it was "another miracle in the line of Brexit and Trump." Students of Bible prophecy would not have disagreed, but from an entirely different perspective. "Against all odds" was another description.

These events, particularly Brexit, have sharpened our appreciation of the prophetic Word of God. As far back as the late 1960s there was much discussion within the brotherhood about the import of the new Treaty of Rome—as Britain was considering joining what they considered then to be merely a trading bloc. Interestingly, it was signed into existence in the city of Rome. The brethren at that time were perplexed, as they knew something else other than trade was afoot.

After two attempts Britain did finally join in January 1973, with the government of the day being less than open about the ramifications of membership. That fact is acknowledged today.

Historically, Britain was never part of the Holy Roman Empire. Britain was a trading power in its own right, with an Empire attached—a situation which fits the description of Tarshish and the young lions. Longer term, Britain does not fit in with those who make war with the Lamb in Revelation 17:12-14.

Hence, our brethren at the time clearly stated that *if* Britain joined, she would eventually come out, and as a sorrier nation for having done so too. Well, sorry they have been, indeed. The 'mother' of western democracy has been a shambles in the three years following the Brexit referendum in July 2016—and that, after being an uncomfortable member for much of that time. Initially, Margaret Thatcher became Eurosceptic and said so in her emphatic way. The populace was beginning to wake up to their roots and destiny. Importantly, they never joined the monetary union on 1 January, 1999. They kept the pound sterling—and the rest is history, as they say.

But 47 years is a long time. We have had to wait for God's good time. After the 1967 capture of Jerusalem we have tended to become impatient. But of course we have had to learn to trust that the Almighty's timescale is always not only right, but spot on—even to the day. In the resurrection, our earlier brethren will ask us what 31 January 2020 was like—did we remember their earlier declarations based on Scripture? Exciting times to come!

The new British PM has attracted much publicity since taking over the leadership with his "slashing rhetoric at the dispatch box" in parliament as the *Daily Express* described his "masterful" first speech. "Cometh the hour cometh the man" is a description that seems to fit Boris Johnson's person. Interestingly, his mentor is Winston Churchill (you can read his book, published in 2014 called *The Churchill Factor*) and also of note is his Jewish heritage.

But, there has been another individual who has been preparing the populace of Britain for leaving Europe: Nigel Farage. For 27 years he has travelled and lectured throughout the country. He was an elected member of the European Parliament in Brussels since 1999. No mean feat, that.

Several of us went to hear him speak in Darling

Harbour (NSW) in November 2018. He knew his subject all right, and the audience of around 600 showed much appreciation for his message.

Of importance to us was his description of his heritage. His family were refugees from the south of France ("Farage" is a French name), who fled the Germans in 1940 and were welcomed into England and stayed. "Our roots," he said, were "that we were burned at the stake." He didn't have to add, then, that they were Protestant Huguenots—part of the political witness in Revelation 11:3.

A fitting character then, you see, to achieve the purpose of galvanising Brexit opinion in England. He also withdrew members of his own Brexit Party so that Boris could attain a sufficient majority. In contrast to the prediction of there being a knife-edge result, Farage predicted a 40 seat majority. But God knew best and He doubled it to 80. But wait, there's more. At the same time as they quit Europe, he gave a press conference which included these words: "Brexit is the biggest thing to hit the UK since the English Reformation…what it means for us, for our place in the world, it is probably the most important thing since Henry VIII took us out of the church of Rome…and we are leaving the Treaty of Rome. There is no going back from this."

He had tolerated much opposition in the European Parliament because he didn't 'fit in'. And what about that prominent EU parliamentarian who, in 2018, declared, "we all know that the only way out of this crisis is a new transfer of powers to the European Union and to the European institutions." They reflect the sentiments of Revelation 17:13: "These have one mind, and shall give their power and strength to the Beast."

We are indeed privileged to live in amazing times, for indeed "now is our salvation nearer than when we first believed." Keep watching, everyone.

"Lord, increase our faith."

Ian Dangerfield, Boolaroo NSW

Europe After Brexit

There has been a great deal of focus on Britain leaving the EU in recent months, but where does that leave Europe at the moment?

Prophetically we expect to see the independent western countries surrender their power to a centralised government. This is spoken of in Revelation 17:12-13 where we read of the ten horns of Western Europe giving their power and strength with one united purpose to the beast, or the re-formed Holy Roman Empire.

At present we are seeing a dysfunctional and fractured continent. *The Spectator* ran an article by Ashoka Mody from Princeton University on 18 February 2020 entitled: "The EU is in trouble and Ursula Von der Leyen is the wrong person to rescue it". Here are some excerpts from that article which indicate that something dramatic needs to change to bring Europe in line with the requirements of Scripture.

Ursula von der Leyen

"Ursula von der Leyen was an unloved choice to replace Jean-Claude Juncker as the next president of the European Commission. She emerged from a ferociously contentious process as a last-minute compromise and she promptly fell into a storm of criticism. Even members of her Christian Democratic Union (CDU) shellacked her. In the thankless role of German defence minister, she was unable to overcome the handicaps imposed by Germany's postwar pacifism and mindless fiscal stinginess, while a former defence minister blamed her for the "catastrophic" state of the German army. A member of the Bundestag mockingly said: "It's good for the army that she's going." Von der Leyen's ministry was tainted by charges of unseemly cronyism in the awarding of consulting contracts. Chancellor Angela Merkel, her former boss, even abstained from the final vote for the Commission president to placate her angry coalition partners, the Social Democrats (SDP), who were furious because their preferred candidate was passed over.

Von der Leyen received the European parliament's endorsement by the narrowest of margins. Casting secret ballots, the most pro-European members of the parliament, the Greens, made

known that they voted against her. To get over that final hurdle, she needed the votes of anti-immigrant, eurosceptic ruling parties in Poland and, especially, Hungary.

The acrimony and opportunistic horse-trading in von der Leyen's appointment were a microcosm of a deepening European malaise: the inability to act with a common voice in the common interest. Von der Leyen is a product of that system. She is adept at its rhetoric and street-fighting tactics. But to now succeed, she must miraculously find common ground if she is to do better than she did at the German defence ministry. A shrill debate is raging on the size and allocation of EU's next budget. And with member states staking out their national interests, the EU's strategic agenda is in disarray.

The budget: "blood will flow"

Von der Leyen has rolled out a trillion-euro "European Green Deal," to be paid for with funds from the EU's next budget cycle, running from 2021 to 2027. "The blood will flow," a senior EU official darkly pronounced after von der Leyen left the European Commission's new year reception party. The previous EU budget, running from 2014 to 2020, clocked in at one trillion euro, just about one per cent of the EU's GDP over this period. The next budget begins with a 94 billion euro hole in it following Britain's departure from the EU. Yet the "net contributors"—the northern states—have ruled out opening their wallets any further; the "net recipients"—the southern and eastern member states—are fighting to retain their fiscal benefits. The knives are out as the effort begins to raise spending by, at best, a trivial one-tenth of one per cent of GDP.

The EU spends its ossified budget wastefully, even egregiously. Over 40 per cent of expenditures are for agricultural subsidies. In a shocking expose, the *New York Times* reported that the agricultural subsidies "underwrite oligarchs, mobsters, and far-right populists." The corruption resides at the very top: "national leaders use the subsidies to enrich friends, political allies, and family members," the paper reported. The European parliament is complicit. It summarily dismissed the latest effort to roll back some of the payments doled out. Simply put, too many influential power brokers have their privileged hands in the till.

The "geopolitical" fantasy

Von der Leyen has promised to lead "a geopolitical" European Commission. European leaders love to coin new phrases, raising the stakes from "an ever-closer Union," to "a political union", to Emmanuel Macron's favourite "European sovereignty". Now its Europe as a "geopolitical" force. The swagger of 'the European Project' is comforting because the substance is maddeningly elusive.

The differences among European member states on strategic and policy issues is endless. Charles Grant of the Centre for European Reform warns that France and Germany are increasingly operating unilaterally, each pursuing its national interest. "Germany," he points out, "did not consult its EU partners over its support for the Nord Stream 2 Russian gas pipeline, although it will increase the EU's dependency on Russian energy and cause tensions with the US." On the contentious involvement of Huawei in European networks, Grant notes that "in March 2019, Merkel kept the French in the dark before saying that she would allow Huawei to compete for contracts in parts of Germany's 5G network; she ignored the French view that Huawei was a potential security threat and that there should be a common EU response to the Chinese company."

Macron believes what is good for France must also be good for Europe. He vetoed the start of the talks on North Macedonia's accession to the EU, although that aspiring country had made a huge preparatory effort—including accepting a contro-

versial change in name—to reach the threshold set for the talks. Macron's veto came as a shock, especially to Germany because of its strategic interest in the Balkans. Macron also alarmed other member states with his surprise overture to Russia, hinting at a new relationship with the EU.

Together Macron's nixing of the North Macedonia accession process and extending his hand to Russia added to the tensions between France and the Visegrad countries—the Czech Republic, Hungary, Poland and Slovakia. Macron has made it a habit to antagonise these countries. Right after he became president in May 2017, he pushed the European Commission to restrict the posting of Eastern European workers in France. These workers—such as the fabled Polish plumber—were a form of "social dumping," Macron charged. Looking for political brownie points at home, Macron's was a mean-spirited move since the numbers of posted workers is small in relation to the French labour force.

A fragmented continent in decline

Von der Leyen airily talks of a United States of Europe. "All member states will have to be ready to contribute to deeper integration," she says, without explaining why member states—deadlocked on fiscal, foreign, defence, and migration policies—would abandon their conflicting national interests to move forward on the path to greater integration.

Europe is a continent rapidly declining in economic and political clout, as Jean-Claude Juncker underlined. Famous for occasionally imbibing an extra drink, the truth-telling Juncker brutally noted that Europe's share of global value added will fall from 25 per cent now to about 15 per cent in the next generation; by then, no European country is likely to be a member of the elite G7 group of countries. And as Europe's shrinking populations also become older, it will be ever harder to stem the downward slide.

One consequence of the economic and political decline is the increasing social anxieties and political alienation within member states, leading to domestic political fragmentation. Italy is the classic case of economic coma, precarious work options and dysfunctional politics. Germany, dangerously poised at an economic tipping point, is tearing itself apart politically. Inescapably, fragmentation at the national level is mirrored in the European parliament, where euro-sceptic parties have gained ground and so have the Greens at the expense of the traditional conservative and social democratic parties.

Political fragmentation creates a trap. Nation-states struggle to articulate their priorities. At the European level, compromises to achieve forward-looking policies become harder. Unilateral actions and gridlock become the norm on sensitive issues impinging on core national sovereignty. Economic decline persists. European evolution stops. The obsession with process and ceremony becomes the norm."

Europe's Post-Brexit Future Is Looking Scary

Foreign Policy ran a similar type of article on 6 February 2020 by Stephen M Walt (Professor of International Relations at Harvard University) entitled: "Europe's Post-Brexit Future Is Looking Scary". Here are some excerpts.

"Although a few pundits claimed it would never actually occur, Brexit did in fact happen. The full ramifications won't be known for some time, but the EU slogan of "ever-deeper union" clearly took a hit on Jan. 31.

This setback is the latest in a series of body blows that the EU has endured over the past two decades. The first was the Balkan Wars of the 1990s, where the EU proved unable to handle the conflict without calling in the United States. The next blow was the protracted eurozone crisis, which led to severe economic hardships in several countries, fueled considerable resentment between creditor and debtor nations, and ate up vast amounts of time and political capital. The third was the 2015 refugee crisis, which exposed deep divisions within the EU and gave far-right nationalist movements and illiberal leaders like Hungary's Viktor Orban a major boost.

Brexit came next, followed by U.S. President Donald Trump, whose hostility to the EU and repeated threats to leave NATO have sent shock waves through European capitals. Past U.S. presidents have complained that NATO members weren't pulling their weight, but none of them ever made a credible threat to actually withdraw from the alliance. Trump is different: nobody in Europe is completely sure he won't get up some morning and decide to take the United States out of NATO.

Then there's Europe's policy toward Russia. French President Emmanuel Macron is increasingly worried about China, and he seems to want to mend fences with Moscow to wean it away from Beijing. This is sound geopolitics from France's perspective but anathema to Poland and some nations in Eastern Europe. How can Europe have a "common foreign and security policy" when it can't even agree on its approach to a strategically important neighbour?"

More Europe

Merkel recently acknowledged, "Europe is no longer, so to say, at the center of world events. The United States' focus on Europe is declining—that will be the case under any president."

Her solution is "more Europe"—progress toward banking union, efforts to catch up in digital technology, renewed initiatives to streamline decisions in Brussels, etc. But these and other reforms will not solve the fundamental problem: None of Europe's separate states are true great powers anymore, and their relative position will erode further as their populations age and shrink. A truly united Europe would be a formidable agglomeration, but the EU is simply not fit for purpose when it comes to developing either a unified foreign-policy vision or acquiring the capabilities needed to stand up to strong powers or to shape events in Europe's immediate vicinity.

Europe's future marked out by the prophets

The Scriptures speak of the "strength of the iron" dominating the ten toes (Dan 2:40-43). This iron strength is the influence of Roman religion and jurisprudence which endured the invasion of the barbarians during the 4th and 5th centuries AD.

We have yet to see the full resuscitation of the iron influence in Europe. All we witness today is the divisive squabbling amongst the toe-kingdoms. It is a divided dominion, just as Daniel predicted, but we expect to see Europe develop into a "fourth beast" arrangement in which power is shared between the civil administration and the religious in a resurrected Holy Roman Empire scenario (Dan 7:23-25).

This means that the Papacy must stage a comeback from the assaults of populism and regain its influence in Europe once more. This iron authority will need to be exerted to heal the rifts within the EU. This is why Pope Francis always hearkens back to the aspirations of Europe's founding fathers. Men like Jean Monnet said this: "There is no real peace in Europe, if the states are reconstituted on a basis of national sovereignty. (…) They must have larger markets. Their prosperity is impossible, unless the States of Europe form themselves in a European Federation."

Jean Monnet

(1888-1979)

"Monnet believed in the Catholic vision that Europe should become a federal superstate, into which all ancient nations would be fused… For this to be achieved without the peoples of Europe realising what was happening, the plan was to be accomplished in successive steps. Each was to be disguised as having an economic purpose, but all, taken together, would inevitably and irreversibly lead to federation."
(Andrian Hilton: *The Principality and Power of Europe*)

Another EU pioneer, the Italian politician Altiero Spinelli, was convinced that Europe would be healed and returned to the great course of history only through union, and that union could only take place through a federation.

French foreign minister, Robert Schuman, was responsible for proposing the creation of a European Coal and Steel Community (the forerunner of the

current EU). Schuman was a devout Catholic who was a member of the Catholic Society Unitas. His belief was that to avoid another European conflict, an economic union, followed by a political union, was essential.

These sentiments are constantly echoed by Francis; especially the need for "dialogue" at every level instead of war and division, and the need for social justice for all. In December 2019 he said, "The thinking must be "Europe first, then each one of us." "Each one of us" is not secondary, it is important, but Europe counts more. In the European Union, we must talk to each other, confront each other and get to know each other. Yet sometimes we see only compromise monologues. No: we also need to listen." Also, "Europe cannot and must not break apart. It is a historical, cultural as well as a geographical unity. The dream of the Founding Fathers had substance because it was an implementation of this unity. Now, we must not lose this heritage."

At the moment the Papacy is perceived as a moral beacon only. We wait for the time when it will fulfil its awful destiny as the woman riding and steering the beast towards its destruction at the hands of the Lord Jesus Christ.

Editor

Covid-19: Could It Fit the Angels' Plans?[1]

Readers of *The Australian* would have found a remarkable comment on page 1 of the 20 March edition. "It's as if we are living in the times of Noah just prior to the flood" said Robert Booy, Professor of Infectious Diseases, University of Sydney. There are similarities: a world of self-indulgence, complacent until disaster strikes. The thief-like coming of Christ will shatter an unsuspecting world, just like in Noah's day, when the rain came and swept them all away.

More than 150 years earlier, Robert Roberts lecturing in Huddersfield to the title "Coming Troubles and the Second Advent" said: "Hence, at the first indication of the approach of the end, we must look for times of great trouble and commotion on the earth. International politics will become complicated beyond the possibility of unravelment; a universal war spirit will be evoked; commerce will become embarrassed; trade fettered; employment precarious; distrust will fill society; **panic will spread**; trade bankruptcies will follow in quick succession; **and the social fabric will be shaken to the foundation**, if not involved in ruin and reduced to chaos. Events will stride with rapid march, and anon the superhuman will enter the scene."[2] This was a mature reflection, from a brother probably aged 22, on passages such as Luke 21:25-27: "men's hearts failing them for fear". This was coupled with some of his own imagery allowing him to come up with a statement which so clearly represents our corona virus world.

With similar prescience, the late Brother Tony Benson wrote an editorial for *The Testimony* in 2005 graphically describing the possible outcomes of a

[1] Thanks to some input from Brethren Peter Boon, Geoff Henstock, Michael Newman and Greg Palmer and Sisters Helen Hunter and Nancy King.

[2] *Twelve Lectures*, 1862, p.177. This was omitted in its printing in enlarged form as *Christendom Astray*, which was noted by Brother James Carter as an unfortunate deletion which "With profit it could well be replaced". *The Christadelphian*, Vol.114, p.377.

flu epidemic. As we face this "unprecedented" world-wide scenario, we wonder how this pandemic fits within the long-term plan of the Almighty. We know that God sent plagues and diseases, especially on His people Israel, in the days when the Babylonians destroyed Jerusalem and at the time of AD70 (e.g. Jeremiah 14:12; Ezekiel 5:12; 28:23; Luke 21:11). We also know that He will unleash disease during Armageddon and afterwards (Ezek 38:22; Zech 14:15-16; Rev 18:8). Now whilst there are no specific prophecies of plagues appearing immediately before the coming of Christ, prophecies relating to the day of Yahweh in ages past are remarkably similar to the final days preceding our Lord's return. Whatever course Covid-19 takes, we accept that it is one of the increasingly painful and frequent labour pains leading up to the manifestation of the Son of God in the earth (1 Thess 5:3; Rom 8:22-23).

Of much assurance are Daniel's words: "That the most High ruleth in the kingdom of men…" (Dan 4:17). Yahweh has all things under control, however mad and chaotic the world of Covid-19 might seem to be. This article explores how this virus might influence the geopolitical structure of the world and bring us to the reign of Christ. Could the angels be working with a virus emerging from someone eating a small animal (like a pangolin) infected by a bat bought from the Wuhan seafood market?

Antiochus Epiphanes

The Angels' Plans

The angels' role is to minister to those who are the heirs of salvation (Heb 1:14). Such a role includes intervention in world affairs ushering in the time when the saints will possess the kingdom. In Daniel 10:20–12:4 there is a single speech given to Daniel by Gabriel explaining the plan of the angels from Daniel's day through to the time of trouble such as never was. What Gabriel's words show is, that the angels have very detailed plans from which they are working. In chapter 11, Gabriel and the angels intended to:

- v1 Continue to strengthen the king of Persia
- v2 Bring forward four more kings of Persia
- v3-4 Raise up Alexander the Great
- v5-9 Divide the Grecian empire into north and south
- v10-19 Work through Antiochus the Great
- v20-21 Create unrest
- v22-31 Elevate and help to victory Antiochus Epiphanes
- v32-35 Help the Jews through the Maccabees
- v36-39 Exalt the Roman little horn
- v40-45 Bring down the latter-day king of the north and destroy him and his armies in Israel.

The detail was all mapped out beforehand and we can expect that the angels have many more comprehensive plans. As Peter says, the angels have enquiring minds when it comes to the unfolding purpose of God (1 Pet 1:12).

How the angels work

Sometimes the angels deliberately change the physical circumstances in our world. For example, they might change the weather patterns to bring about the defeat of Napoleon or Hitler in Russia. These are examples of "stormy winds fulfilling His word" (Psa 148:6).

But then angels work through human behaviour as Daniel 11 clearly shows. They ensured that:

- v6 marriage agreements occurred bringing temporary peace when Antiochus divorced his wife Laodice and married Berenice, Ptolemy's daughter (249BC)
- v17 Ptolemy gave away his daughter, Cleopatra, to betray the interests of her husband
- v21 a vile king, Antiochus Epiphanes, would obtain power through flatteries

- v23 the king would work deceitfully
- v24 he would work devices
- v27 two kings would work mischief and lies (Antiochus and Ptolemy)

This task of working through human behaviour is not always easy. Gabriel found the prince of the kingdom of Persia particularly difficult and enlisted Michael's help (Dan 10:13).

The king of the north and the king of the south

Daniel 11 describes the transient power of these two powers, with a tussle over the centuries. The key word in Daniel 11 is "stand" (cp v2,3,4,6,7,8, [continue v11], [set forth v13], [stand up, establish v14], [withstand v15], 16,17,20,21,25,31).

These two competing forces continually engage in conflict to see which one will stand. In the end only Michael will stand (Dan 12:1). Our world has been in a confused state where the powers that are part of these two great systems are intertwined. How can the king of the north push at the king of the south if these powers are not easily identifiable? Trump started the disentanglement by pulling US troops out of king of the north territories and drawing away from Europe. Brexit, under Boris Johnson, has also been critical of Europe's position and has shifted the UK away from the king of the north powers.

Commentators have noticed significant geopolitical changes as a result of corona virus. It has the potential to make a major realignment in world powers preparatory to the arrival of our Lord. Greg Sheridan[3] in *The Australian* argued that the virus "will transform, if not completely kill, globalisation as we have known it and enhance the power of national governments." He discussed how all nations had secured their borders and focused on their own needs. The G20 meeting on 26 March signalled a body unable and unwilling to unite to take on the challenges. The EU is struggling to remain a Union in the face of such terrible national problems. Let's examine some of the key areas.

China

The rise and rise of China has been temporarily halted. One Belt, One Road, and other ambitious international plans depend on strong economic growth. With growth plummeting, China might well need to draw back within its own national borders. When we are asked, where does the Middle Kingdom fit in God's plan, we find just one possible reference to it as Sinim in Isaiah 49:12. Despite its seeming power, China does not feature in the grand manoeuvres of the end times—although it may be collaborating with Russia.

A military truck loads onto a Il-76 cargo plane in Chkalovsky military airport outside Moscow in preparation to deliver aid to Italy. (Alexei Yereshko, Russian Defense Ministry Press Service via AP)

This doesn't mean that China may not be a strong economic power—it may be still number two or even number one in the world when Christ comes, as its service industry and factories roar back into life (albeit with some cancelled orders from the West). It is estimated that when Jesus was born, China represented around 30% of the GDP of the world and it may do so again at his second advent. But just as the world's number three economy, Japan, lost its political power after their economic bubble burst in 1989, the same may be true of China. Trump uses the term "China virus" to

[3] *The Australian*, March 20th 2020

emphasize his opprobrium towards China, blaming them for the Wuhan seafood market from which this emerged and the initial incompetence with which it was handled. A senior Chinese foreign official claimed that corona virus was really a USA plot, and that they had set it up. There seems little likelihood of these powers being long-term friends.

Commentators acknowledge that the virus is accomplishing what no trade war could ever achieve[4]. It has highlighted the dangers of dependence on China in world supply chains. There is a move, now, to build capacity in the West, particularly for medical and pharmaceutical products. It could well be that the West creates economic distance from China and connected with that, increased political distance.

Russia

It was Vladimir Putin who precipitated the huge falls on Wall Street, although they probably would have come anyway. On 6 March, he rejected the OPEC oil cuts, given that cuts were just supporting US shale producers which, in his mind, were dispensable. The price of oil dropped through a sudden fall in demand with over-supply. Although the oil battle with the Saudis has caused collateral damage to Putin, he was keen to make the US suffer, not benefit. As the ruble falls, Russia has a lower production cost in US dollars than the Saudis, given they have pegged the riyal to the US dollar. The plummeting world oil price has led to the only consolation of corona virus—affordable prices at the bowser. But the war has caused a rift in Putin's relationship with Crown Prince Mohammed bin Salman which had previously been characterised by exuberant friendship[5]. Under cover of the corona virus focus, Putin can get on with whatever schemes he wants to advance; although there has been a temporary postponement of his latest constitutional power grab.

Queen Elizabeth II delivers historic address on coronavirus pandemic

Europe

Europe, particularly, has been badly hit—especially the Catholic countries of Spain and Italy. The Pope has had to give special dispensations for Catholic rites. The disintegration of Europe is not the path that prophecy lays out—Nebuchadnezzar's image must have a Western leg and there must be a latter day European beast (Rev 16:13). The ten toes will be weak but will hold together.

But Europe has changed, rejecting Angela Merkel's model of an open society, back to one with closed borders, passports and, perhaps health certificates to move around. This will be a more closed and selfish society where each country fends more for itself. Milanovic[6], writing in *Foreign Affairs,* likens it to the breakdown of the Western Roman Empire between the 4th and 6th centuries into smaller self-sufficient economies. These are the toe powers—independent, but ruling Europe between them.

There have been increasing links with Russia. It was Russia that came to the aid of Italy with medical support[7]—medical teams and equipment—when the rest of Europe couldn't help. Expect these ties to increase.

US and Britain

The Five Eyes group can only come closer together out of this. They could be expected to form even stronger alliances with the Saudis and the Gulf States. Saudi Arabia will stop its strong

[4] e.g. https://www.nbcnews.com/business/economy/coronavirus-has-potential-shake-china-trade-more-tariffs-n1150571

[5] e.g. https://www.reuters.com/article/us-g20-argentina-saudi/a-high-five-from-putin-and-that-awkward-photograph-saudi-princes-g20-summit-idUSKCN1O1041

[6] https://www.foreignaffairs.com/articles/2020-03-19/real-pandemic-danger-social-collapse

[7] https://www.usnews.com/news/world/articles/2020-03-22/russian-army-to-send-coronavirus-help-to-italy-after-putin-phone-call

friendships and economic ties with Russia and China and focus on the West. Projections of the damage to the Saudis and the Gulf States by the current oil price suggest they will be looking for political and economic collaborations. The evidence from the Scriptures should alert us to this strengthening alliance.

Our response

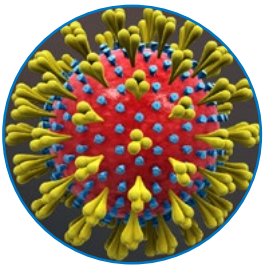
Christ says he comes in an hour when we are not thinking. Perhaps it will be a lull between the birth pangs when he comes to destroy all human systems. However, not only should we watch the changes that corona virus brings to the world, but watch out for each other. Never has the brotherhood felt so physically isolated and dependent on the internet and mobile phones to even communicate. While we have been unable to meet, we have time at home to build a stronger relationship with God through prayer and meditation and use every possible opportunity to strengthen one another. The pain and possible tragedies of Covid-19 can strengthen us to be a people even more focused on pleasing our God. Perhaps this is the angels, as ministering spirits, giving the heirs of salvation just one last warning that the Lord is at hand.

So how will we respond? Will we "be subject unto the higher powers," (Rom 13:1) graciously fulfilling government requirements, or will we be disobedient, like some? Will we share, or will we selfishly grab more than we need (2 Cor 9:6)? Will we happily forego the luxuries of life that we have become used to, or murmur and complain about what we have lost (1 Cor.10:10)? Will we be ruled by fear as those in the world, or will we have that quiet confidence in God's goodness? Will we happily suffer any periods of isolation, or murmur against a God who seemingly doesn't intervene? Will we be angry if our loved ones suffer and die? This worldwide pandemic will test our faith. May the trial of our faith work endurance and patience in us so that we all may find a place in the coming kingdom of our Lord.

Bruce Gurd, Cumberland SA

Bible Quiz

SICKNESS & DISEASE



1. What "doeth good like a medicine"?
2. How many years did the Lord add to Hezekiah's life after being healed of his sickness?
3. One of the 10 plagues of Egypt was the plague of boils, but which number was it?
4. What did Paul strike down Elymas the sorcerer with?
5. What was Peter's mother-in-law sick with?
6. What was Timothy advised to take to help with his illnesses?
7. What part of king Asa's body was diseased?
8. Where was the sick Trophimus left?
9. "Hope deferred" maketh what sick?
10. In the ritual cleansing of a leper under the Law of Moses, which animals were to be offered on the eighth day?
11. For how many years had the woman with the issue of blood suffered, before Jesus healed her?
12. Who laid their hands on Saul of Tarsus, curing him of the blindness he received on the road to Damascus?
13. Aeneas was confined to bed for eight years suffering from the palsy, but which town did he dwell in?
14. Isaiah took a lump of what to heal Hezekiah?
15. Which region was especially noted for its balm?

Answers will be found on page 177

Revelation 2:18-29 – Thyatira (2)

2:21 – And I gave her space

– Gk *chronos* – time; season

to repent of her fornication;

– the Lord continually seeks repentance (***v5,16,22; 3:3,19***) – he used the work of the Apostle John in his letters to warn these false teachers

and she repented not.

– Jezebel knew of the miracles of Elijah, but this failed to change her; instead of repenting they became hardened in their ambition and sought to dominate the ecclesia

2:22 – Behold,

– if the elders were hesitant in acting against the evil, the Lord was not

I will cast her into a bed,

– the bed was used for immoral purposes (***v20***); now God rewards them with a bed of tribulation

and them that commit adultery with her

– judgment was also for her disciples

into great tribulation,

– this is the persecution of ***v10*** – 10 years, empire-wide, affliction sometime during the reign of Trajan (AD98–117); God would ensure that its ferocity would reach this ecclesia

except they repent of their deeds.

– note the Lord's attitude – still holding forth an opportunity to change, right to the very last

2:23 – And I will kill her children with death;

– these children = children of spiritual whoredom = seed of the serpent = children of subsequent generations from first century to the Lord's return

– killing with death = description of violent death because it is based on the history of the OT where every descendant of Jezebel (except Jehoash) suffered violent death (2 Kings 1:17; 9:24,27; 10:7,17; 11:1-2); all her followers were also slain (2 Kings 10:20-27)

– the Roman persecutions would bring war and suffering to the errorists

and all the ecclesias shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

– allusion to Jeremiah 17:10; 20:12; Psalm 7:9

– important principle now extended to ecclesial life as well as individual life

2:24 – But unto you I say, and unto the rest in Thyatira,

– there were two classes who were not following the doctrine: the elders (you) and the rest (Gk *loipoy* – trans. *remnant* in ***12:17***) of the faithful in the ecclesia

– these were like the 7000 who had not bowed the knee to Baal (2 Kings 19:18)

as many as have not this doctrine,

– i.e. the teaching of ***v20*** – immorality and idolatry

and which have not known

– they knew all the arguments, but the sense of the word 'know' is to believe and practice the evil doctrines

the depths of Satan, as they speak;

– these false teachers changed the simplicity of Christ's teaching into profound and complex allegories; instead of concentrating on the deep things of God (1 Cor 2:10), they introduced Greek philosophies and professing themselves wise, they became fools

– everything was now a mystery; this is the beginning of the stout words of the beast (Dan 7:8)

I will put upon you none other burden.

– clearly the Jezebel class sought to place additional doctrines and deep philosophies upon the ecclesia; they were unwanted and unnecessary burdens – the Lord didn't require these

2:25 – But that which ye have already

– the burden they had already was: to hold fast to the faith, to contend for the faith, to resist error, to try the errorists, to withdraw from them if they had spurned the opportunity to change, to edify and shepherd the ecclesia

hold fast till I come.

– hold fast to what? – my name (***v13***); the crown of life (***3:11***); our profession (Heb 4:14); apostolic teachings (2 Thess 2:15)

– what was the coming? – for them it was the coming in tribulation and judgment (***v22-23***), for us it is his literal return

2:26 – And he that overcometh, and keepeth

– Gk *tereo* – to guard from loss or injury

my works

– not just the Lord's words, but his works, must be kept; doing, as well as listening, is critical

unto the end,

– requires endurance (Matt 24:13; Heb 3:6,14; 6:11)

– we can never relax the battle (Psa 119:33,112 – great challenge)

to him will I give power over the nations:

– why was this highlighted? – they belonged to a military city and knew all about Rome's conquest of the world; the Lord was now offering them a similar hope; if they could exercise true judgment in the ecclesia against false teachers, they would be rewarded with a decisive role of judgment in the future age

2:27 – And he shall rule them

– Gk *poimaino* – to tend as a shepherd – they were being prepared for this role by tending the flock at Thyatira

– image of shepherds in the kingdom age (Jer 3:15; Isa 30:20-21; Ezek 34:23; Ezek 37:24)

with a rod of iron;

– quotes Psalm 2:9 – warning against those who wish to break the restraints of Christ's doctrine and practice (***v2-3***); appeal – repent (***v10-12***)

– at the present they were under the iron heel of Rome

as the vessels of a potter shall they be broken to shivers:

– symbol of shivered pottery – cannot be made whole again (Jer 19:10-12); the stone cut out of the mountain (Dan 2:34-35) is the crusher of the potter's vessels; scattered into dust by the effect of the Word (Luke 20:18).

even as I received of my Father.

– I will declare the decree (Psa 2:6-8)

2:28 – And I will give him the morning star.

– symbol of immortality (1 Cor 15:40-42; Dan 12:2-3)

– a reference to the planet Venus, which was a herald of the new day

– Gk = the star belonging to the morning; morning = dawn of the kingdom

– in ***22:16*** represents the Eternal Spirit (root of David) in Jesus when he was raised from the dead

– collectively represent the angels (Job 38:7) (Picture being part of that group!)

– star mentioned in the prophecy of Balaam (Num 24:17)

v29 – He that hath an ear, let him hear what the Spirit saith unto the ecclesias.

– prior to this letter, each epistle finished describing the reward – from now on they finish with this phrase (emphasizing the need to listen and respond)

That Woman Jezebel		The Harlot Mother	
1 Kg 16:31	Daughter of a king	Rev 17:2; 18:3	Daughter of a king
1 Kg 18:4	Ruthless against opposition	Rev17:6	Murdered saints
2 Kg 9:22	Utterly immoral	Rev 17:5	Harlot
1 Kg 18:19	Idolater	Rev 9:20-21	Idolater
1 Kg 21:15	A dominating wife	Rev 18:3	Dominates all nations
1 Kg 21:10	A treacherous schemer	Rev 18:23	Deceiver
2 Kg 9:31	Refuses to repent	Rev 16:9,11	Refuses to repent
2 Kg 9:30	Loved personal adornment	Rev 17:4	Loved personal adornment
2 Kg 9:33	Trodden under foot by horses	Rev 19:14	Trodden under foot by horses

The Outworking of Our Faith

The end of Philippians 2:12 reads, "Work out your own salvation with fear and trembling" and if you're anything like me, that verse at some point may have conjured images of us searching through the Bible looking for exactly the right formula for God to save us, all the while being afraid of the punishment that might result if we don't get it right. But as we will see, this is not what our God wants from us and this isn't what this verse is saying at all.

I had it pointed out to me that the Greek word translated "work out" has more the idea of "outworking"—it's an active thing. Have a look at this verse in other translations. For example, The Voice in the Wilderness Bible gives a better sense of the word: "Cultivate your salvation with fear and trembling." What Paul is talking about here is something that can grow. It's the faith we have in God's saving ability that should be shown in our own lives. As much as we are all on the journey to God's kingdom together, the outworking of our faith is a very personal thing that we must get right with our God with reverential "fear and trembling". God wants us in His kingdom, but he will not drag us there kicking and screaming, neither will we be able to piggyback on someone else's faith, so we must outwork our own salvation, making the most of the God-given opportunities we have to serve.

In Galatians 6:9-10 we read, "Let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." In each of our lives we each have different opportunities which suit our situations and abilities. For example, the thief on the cross—after realising the truth of Jesus' message of salvation once he was next to him on a cross—was given a single opportunity to show his faith, or outwork his salvation, by openly declaring Christ's righteousness to others. But for us, I believe, there are many more and varied opportunities. Our downfall sometimes is not to recognise them, but probably more so, is not to act on these opportunities which allow us to appreciate the fact that God has saved us!

So to look at a Bible example of the outworking of salvation, we can see a remarkable example of faith in action with Joshua and Caleb in the wilderness. God had taken the children of Israel out of Egypt into the wilderness to test their faith; to teach them trust. God said He would provide for them. He didn't say that every day would be comfortable or that they would be eating the best food or that they would never be thirsty BUT, He did say that He would provide for them and He expected them to trust Him in this.

In 1 Corinthians 10:1-6, Paul emphasises the fact that they all experienced God's provisions yet most of them failed to show faith in God by their actions, and because of that they perished. There were 603,550 men counted in Numbers 1:46 (Levites were excluded in this count). We could safely assume there would have been a similar number of women, so, out of over 1 million people only 2 survived the wilderness journey: Joshua and Caleb. To most, the wilderness was an opportunity to complain about discomfort; to Joshua and Caleb, it was an opportunity to see God at work and show faith in action, despite their surroundings.

So what's the lesson from this? It's put perfectly in 1 Corinthians 10:11: "These things happened to them as examples and were written for our instruction, on whom the ends of the ages have come" (NET). One commentator put it this way: "Life is 10% what happens to you and 90% how you react to it." This is surely true of those in the wilderness when we see the different outcomes, and just as true in our own lives. Let's stop looking for excuses and start looking for opportunities to outwork our salvation daily, realising, after all, that really it is God working in us both to will and to do of His good pleasure.

Luke Kilgus, Yarraman QLD

The Venus Flytrap

The Venus flytrap is indigenous to the swampy regions of Carolina in the USA. It lives in nutrient-poor soil and depends on capturing insects to make up for the deficiency of certain elements in its habitat.

The plant has an elaborate system to trap and digest insects, which other plants—apart from the aquatic waterwheel plant—just don't have. Normally, man and animals eat plants for nutrition. In this case the plant eats animals!

Puzzles to solve

Over the years, researchers have begun to explore the science behind the plant. First there was the puzzle of how the plant can snap its clamshell leaves around an insect in less than a second. It was discovered that their leaves snap from convex to concave in the same way that a contact lens can flip inside out. Like most lenses, Venus flytrap leaves are doubly curved, that is, curved in two directions, which allows the leaves to store elastic energy.

With a contact lens, the two directions are perpendicular to one another. With a Venus flytrap leaf, they are not. That property creates an especially rapid elasticity that causes the leaf to snap even more quickly from convex to concave.

Bending and stretching are inseparable for doubly curved objects. If you think of a cut-open tennis ball and you try to bend it, you end up stretching it as well and then it flips direction. This is how the leaves work. Their large, highly curved leaves snap more rapidly than smaller, weakly curved leaves and the prey has no chance of escaping.

Then came the puzzle as to how the trap is sprung. It was later discovered that each side of the trap has three to four sensor hairs, each no longer than 0.5cm. An insect must trip a hair twice, or two hairs, within 20 seconds for the trap to respond; this allows it to avoid snapping shut on raindrops or other false alarms.

The first time a hair is triggered, it creates an electrical signal that travels along the surface of the trap, much like the electrical signal that travels through an animal's nerve cell. The energy of that first signal is stored. When the second touch occurs, it also generates an electrical signal. Together, the energy from these two signals passes the threshold required for the trap to respond.

The travelling electrical signals result from the movement of charged atoms, called ions, across the membranes of cells within the trap lobes. During the second signal, cells in the centre of each lobe lose water, along with the ions. This causes the cells to lose turgor—the water pressure that keeps a plant rigid. As a result, the lobes snap together.

Digestion

After the trap has snapped shut, the plant leaves turn into an external stomach, sealing the trap so no air gets in or out. Glands produce enzymes that digest the insect—first the exoskeleton made of chitin, then the nitrogen-rich blood, which is called hemolyph.

The digestion takes several days depending on the size of the insect, and then the leaf re-opens. By that time, the insect is a 'shadow skeleton' that is easily blown away by the wind.

In examining the digestive process, a number of questions arose. Firstly, what was the signal that started digestion; how does digestion take place;

and lastly, how does the plant remove the excess salt from its prey?

Researchers discovered that the trigger hairs, as well as closing the trap, also generated electrical impulses that somehow stimulated glands in the trap to produce jasmonic acid. In non-carnivorous plants this acid is a defence mechanism against predators, but in the Venus flytrap it is the opposite. Tens of thousands of its tiny glands make and secrete hydrolases which eat the predator.

Furthermore, they discovered that specialised sodium transporters removed excess salt by depositing it into 'capture organs' so it wouldn't interfere with the plant's metabolism.

The production of jasmonic acid triggers the glands to secrete an acidic cocktail with more than 20 ingredients, including chitinases to dissolve the saccharides of the exoskeleton, proteases to dissolve the proteins, nucleases to dissolve the nucleic acids, lipases to dissolve the fats, and phosphatases to isolate the phosphates. These proteins are hydrolysed into their constituent amino acids—and the marvel is, that these only digest the prey and not the leaf itself!

The ammonium transporter increases uptake of nitrogen from the prey into the plant cells.

Photosynthesis supplies the energy to begin the digestive process, but in order to maintain this process it produces additional energy by oxidising amino acids that it extracts from its prey, thereby gaining access to yet another energy source.

Another team of researchers found that the plant does not consume an insect that has pollen on it from another plant of its own species. What they discovered was that because the plant's flowers typically are located 20cm above its traps on a long, bare stalk, the insects that carried pollen were attracted to the flowers not the traps. These pollen-carrying insects could fly above the danger-zone, in contrast to most of the prey animals that found their way into the traps by walking into them.

Evolutionary suggestions

Two scientists, Waller and Gibson, mapped out the probable steps that would have been required to evolve from a sticky trap ancestor into a carnivorous snap-trap. First the ancestral plant must have adapted tentacles which were modified into trigger hairs and marginal 'teeth'. Next it sped up how quickly it detected prey and tried to respond. Then the plant would had to have found a way to become selective, so it only tried to trap live prey (excluding insects that carried its own pollen) and not any detritus that landed upon it.

Finally, it must have evolved its tentacles into sensory hairs and teeth that detect and wrap around prey, respectively, while also losing its sticky glands and growing new digestive glands capable of digesting the victim's corpse.

This reads like science fiction. To change tentacles into a unique combination of hair trigger counts, to transform leaf shape to form convex traps, to manufacture complex enzymes and salt-removing traps within an ordinary leaf, is too much to swallow. Once again, all these properties had to be working at the same time for the flower to survive.

The construction of the whole system also required foresight to know that an insect would be able to provide the additional energy for the plant and would have the appropriate properties to provide that extra energy. That foresight could have only come from the Creator of all things.

Keeping the Light Burning in Tonga

Visit of the Mudge family

During the period mid-December to mid-January, we were fortunate that field workers, Brother Brendan and Sister Jess Mudge with their family, Aviva 11, Zachaiy 6 and Caleb 4, were able to support our brethren and interested friends in the Kingdom of Tonga.

Bro Brendan and Sis Jess with Bre Dicky and Ralph, plus friends

This was their first time venturing out beyond New Zealand to share their edification and love in Christ.

On arrival they were greeted by local brother, Brother Dicky, himself young in Christ, who has been performing much of the teaching and nurturing work on his own. Brother Dicky was therefore very grateful for the visit of the Mudge family.

Study group on the cool tiles

Spiritual and practical support

Currently there are two brothers based on the mainland of Tonga, plus ten interested friends and young people. With no time to waste, Brother Dicky took the new visitors on an induction of Tonga, with touch points to the brethren and interested friends. Being cyclone season, we were fortunate enough to secure accommodation that was inland and slightly elevated, to provide a dry place of abode for the Mudge's living and gatherings.

Mudge family with friends outside their accommodation

Thankfully, the accommodation proved convenient after a cyclone left the normal place of meeting drenched in water. For the meeting, it is always a bonus to secure a room that has a tiled floor. Nights can be very hot, so there is no race for chairs but rather for a cool spot on the tiles. The tiled floor, too, is just right for children to enjoy a nap.

Brother Brendan and Sister Jess brought immediate relief to the small group with both spiritual and practical support. Keeping in mind the various levels of understanding of both English and the Scriptures within the group, Brother Brendan took everyone through a series of Bible classes on 'Christ in the Psalms'. Sister Jess also integrating with the group of young people of a wide spectrum of ages,

nurtured them in the understanding of the early life of Moses, through to the wilderness and the promised land.

Lending library

With lack of easy access to helpful scriptural material within Tonga, one of the projects the group worked on together was that of building up a lending library, which was established within Brother Ralph's 20 foot metal ship container. Books and study aids from Brother Ralph and Brother Dicky, plus the contribution from field workers over the years, enabled a worthwhile library. The container also provided a dry place of storage.

Preparing the lending library

One of the wonderful aspects of visiting those in distant lands for the purpose of building others up for the sake of the kingdom of God, is the ongoing development of one's self. What a learning opportunity: to be part of living where people go without, yet they put their energies and the little money they have into being at gatherings where they can learn more about the Creator and His Word.

It is lovely to see how, in a short time, friendships were developed and skills shared between the interested friend's children, Leigh, Valarie, Amelia and Vei; and the Mudge children, Aviva, Zachaiy and Caleb.

Brother Brendan, the handyman that he is, set up a sink and running water in the kitchen of Brother Ralph's house—the house that is normally used for meetings and Sunday school, for the group. Kitchens prove a very handy place for meetings, since after studies, it normally becomes that busy place where everyone wants some involvement in food preparation and to share the outcomes.

Lending library complete

At Bible studies and group activities it is found that whilst there is a core set of interested friends, there are new faces that come and go all the time—this is the nature of the Islands. This does not hinder the work, since we never know where the Word of God might germinate.

Our prayers are for those in the Kingdom of Tonga, that God's hand might be upon the few in this place that keep the light burning and that the hearts of others might be pricked by His gracious Word, to come to know our heavenly Father and His son.

Alan and Maureen Struckman,
Christchurch West NZ

Building the Truth in Cambodia

Bible Education Centre, Sihanoukville

The morning air weighs down heavily on you, as is typical in most tropical areas. It is a pretty normal morning here in Cambodia. A rooster crows loudly next door and a moto trundles past as it takes its rider off to work or school. This area was farm land three or four years ago, but a fast-booming economy has turned dirt roads into concrete; scrub land into multi-story buildings; and the small sleepy sea-side village of Sihanoukville into Cambodia's South-West metropolis, outsized only by Phnom Penh, the capital.

The concrete structure of the first Christadelphian owned Bible Education Centre in Asia (perhaps the world) rises above the road. It looks different to most Khmer buildings. The columns are bigger, and while most of the buildings in this area are designed to be rent rooms, factories or resorts, this looks more like a big western house or a small school—both of which it is. Already local people have asked to come and study with Bible teachers when the building is in operation. Of course those people don't understand the struggle it is to maintain a reliable flow of fieldworkers to come and preach to them. The local students often don't really understand why these good people come to help, and they don't understand the joy fieldworkers feel when someone accepts the one true hope of salvation. The students gladly accept the offer to learn English with foreigners, even if they study using the strange book called the Bible.

From the outside

No normal construction job

The building has three beefy looking columns out the front, with a large pile of clay bricks piled on the slab behind it. This area could be used for parking cars or motos. It is easy to see the columns will be used to support a fence and a couple of sliding gates. Seven or so metres behind the three columns, the slab steps up into a big open area. This area is divided from the parking area by a wall, which is mostly made of two big openings where the entrance doors will probably go. Behind the doors will be the space used for teaching students the Bible and for holding the worship service on a Sunday.

The temperature drops as you step into the cool inside. At the back of the teaching area is some room for storage, toilets and a flight of stairs. As you wander behind the stairs you will find the kitchen. A big kitchen. Already the bench top has been poured (following typical Khmer construction) out of concrete. Later, you know, this will be tiled. Off to the side of this kitchen is another large open area. This is more of a western feature, and you surmise it must be for a dining room. You notice the quality of the build is very good, as if the people managing the work really care about the finish of the job. There don't seem to be any wavy walls or rough rendering, the walls are square to each other and the finish of the formed beams is straight and neat. Even the stairs appear to be evenly distributed! This isn't a normal construction job. You can tell plenty of thought has been put into the design for the building; everything seems to fit just as it should. Behind the kitchen, at the very back of the building is an outside patio which isn't very big, but would be perfect for a washing machine and sink. Conveniently, there is also a long strip that could be filled with a clothes line.

Ground floor

You turn and follow the stairs up, the construction dust crunching under your feet. As you walk around the first stair landing, a row of glass bricks sucks light into the building, portraying a dancing reflection on a recess in a wall where a Bible verse will hang in the future. The first floor is just a big empty shell. The brick walls go around the whole perimeter of the floor, from concrete slab floor up to the beams that hold up the next slab. In patches the brick rendering hasn't been finished, and there are places where the bricks jut out of the wall in a vertical line to connect internal walls. It is more difficult to feel what the finished product will be

like for this level. There is enough room for three bedrooms and bathrooms, as well as a large office, a lounge and a balcony out the front.

Top floor

Designed for preaching

The final level is a big roof deck with a brick handrail around it. The concrete columns rise three metres out of the floor all the way around the floor and are capped by a concrete beam that runs on top of the columns, almost giving it a Middle Eastern feel. There is no roof, yet. At the front of the building above the parking area the brick handrail turns into a black steel handrail. You walk over to it and lay your hand on it—the steel is still cool to touch. From this position it is easy to see the whole street and surrounding area. The sun is warm up here and the rooster next door crows again. Some children play in the sand used for construction in the adjacent block, and you can hear them giggling together. This reminds you of the importance of this building. You feel excited as you imagine that perhaps one day the lives of one of those little ones will be forever changed by the people teaching about a real and active God inside of this building. You give the handrail an energetic squeeze and smile as you think of what a blessing it is to have a permanent building designed for the preaching of God's given hope here in Asia—to bring glory to his name and to prepare people for the return of His son, the King.

Jonno Nutter, Woodford QLD

Trials for the "Citizens of Zion" in India Fail to Stop a Bible Fair

Threat to religious freedom

A controversial new federal law, the "Citizenship Act", together with a National Register of Citizens, was recently passed in India. Under the law, religious minorities such as Hindus and Christians (but not Muslims) in neighbouring Bangladesh, Pakistan and Afghanistan, who have settled in India prior to 2015, will have the opportunity to become Indian citizens if they have faced persecution in those countries.

Critics argue the law is part of the Government's agenda to marginalise Muslims, and that it violates secular principles of the Indian Constitution.

Overnight, in Assam State, nearly 1.9 million people had their citizenship status revoked and were threatened with immediate expulsion, in what is seen as precursor to a wider introduction across all of India. Now many people in India fear that there will be a move to make further changes, making it illegal everywhere in India to convert Buddhists, Sikhs and Hindus to Christianity. In some states it is already illegal to convert a Hindu to Christianity. Extreme violence has erupted in many places, including Delhi.

Our brothers and sisters are now living in a more violent society in India and need our prayers.

Opportunity still provided to preach the Word

One of our long-term Bible learners recently obtained work in Delhi at the Bible Society of India, which is a society that has been described as "the handmaid of Indian Churches for the last 205 years."

In December 2018, while we were buying Bibles for Bible learners, he introduced us to the head of the Bible Society, Delhi and as a result, the local brothers were invited to set up a literature stand at

the annual fair held in November 2019. A table was booked and after 10 months of planning the day of the fair came. Many of the 16 brothers and sisters, together with their children, attended.

Fair t-shirt

The results

With God's blessing:

- The Bible Society gave the local brothers two tables, not one.
- A pop-up display costing about $150 was also made and t-shirts were printed.
- Show bags were made.
- Attendance at the one day fair was around 6000 people.
- 250 show bags were handed out as well as 300 Bible reading calendars.
- About 200 Bible Reading Planners were distributed (these are the guide to reading the Bible which CALS U.K. gave us permission to translate and print in Hindi).
- 200 new names with contact numbers were received (on top of their existing 800 Bible Learner contacts!).

It is planned to attend the 2020 Bible Society Fair in November and another fair in October in North India, God Willing.

A motto of the Bible Society is "The word of God is living and active." This is an ideal for us to think about too. As the Apostle Paul exhorted Timothy, "Until I arrive, be sure to keep on reading the Scriptures in worship, and don't stop preaching and teaching" (1 Tim 4:13 CEV).

Air conditioned accommodation is available in two places in North India if you have the time to help, or attend the North India Bible Week in June each year.

Pop-up display

Tim Harrington, Boronia VIC

Inter-Ecclesial News

Information About Heritage College Knox, March 2020

We are happy to provide you with the latest information on the plans of Heritage College Knox.

God willing, our school will begin transition to its new site around July 2020. The site has fantastic road frontage and is surrounded by an established suburban community. So, if the Lord wills, our prospects are exceptionally good.

However, before then, there is much to be done to renovate the facilities to a standard that meets the requirements of the Department of Education and the expectations of the students, parents and ecclesial community.

Over the coming months, we will work on the transition arrangements, and complete upgrades to ensure that we are ready. We have been assisted by the support and practical advice from our sister Heritage Colleges around Australia—we are truly blessed to be part of such a network. Growing in this well-established framework, we feel that we are part of a solid, like-minded community.

To ensure that we can offer quality education to our community and to assist in the funding of the purchase, we invite our brothers and sisters Australia-wide to help us reach our target of $250,000 in donations.

We hope that the Heritage College Knox site will not only be a positive step for our school's future, but will be a valuable asset for the wider ecclesial community here in Melbourne. Importantly, it presents a positive environment to introduce our faith to the surrounding community and external families who bring their children to this school.

We ask that you consider this appeal and GIVE as you are able. We truly believe our Father has been demonstrably walking with us in every step of the journey towards securing this wonderful site. He has blessed us with this strong foundation upon which our school can be reborn.

For general enquiries, please call Heritage College Knox on 03 9739 8126 or email us at info@heritage.vic.edu.au

Principal, Bro Ross Melles
Chairman of the Board, Bro Jack Lawson

Donations can be made via Direct transfer, ING Bank BSB 923 100 Acc No 6049 1123 or through the Paypal link on our website *www.heritage.vic.edu.au.*
Individual donations are tax deductible and tax receipts will be provided as requested.

For a tax receipt, please email *finance@heritage.vic.edu.au.*
All donations are strictly confidential.

Answers to Bible Quiz from page 166

1. A merry heart (Prov 17:22) **2.** Fifteen (2 King 20:6) **3.** The sixth (Exod 9:8-12) **4.** Blindness (Acts 13:11) **5.** A fever (Matt 8:14) **6.** Wine (1 Tim 5:23) **7.** His feet (1 King 15:23) **8.** Miletum (2 Tim 4:20) **9.** The heart (Prov 13:12) **10.** Lambs (Lev 14:10) **11.** Twelve (Matt 9:20) **12.** Ananias (Acts 9:17-18) **13.** Lydda (Acts 9:32-35) **14.** Figs (Isa 38:21) **15.** Gilead (Gen 37:25)

Heritage College Sydney

At Heritage College Sydney our aim is to "Build godly people." As God has spoken to us in His Word, the Bible, we use this as our foundation.

Each fortnight we look at a Bible theme that helps us learn the characteristics that pleases Him and He wants to see reflected in us. Our first themes for this term are Sincerity, Steadfastness and Strength. We begin each day with the whole school gathering for an assembly, where we read a Bible verse that is based on that theme. We then open and

dedicate our day to God in prayer. Bible themes, topics or characters are then studied by each year group throughout the week.

Our 19 new Kindergarten students have been enjoying activities with their Year 6 buddies. The older students learn about leadership and supporting

their younger peers. The Kindergarten students learn about modelling correct behaviours and listening and learning from older students.

Our Year 7 and 10 classes enjoyed a two-day camp at Teen Ranch. Camp is a wonderful opportunity to bond with peers and with senior students. Students had a memorable time and enjoyed opportunities to develop new skills, friendships and interests.

Our whole College enjoyed beautiful weather at our Annual Swimming Carnival. The teams Hermon, Tabor and Carmel all supported their swimmers with enthusiastic war cries and cheering. A number of records were broken on the day by excellent swimmers. Our age champions received medallions provided by our Parents and Friends committee. Eighteen Secondary students qualified for CDSSA Zone Swimming and nine Primary students qualified for ASISSA Zone.

Heritage Adelaide

A new year and new beginnings for Heritage Adelaide! We welcomed our smiling Foundation students into our brand new purpose built Junior Primary wing that has provided us with two extra classrooms. Over the holidays, we reached a key milestone in our buildings and grounds Master Plan with the state of the art new Junior Primary wing, which provides easy access to outdoor learning space, oval and car park. This latest development has allowed the different phases of learning through the College to have clearly defined areas with age appropriate facilities.

We also welcomed two new teachers this year, Rachel Morrison (Year 5/6) and Loren O'Connor (Year 3/4). Also our Strategic Plan for 2020-2022 has been finalised and can be found on our website of what we plan to do whilst we wait for the Lord Jesus Christ's return.

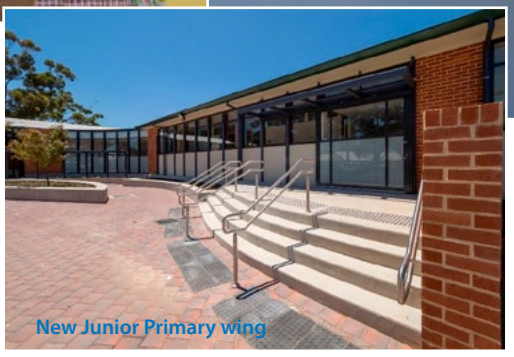
Our annual Parent Information Night was held on 10 February. The evening commenced with P&F providing a sausage sizzle dinner, followed by a Safe Internet session in the gym by SAPOL. Primary & Secondary leaders then gave short presentations, after which, parents of Junior & Middle Primary were able to attend classroom presentations, whilst Secondary teachers provided information in the

gym—an event that our parents of new students found especially helpful.

Our Primary students enjoyed their swimming lessons in Week 5. We thank our parent helpers who volunteered with students to make the transition between our classes efficient. Our Year 5-12 students enjoyed their annual Swimming Carnival, with swim caps of red, blue, yellow, and green! Staff were allocated to each House to support captains and vice captains to organise races, and the day ran extremely well. P&F kindly provided fruit and cans, and the swimming centre canteen kept the kids full with warm food and the staff awake with coffees! It was a great team event, in which Dan was victorious for the Year 5/6 and Reuben victorious as Swimming Champions for 2020 overall in Secondary. We continue to thank our heavenly Father for the wonderful existence and blessings of the College for our students.

New Foundation class room

Swimming Carnival



New Junior Primary wing

Tasmanian Bible School 2019

The bi-annual Tasmanian Bible School was held from Saturday 21 to Sunday 29 December 2019.

Once again, this was a fantastic week which was enjoyed by all those who attended. This year our numbers were well over 200 in attendance, and we were blessed with over 80 brothers and sisters and young people who travelled from interstate to join with us from ecclesias in WA, SA, VIC, NSW, QLD and NZ. We were fortunate that not too many had their flights disrupted by the workers of Jetstar taking industrial action at that time of year, and many of our visitors came across the water on the Spirit of Tasmania by car, and spent extra time in Tassie looking around the state either in the weeks before or after Bible School.

This year, we had three speakers. The Morning Studies were led by Brethren Ron Cowie *(Life Under God's Holy & Just Law)* and Steve Hyndman *(Forgiveness – The Power to Save)*, and the Evening Study by Brother Brendan Clark *(The Life of Peter)*. Brother Ron showed us that the laws God gave to His people through His servant Moses were just and right, and the principles of the law shown in the book of Deuteronomy were to be taken to heart. There are many critics today who do not understand the reasons behind the law that God gave, and through an in-depth look at these, we were able to see how God protected His people through His laws, which makes us think about how we should live our lives today and honour God's unchanging wisdom through the ages.

Brother Steve really made us think about what forgiveness actually is. It is the power to save. His studies led us through The Process, The Need, The Gift, The Response and The Result. We were reminded that if we expect God to forgive us, then we also need to forgive others. We saw through the studies that when we really learn how to truly forgive, this then becomes a process for change in

our character, which is what God is looking for in each of us.

Brother Brendan looked at the life of Peter from the time when the Lord called him to be one of the disciples. He pointed out to us how that this man was one who had enormous courage and faith, but it took time for the Lord to help mould and direct his character so eventually he would be the one on whom the Lord could build the ecclesia—but this would not always go smoothly, and there would be conflict and crisis in Peter's life, before the final commitment.

The main studies of the Tassie Bible School can be downloaded as MP3 talks from the Launceston Study drive, and if you would like a link to them, please email the Bible School Secretary Brother David Bruce at *dsbruce@bigpond.com*

During the main studies, the teenagers had their own studies with Brother Ron under the theme of 'Young People Surviving Under Pressure', where they looked at the lives of Josiah, Daniel, Joseph and Mary. Also Brother Steve led them under the theme of 'Preparing for Christ's Return'. The Junior School also enjoyed their time together, looking at 'God the Creator', and they were involved in many different lessons and crafts which they were able to take home with them.

On the Saturday evening of the Bible School, we held our 'Hymn Night', where people were able to send in their favourite hymns, and we could spend the night together singing praise to our heavenly Father, or those who had instruments could bring them along and accompany those who were singing. Due to time restraints, we did limit it to 30 hymns, and so there were some who may have been disappointed, as we got a huge response to the request for hymns. This night was followed by a special supper.

Our meals at the Bible School were once again catered for by Brother David and Sister Carol Maslin, along with the help of Brother Tony and Sister Sharon Scolyer and Brother Ken and Sister Julie Pitcher, who helped to feed the 200 people who stayed for the meals. We would also like to thank everybody who helped with the cleaning up and assistance generally where needed, especially as the commercial dishwasher decided to break down on the second day of the school, so everything had to be washed by hand.

At the end of the Bible School, after everything had been packed up at the Launceston Grammar School, we once again put on a BBQ tea at the Launceston ecclesial hall for those who may have liked to come and spend a bit more time together for a 'last meal' before people headed back home. We were amazed that over 130 people had come to be together. It just showed that everybody had such a wonderful week together, that they wanted to make it last as long as possible.

If our Lord remains away, the next Tassie Bible School will be held God willing from Saturday 25 December 2021 to Sunday 2 January 2022, and the speakers are set down to be Brethren Dev Ramcharan, Con Mitsos and Andrew Norton. Further information will be in *The Lampstand* magazine as the time draws closer.

A Super Sunday School in Christchurch

During the months following the devastating Christchurch earthquakes in 2010 and 2011, local Christchurch communities reached out to support not only friends and family but also neighbours, colleagues and strangers. Street meets were held regularly so people could "check-in" on each other.

The ecclesias here were no different. A need was seen to bind our community closer together and foster enduring friendships during these tough times—and so the four Christchurch ecclesias came together to create a super Sunday school! Children and teens came together from Christchurch West, Christchurch North, Bible Hall and Parklands. It is held at Christchurch North hall and overseen by the Christchurch North ecclesia. All four ecclesias contribute teachers and funding and it's a joy to see everyone come together with our common goal—to teach God's heritage the treasured stories of the Bible and to foster special life-long friendships in the Truth across the city.

The Sunday school has grown significantly over the years and in 2019 we had 82 students (plus the

adults/baptised class!). Sunday school starts at 9am and most who arrive for the Memorial Meeting would have no idea what energy, excitement and chaos has occurred between 9 and 10:30am! Parents arrive with car-loads of children, who descend upon the place with delightful singing, eager learning, show-n-tell, chatter and enthusiasm—all served up with a decent morning tea. The children are then picked up in time to be whisked away to their own ecclesia for an 11am start elsewhere in Christchurch.

Every nook and cranny has a class and most rooms are filled to the brim (or exploding) with 8, 9 or 10 students. It's a wonderful problem to have as we prepare Yahweh's children for inclusion in His purpose, and with another class of 8 or 9 starting each year, we're constantly being creative as to how best to utilise our teaching spaces. The joy of having everyone together far outweighs the squishiness factor and so we make it work. We have classes in the front and back foyer, the cloakroom, the kitchen and two on the stage and in the main hall. We have an adults/baptised class with upwards of 35 at times—but we haven't had to push them outside just yet!! There is a real vibrancy and buzz that warms the heart and makes the logistical chaos all worth it and we are so thankful for our Father for His overshadowing care of these special children.

We've just covered Stage 2 of the CSSA notes and have loved journeying through the Promised Land. We started the year with a Welcome Breakfast of "manna – wafers light as air", aka pancakes with delicious toppings! We had a Beach Outing to a local bay and a Museum Trip to a fascinating private collection of New Zealand's colonial history. Projects were completed by July—a collection of placemats, 3D models, project books and Bible inserts. An exam was completed in October at the hall and then everyone headed to the beautiful grounds of Risingholme Park for our Sunday School Picnic, where a full scale Goliath greeted them. We shot water balloons from our slings at Goliath, fired bows and arrows at targets like David and Jonathan and had a "coconut shy" styled game throwing gumboots at the Philistines (dressed up road cones!). We had our first BreakUp Party when lessons were finished, with students coming dressed as their favourite Bible character

from this year's lessons involved in a mini fashion parade, and played some "Minute-to-Win-it" style games.

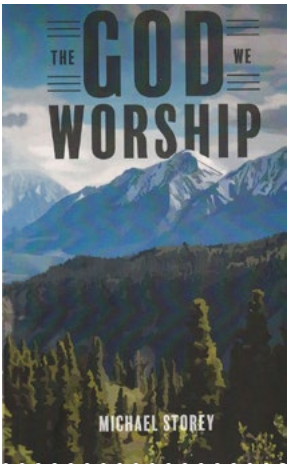
For Prize Giving this year we walked through the gates of Jericho into a bustling city marketplace. We were spoilt with two Kindy class singing items, the Junior Play on Gideon and the Senior Play on Joshua, broken up with feasting on Wilderness Burgers and Oasis Sundaes! It was a wonderful celebration of the year's work and lessons, and a delight to watch the children's faces as they received their gifts for work well done in class, projects and exams. It was pretty special also to present gifts to the future classes of 2023, 2024 etc—so with 39 children in the Cradle Roll and more on the way, we may need to make our hall two storey!

We're now looking forward to another wonderful year, God willing, looking at kings and queens and prophets and more. We pray for Yahweh's richest blessing on these beautiful children—God's heritage.

Sam and Sarah Bailey

Christadelphian Scripture Study Service

The God We Worship



This highly recommended book is a devotional study of the Almighty Creator, the God of the Bible, who calls upon men and women to seek him diligently in faith; accepting and fulfilling their responsibilities now. The scope of the book is based on our understanding of the first clause of the Birmingham Amended Statement of Faith (BASF) and the nine elements of the Almighty within that clause.

Set out in 21 short, easily readable chapters this book is ideal for reading groups or personal meditation.

Author: Michael Storey. 158 pages in soft cover. Price: $22.00 plus postage. Published September 2019.

Please contact us to place your order

www.csss.org.au
sales@csss.org.au
(08) 8278 8256 or (08) 8278 6848
85 Suffolk Road, Hawthorndene SA 5051

News from Around the Lampstands

"That I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" – Philippians 1:27

News is published from ecclesias that meet on the basis of the BASF in harmony with the explanations outlined in the Australian Unity Agreement.

We acknowledge that all planned activities in these reports are subject to the will of our heavenly Father.

Telephone meeting service. Contact Recorder for details. Live broadcast service.

Upcoming Events

28th South East Queensland Bible School
Monday 29 June – Sunday 5 July 2020, God Willing

Watson Park Convention Centre, Dakabin
(sponsored by the Redcliffe Ecclesia QLD)

Bro Chris Bailye (WA)
Parables of the Messiah

Bro Brendan Clark (NZ)
Hannah – Handmaid of the Lord

Fellowship is on the basis of the BASF and as outlined in the Unity Book pages 13-15

Reservations made with a non-refundable deposit of $10 per person to The Secretary, PO Box 573, Redcliffe QLD 4020 (cheques made payable to Redcliffe Christadelphian Ecclesia)

Further details contact Bro Ralph Hill: (07) 3269 8573 or email: seqbibleschool@bigpond.com

Cornerstones Weekend Friday 1 – Sunday 3 May 2020, God Willing

The Message of the Song of Songs

Bro Tim Badger

For details and booking please email:
jonruthr@bigpond.com

Rathmines Bible Schools, God Willing

Spring School 2020: Sept 26 – Oct 4

Bro Shane Kirkwood
Bro Tim Galbraith
Bro Dev Ramcharan

Summer School 2020/21: Dec 26 – Jan 3

Bro Peter Owen
Bro Anthony Steele
Bro Des Partridge

www.rathminesbibleschool.com

New Zealand Christadelphian Family Bible School
Winter School, Napier
4 – 11 July 2020

Bro John Owen (Aus)
Leaving Babylon

Bro Nathan Lewis (NZ)
Lamentations

Register online at www.cfbs.org.nz where you can also view information about past and future schools. Early bookings are essential and confirmation of registration is advised before making travel bookings.

News in Brief

Baptisms

Brewer Bro Declan, Glenlock
Charles Bro Jared, Upper Gully
Fletcher Sis Kristy, South Brisbane
Hilliard Sis Aylah, Lismore
Jones Sis Jakana, Meander Valley
Pickard Sis Anna, Tea Tree Gully
Pickard Sis Kezia, Tea Tree Gully
Pollard Bro Caleb, Yagoona
Poole Sis Rebecca, Glenlock
Shaw Bro Alex, Glenlock
Shaw Sis Alicia, Glenlock
Taylor Sis Asha, Eastern Suburbs
Townsend Sis Allie, Wilston
Whitehead Bro Asher, Glenlock
Wilding Sis Hanae, Bayswater

Births

Atkins Bro Jon and Sis Kate a son, Samuel Nathan, Brighton
Billing Bro Arron and Sis Alana a daughter, Zariya Hope, Happy Valley
Bird Bro Aaron and Sis Louise a son, Archer Patrick, Moreton Bay
Caltabiano Bro Joshua and Sis Jessica a son, Eli Manoah, Townsville
Goodman Bro Matt and Sis Megan a daughter, Alexis Rose, Murray Bridge
Mitchelson Bro Ben and Sis Jess a daughter, Lola May, Aberfoyle Park
Wigzell Bro Sam and Sis Giv a son, Harvey Bill, Tea Tree Gully

Engagements

Brennan Bro Elliott and Sis Annesley **Elton** (both Moreton Bay)
Gallier Bro Josh (Moreton Bay) and Sis Tahlia **Hyndman** (Wilston)
Martin Bro Billy and Sis Belle **Patch** (both Casino)
Pitt Bro Matt and Sis Keturah **O'Connor** (both Golden Grove)
Thompson Bro Hayden and Sis Jemma **Patch** (both Casino)

Marriages

Bundesen Bro Tristran (Rockhampton) to Sis Jodie **Lloyd** (Glenlock) on 14 March
Cadieux Bro Luke to Sis Amber **Pitcher** (both One Tree Hill) on 30 May
Dangerfield Bro Paul (Launceston) to Sis Michelle **Davey** (Worcester, Massachusetts USA) on 18 April
Hawkins Bro Jesse (Foothills) to Sis Natasha **Hollamby** (Happy Valley) on 4 April
Hayles Bro Danny to Sis Megan **Dodson** (both Moreton Bay) on 8 February
Pedeferri Bro Jordan to Sis Lauren **North** (both Eastern Suburbs) on 2 May
Wigzell Bro Jacob to Sis Hannah **Miel** (both Golden Grove) on 8 February

Deaths

Clothier Sis Janet, Hyde Park
Hadley Bro Henry Arthur, Yagoona
Ingram Sis Margaret, Wilston
Mackinnon Sis Iris, Wilston
Mansfield Sis Jenny, Tea Tree Gully

Transfers

Caudery Bro Maurice and Sis Sue from Brisbane to Ipswich
Cole Bro Tristan from Murray Bridge to South Brisbane
Collins Bro Jarod from Wamuran to Wilston
Deadman Bro Kerry and Sis Sandra from Eastern Suburbs to Wamuran
Franco Bro Eros and Sis Loryn from Boolaroo to Lismore
Galbraith Bro Nick and Sis Megan from Charlestown to Hunter Valley
Gore Bro Joshua from Tea Tree Gully to Tawa
Griffiths Sis Leah from Wilston to North Brisbane
Hazell Sis Julie from Lismore to Casino
Hyndman Sis Emma from Blue Mountains to Wilston
Joseph Sis Claudia from Dunoon to Casino
Kilgus Bro Luke and Sis Jacynta from Wilston to Yarraman
Leadbeatter Sis Genie from Dunoon to Casino
Milne Bro Peter and Sis Ria from South Brisbane to Gold Coast
Morgan Bro Blake and Sis Simone from Doonside to Hunter Valley
Ryan Sis Annaliese from Gosford to Hunter Valley
Smith Bro Shaun from Southern Highlands to Lismore
Stone Bro Dave and Sis Tamar from Lismore to Casino
Stone Sis Shoshana from Lismore to Casino
Thiele Bro John from Hyde Park to Salisbury
Wilson Bro Ben and Sis Emily from Mt Waverley to Bendigo
Wolstencroft Sis Meagan from Blue Mountains to Yokine

ACT

● CANBERRA

Hughes Community Centre,
Wisdom St, Hughes
Recorder: Bro Mark Schlegel
Canberra Christadelphians
55 Ardlethan St, Fisher 2611
Ph: (02) 6288 9252
mjs.schlegel@gmail.com
Sun: 9.30am S/School, 11am Mem Mtg

New South Wales

● BALLINA

Recorder: Bro Denis O'Neill
28 Parkland Dr, Alstonville
Ph: (02) 6628 3639
denisoneill@bigpond.com.au
Tues: 7.30pm Bible Class (2nd&4th)

● BLUE MOUNTAINS

Mulgoa Community Hall,
Cnr Littlefields Rd and Mulgoa Rd, Mulgoa
Secretary: Bro John Tierney
Ph: 0402 398 379
john.tierney@bluemountainschristadelphians.info
Sun: 9.30am S/School, 11.15am Mem Mtg, 3pm Lec
Wed: 8pm Bible Class (Regentville Public School,
28–34 Schoolhouse Rd, Regentville)

Blue Mountains Study Weekend
9 – 10 May
Ezra – Stirring Up a People
Bro James McCann
(Riverwood)

Ecclesial News

Last weekend we held our study day and enjoyed the company of Bro Paul and Sis Paula Yearsley and their family (Southern Highlands) for the uplifting lessons of Paul's study of *The Power and Pattern of the Passover*.

Until mid-May 2020 (God willing), Blue Mountains ecclesia will be conducting our Sunday meeting (and Study Weekend) at St Marys Tennis Courts Clubhouse, Creek Road St Marys, while Mulgoa Hall is undergoing renovations. We hope to return to Mulgoa on Sunday 24 May.

Fraternal News

Transfers: Sis Emma Hyndman to Wilston; Sis Meagan Wolstencroft to Yokine.

May Diary

3—Exh W Spall, Lec J Wetherton *Is Hell Real?*
6—Class Ric Mansfield *Hebrews 3 – Christ a Better Apostle than Moses*
9 to 10 Blue Mountains Study Weekend J McCann *Ezra – Stirring Up a People*
9—SW (1)
10—SW (2) Exh, SW (3)
13—Class P Walters *The Tabernacle*
17—Exh Z Carroll, Half-yearly Business Meeting
20—Class P Hadley *Hebrews 4 – Christ a Better Leader than Joshua*
24—Exh B Ewers, Leaflet Distribution
27—Class P Walters *The Tabernacle*
31—Exh, Lec K Hammond *The Gospel of the Kingdom of God – What It Means to You*

June Diary

3—Class Luke Mansfield *Amos*
7—Exh Michael Mansfield, Recess
10—Class P Hadley *Hebrews 4 – Christ a Better Leader than Joshua*
14—Exh D Carroll, Lec W Wetherton *The Spirit of Madness – The Humanism Stampede*
17—Class Luke Mansfield *Amos*
21—Exh E Tierney, Class various speakers *Christadelphian Book Review*
24—Class Michael Mansfield *Hebrews 4 – Christ a Better Priest than Aaron*
28—Exh G Parry, MI Class various YP speakers *Updates on Studies*

● BOOLAROO

14 Fifth St
Recorder: Bro Garnet Alchin
12 Blaxland Rd, Macquarie Hills 2285
Ph: (02) 4956 6497
garneta@webshield.net.au
Sun: 9am S/School, 11am Mem Mtg, 6pm Lec
Thurs: 11am Sisters' Class
Wed: 7.30pm Bible Class
Fri: 8pm NCYC

May Diary

3—Exh B Shaw, Lec G Alchin *Why Does the Bible Teach Us to Pray for the Peace of Jerusalem?*
6—Class I Dangerfield *Jehoshaphat*
10—Exh G Alchin, Lec J Alchin *What God's Promise to King David Really Means*

13—Class W Wiltshire *Parables*
17—Exh N Dodson, Lec N Ryan *The Warnings of End Time Prophecies*
20—Class I Dangerfield *Jehoshaphat*
24—Exh R Brooker, Lec W Wiltshire *God's Purpose with Israel Beyond the Holocaust*
27—Class M Norton *Life of Christ*
31—Exh A Byrnes, Lec tba

June Diary
3—Class J Wright *Elijah*
7—Exh M Ryan, Lec I Dangerfield *Understanding Puzzling Passages – God Was in Christ*
10—Class M Norton *Life of Christ*
14—Exh P Danks, Lec tba *Let the Bible Explain – Antichrist*
17—Class J Wright *Elijah*
21—Exh W Wiltshire, Lec N Scott *Bible Truth Refutes the Traditions of Hell*
24—Class J Wright *Elijah*
28—Exh G Alchin, Lec A Ryan *Israel – Evidence for the Living God*

• CABRAMATTA

101 Lime St
Recorder: Bro Bruce Gilham
49 Hayes Ave., Kellyville 2155
Ph: 0466 336 099
bggilham@bigpond.com
Sun: 9.30am S/School, 11.15am
Mem Mtg, 7pm/2.30pm Lec
Wed: 8pm Bible Class

Cabramatta
Special Study Weekend
Fri 19 – Sun 21 June
The Name That Is Above Every Name
Bro Ron Houben
(Pakuranga, New Zealand)

May Diary
3—Exh G Shaw, Lec P Walters *The Role and Purpose of the Ecclesia*
6—Class K Hammond *The Old Covenant, the New Covenant and the Law*
10—Exh P Whitehead, Lec D Baird *Controversy over Jerusalem to be Solved by Christ*
13—Class D McClure *The Trials of Christ*
17—Exh A Prasad, Lec (DVD) *Prophecy*
20—Class K Hammond *The Old Covenant, the New Covenant and the Law*
24—Exh G Alchin, Lec P Whitehead *The Holy Spirit Gifts – Needed in the First Century, but Not Now*
27—Class D McClure *The Trials of Christ*
31—Exh P Walters, Lec J Harris *Armageddon Introduces God's Kingdom on Earth*

June Diary
3—Class K Hammond *The Old Covenant, the New Covenant and the Law*
7—Exh J Harris, Lec (DVD) *Prophecy*
10—Class D Baird *John 4:1-26*
14—Exh R Steel, Lec I Sawell *Christ Did Not Ordain an Official Order of Priests*
17—Class K Hammond *The Old Covenant, the New Covenant and the Law*
19 to 21 Study Weekend R Houben *The Name That Is Above Every Name*
19—SW (1) 8pm *The Wonderful Counsellor*
20—SW (2) 2.30pm *The Mighty God,* SW (3) 4.30pm *The Everlasting Father,* 6pm dinner
21—SW (4) 9.30am *The Peaceful Prince,* SW (5) Exh 11.15 *Living Water,* 1.30pm lunch, No Lec
24—Class J Harris *John 4:27-54*
28—Exh E Tierney, Lec G Hatchell *The Signs that Show Christ's Return Is Near*

• CAMPSIE

406 Beamish St (Cnr Fletcher St)
Recorder: Bro David Mansfield
42 Elm St, Lugarno 2210
Ph: (02) 9533 5654
campsie@aace.info
Sun: 11am Mem Mtg, 3pm Sem
Wed: 8pm Bible Class

• CANIABA

Caniaba Hall, 414 Caniaba Rd
Recorder: Bro Brian Benson
PO Box 6512, South Lismore 2480
Ph: (02) 6662 7915
brian.benson@webshield.net.au
Sun: 11am Mem Mtg Caniaba Hall (1st Sundays) & members' homes (phone for details)
Wed: 7.30pm Bible Class

May Diary
3—Exh M Spinaze
6—Class *Songs of Degrees*
13—Class *Songs of Degrees*
20—Class *Songs of Degrees*
27—Class *Songs of Degrees*

June Diary
3—Class *Songs of Degrees*
10—Class *Songs of Degrees*
14—Exh B Benson
17—Class *Songs of Degrees*
24—Class *Songs of Degrees*

• CASINO

Casino Public School, 31 Walker St
PO Box 884, Casino 2470
Recorder: Bro Jason Patch
215 Manifold Road, Casino 2470
Ph: (02) 6662 8308
jaynverits@gmail.com
Sun: 9.10am S/School, 11am Mem Mtg 2.30pm Sem
Tues: 7.30pm Bible Class

Casino Special Effort
14 – 17 May
Bro Steve Mansfield

Fraternal News
Engagements: Bro Billy Martin and Sis Belle Patch; Bro Hayden Thompson and Sis Jemma Patch.
Transfers: Sis Julie Hazell, Bro Dave and Sis Tamar Stone, Sis Shoshana Stone from Lismore; Sis Claudia Joseph, Sis Genie Leadbeatter from Dunoon.

May Diary
3—Exh P Osborne, YG (Lismore)
5—Class J Goddard *Brazen Altar*, C Digney *The Laver*
10—Exh Ja Goddard
12—No Class
14 to 17 SE S Mansfield
19—Class J Patch *Hebrews 13*
24—Exh J Digney
26—Class E Walker *The Lampstand*, D Goddard *Table of Shewbread*, Z Walker *Altar of Incense*
30—Café Night YG
31—Exh H Smith

June Diary
2—Class M Window *Relationships*
7—No SS, Exh J Walker
9—Class B Dawson *The Vail*
14—Exh D Stone, YG (Casino)
16—Class M Window *Relationships*
21—Exh S Stead
23—Class M Patch *The Ark*
28—No SS, Exh tba
30—Class H Thompson *The High Priest*

• CASTLE HILL

245 Old Northern Rd
Recorder: Bro Steve Hall
Ph: 0412 093 955
castlehill@aace.info
Sun: 9.15am S/School & Adult Class, 11am Mem Mtg
Tues: 7.30pm Improve Your English through the Bible & Bible Discovery Courses (during school terms)
Wed: 8pm Bible Class

Castle Hill Study Weekend
23 – 24 May
Shepherd's Pasture to King's Court – The Early Life of David
Bro James DiLiberto

● **COBAR**
Meet in homes Sat/Sun
Contact: Bro Barry Oliver
Ph: (02) 6837 3806
pboliver@bigpond.com
or Bro Peter Thomas (02) 6836 1101
Visitors most welcome. Accommodation available. Please contact one of the above.

● **COFFS HARBOUR**
26 Bonville Station Rd, Bonville
Recorder: Bro Russell Downs
PO Box 10, Bonville 2441
Ph: (02) 6658 1812, 0432 853 466
russelldowns@hotmail.com
Sun: 9.30am S/School, 11am Mem Mtg
Wed: 7.30pm Bible Class

● **COONABARABRAN**
Meet in members homes
Contact: Bro John Joseph
"Brigadoon", Tooraweenah 2831
Ph: (02) 6848 1153, 0404 089 319
johnandstell@webshield.net.au
10.30am Mem Mtg

● **DUNOON**
Dunoon Public Hall, Main St
Recorder: Bro Eric Patch
612 Dorroughby Road,
Dorroughby 2480
Ph: 0428 895 547
Sun: 9.30am S/School, 11am Mem Mtg
Tues: 7.30pm Bible Class in homes

● **FORBES**
Meetings held in members' homes
Recorder: Bro Bruce Bates
Kadesh, Gunningbland 2876
Ph: 0481 881 301
eunhyun@iinet.net.au
Sun: 11am Mem Mtg
Fri: 7pm Bible Class in homes

● **GOSFORD**
26 Pacific Hwy, Ourimbah
Recorder: Bro Jono Yearsley
PO Box 296, Ourimbah 2258
Ph: 0410 529 694
gosfordsecretary@gmail.com
Sun: 9.30am S/School, 11.15am Mem Mtg, 2pm Preaching Activity
Wed: 7.30pm Bible Class

● **HUNTER VALLEY**
2 Doree Place, Dora Creek
Recorder: Bro Jeremy Ryan
7 Kelbrae Close, Morisset 2264
Ph: 0412 706 615
secretary@hve.org.au
https://hve.org.au/
Sun: 9.30am S/School and Senior Class, 11.15am Mem Mtg
Wed: 7.45pm Bible Class
(in members homes)

Hunter Valley 9th Anniversary
May 24
Bro Warwick Rosser
(Riverwood)

Fraternal News
Transfers: We welcome Bro Nick and Sis Megan Galbraith and their children Rye, Harper and Joy from Charlestown; Bro Blake and Sis Simone Morgan from Doonside; Sis Annaliese (Annie) Ryan from Gosford to witness and worship with us as we wait for His return.

● **KEMPS CREEK**
110 Cross St
Recorder: Bro Jason Gilmore
PO Box 7028, Mt Annan 2567
Ph: 0428 411 237
recorder@kempscreekchristadelphians.org
www.kcce.org.au
Sun: 9.30am S/School, 11.15am Mem Mtg
Wed: 8pm Bible Class

● **LISMORE**
Cnr Crown & Phyllis St,
South Lismore
Recorder: Bro Tim Wassell
PO Box 105, Lismore 2480
Ph: 0417 300 899
timothy.wassell1@det.nsw.edu.au
Sun: 9.10am S/School, 11am Mem Mtg,
Mon: 7.30-8.30pm Public Preaching Discussion Class
Fri: 7.30pm Bible Class

Fraternal News
Baptisms: Aylah Hilliard, on 8 March.
Transfers: Bro Eros and Sis Loryn Franco from Boolaroo; Bro Shaun Smith from Southern Highlands.

May Diary
1—Class *Life of Christ*
8—Class *Life of Christ*
15—Class *Life of Christ*
22—Study Week Preparation *The Heart of David*
29—Study Week Preparation *The Heart of David*

June Diary
5—Study Week Preparation *The Heart of David*
12—Study Week Preparation *The Heart of David*
19—Study Week Preparation *The Heart of David*
26—Study Week Preparation *The Heart of David*

● **MOOREBANK**
Newbridge Heights Public School,
Lewin Cres, Chipping Norton
Recorder: Bro Max Casolin
43 Carbasse Cres, St Helens Park 2560
Ph: (02) 4621 3945
moorebank.recorder@gmail.com
Sun: 9am S/School, 11am Mem Mtg, 5.30pm Bible Class in homes
Wed 7:15pm Sem Bow Bowing Neighbourhood Centre

May Diary
3—Exh D Morgan, Class L Wyld *Jeremiah*
10—Exh J Ryan
17—Closed (NCC Combined Memorial Meeting)
24—Exh J Tierney
31—Exh L Wyld

June Diary
7—Exh S Nadjarian, Annual General Meeting
14—Exh R McAllister, Class S Errington *The Wonderful Numberer*
21—Closed (Visit to Wollongong ecclesia)
28—Exh P Nedelkovski, Song and Praise Afternoon

● **NEWCASTLE**
152 Parry St, Newcastle West
Recorder: Bro Murray Simkus
14 Pisces Avenue, Elermore Vale 2287
Ph: (02) 4951 5465
Newcastle.ecclesia@webshield.net.au
Sun: 11am Mem Mtg, 2pm Lec (first Sunday of the month)
Wed: 7.45pm Bible Class

● **PUNCHBOWL**
100 Highclere Ave
Recorder: Bro Michael Wolstencroft
6 School Parade, Padstow, 2211
Ph: 0423 847 370
punchbowlecclesia@gmail.com
Sun: 9:30am S/School, 11am Mem Mtg, 6pm Bible Class
Wed: 8pm Lec

Punchbowl Study Weekend
26 – 28 June
Love the Brotherhood
Bro Tim Badger

May Diary
3—Ecclesial Camp Study Weekend
6—Lec Various *How I Came Into the Truth – Lessons for Our Preaching*
10—Exh N Wolstencroft, Class S Wolstencroft *Life of Jesus – Jesus Appears on the Road to Emmaus*
13—Lec S Maunder *Jerusalem at the Time of Christ*

17—Exh P Walters, Class M Hale *The Letter to the Galatians*
20—Business Meeting
24—Exh D McClure, Class M Hale *The Letter to the Galatians*
27—Lec M McClure *What Happened to the Truth after the First Century?*
31—Exh A Mansfield, Class M Hale *The Letter to the Galatians*

June Diary
3—Lec D Partridge *Understanding Prophecy – Ezekiel 25 Ammon*
7—Exh M Mansfield, Class in recess
10—Lec B McClure *What Is Humanism and How Does it Affect Our Ecclesia?*
14—Exh J Edgecombe, Class S McClure *Character Study – Gideon*
17—Lec T Wolstencroft *How to Preach Based on Peter's Speeches*
21—Exh L McClure, Class D Bowe *Life of Jesus – The Conversion of Peter, The Ascension*
24—Lec A Mansfield *Will the Arabs Destroy Israel Prior to Armageddon?*
28—Exh, Class T Badger *Love the Brotherhood*

• RIVERWOOD

265 Bonds Rd
Recorder: Bro Jeremy Stone
PO Box 10, Riverwood 2210
Ph: 0416 161 291
riverwood@aace.info
Sun: 9.15am S/School, 11am Mem Mtg, 6pm Lec
Wed: 8pm Bible Class

May Diary
3—Exh D Gilham, Lec M Peden *The Earthquake that Will Change the World*
6—Class S Kirkwood *Lessons from the Psalms*
7—Combined Daytime Fraternal (Punchbowl)
10—Exh B Shaw, Lec Jared Dodson *The Promise of Forgiveness and Everlasting Life*
13—Business Meeting
15—Romans Teens' Class
17—Exh St Dodson, Lec J McCann *Workshop on Daniel 8 – Daniel's Vision of a Ram and a Goat*
20—Class P Yearsley *The Pattern and Power of Passover – I Will*
24—Exh tba
27—Class S Kirkwood *Lessons from the Psalms*
31—Exh R Steel, Lec B Franklin *What Is the Millennium?*

June Diary
3—Class N Gilmore *Acts 15*
4—Combined Daytime Fraternal (Punchbowl)
7—Exh B Franklin
10—Class P Yearsley *The Pattern and Power of Passover – I Gave*
12—Romans Teens' Class
14—Exh K Casey, Lec G Gilmore *Current Events in the Light of Bible Prophecy*
17—Class N Collins *Acts 16*
21—Exh P Yearsley, 2.30pm Lec St Dodson *Advice for Young People from the Bible*
24—Class (workshop) P Yearsley *The Pattern and Power of Passover – This Do*
28—Exh A McGuigan, Lec J Harden *The Good News of the Kingdom of God*

• SOUTHERN HIGHLANDS

Loseby Park Youth Centre,
Cnr Loseby Street and Park Road,
Bowral
Recorder: Bro Adam Smith
12 Meranie St, Welby 2576
Ph: 0414 628 604
southernhighlands.ecclesia@gmail.com
Sun: 9.15am S/School, 11am Mem Mtg 2pm CBT/YG
7.30pm Bible Class in homes

• SOUTHLAKES

Bonnell's Bay Community Hall
275 Fishery Point Rd, Bonnell's Bay
PO Box 231 Cooranbong, 2265
Recorder: Bro Wayne Smith
459 Freemans Dr, Cooranbong 2265
Ph: 0428 462 464
secretary@southlakes.net.au
Sun: 9.15am S/School, 11am Mem Mtg, 2.15pm or 6pm Lec
Wed: 7.30pm Bible Class (homes)

• THE WATAGANS

200 Gimberts Rd, Morisset
Recorder: Bro Simon Peel
1412 Mandalong Road, Dooralong 2259
Ph: 0411 796 309
simonjpeel@gmail.com
Sun: 9.30am S/School, 11.15am Mem Mtg,
Wed: 7.30pm Bible Class

• WEST RYDE

4 Maxim St
Recorder: Bro Zazz Oosthuizen
Ph: (02) 9808 1581
west_ryde_ecclesia@hotmail.com
Sun: 9.30am S/School 11am Mem Mtg, Bible Class various times and places (phone for details)

• YAGOONA

19 Worland St
Recorder: Bro Kel Hammond
3 Deborah Rd, Annangrove 2158
Ph: 0418 978 177
recorder@yagoonachristadelphians.org
Sun: 9.30am S/School, 11.15am Mem Mtg, 2.30pm Sem
Wed: 8pm Bible Class

Yagoona Annual Study Weekend
1 – 3 May
And They Went Both of Them Together
Bro Con Mitsos

Fraternal News
Baptisms: Bro Caleb Pollard, the son of Bro Jacob and Sis Rebekah Pollard, on 14 March.
Deaths: With sadness we report the death of Bro Henry Arthur (Harry) Hadley who passed away on 31 January and was laid to rest on 11 February. Bro Harry was a member of the Granville ecclesia for many years before transferring to Yagoona in 2003. He served Granville as their Recorder for many years and was active in other areas of the Truth. He now awaits the resurrection at the coming of the Lord and the realisation of that which he longed for.

May Diary
1 to 3 Study Weekend C Mitsos *And They Went Both of Them Together*
1—SW(1) 8pm *Not My Will, but Thine Be Done*
2—SW (2) 2pm *Art Thou the Son of God?* 4pm SW (3) *Shall I Crucify Your King?* 6pm fraternal tea
3—SW (4) Exh *And They Crucified Him,* 1.30pm shared lunch, 2.45pm SW (5) *It Is Finished*
6—Class D Carroll *The Character of Yahweh*
9—Family Class 6.30pm *Mark 8 – The Feeding of the 4000*
10—Exh T Carroll, Seminar Jack Mansfield *Josiah – The Youthful Reformer*
13—Class R McAllister *Romans – Sanctification*
17—Exh G Gilmore, Seminar F Visei *What Does Nebuchadnezzar's Dream Mean to Us?*
20—Class D Carroll *The Character of Yahweh*
21—Sisters' Class 10.30am
23—Working Bee
24—Exh J Abon, Annual Business Meeting
27—Class R McAllister *Romans – Sanctification*
31—Exh T Gave, Seminar M Kamoda *Jehoahaz and Jehoiakim – Kings Who Did Evil*

June Diary
3—Class James Mansfield *Ruth – Introduction*
7—Exh P Wassell, No Seminar
10—Class P Walters *Romans – Glorification*
13—Sunday School Outing Picnic in the Park
14—Exh M Bonner, Seminar Jeff Mansfield *Jehoiachin and Zedekiah – The Helpless and The Profane*
17—Class T Gave *Ruth 1*
18—Sisters' Class 10.30am
21—Exh M Casolin, Seminar D Wolstencroft *The Gospel – God's Message of Hope*
24—Class T Carroll *Romans 9 – Selection*
27—Family Class 6.30pm *Romans – Grafted In*
28—Exh Matt Mansfield, Seminar Jacob Mansfield *The Letter of James*

Northern Territory

ALICE SPRINGS
Visitors please contact
Bro Nathaniel Cole
Ph: 0447 018 561
Members meet in various homes. Please ring if you are visiting Alice Springs, as we would welcome you to meet with us.

Queensland

BIRKDALE
1 Napier St
Recorder: Bro Dan Venn
248 Queens Esplanade, Thorneside 4158
dvenn@bigpond.net.au
Sun: 9.15am S/School, 11am Mem Mtg, 2pm/6pm Lec
Wed: 7.45pm Bible Class

Fraternal News
Baptisms: Liam Cordingley, son of Bro Marcus and Sis Evonne.

Birkdale Special Effort
5 – 7 June
Friends and Foes of David
Bro Warren Wetherton

May Diary
3—Crows Nest Inter-Ecclesial Camp
6—Class S Pogson *Daniel*
10—Exh K Papowski
13—Class S Hughes *The Kingdom*
16—Combined Sunday School Picnic
17—Exh G Pogson
20—Class S Pogson *Daniel*
23—Family Outing
24—Exh B Nolan
27—Class S Hughes *The Kingdom*
31—Exh J Stokes

June Diary
5 to 7 Special Effort W Wetherton *Friends and Foes of David*
10—Class S Hughes *The Kingdom*
13—Israel Night
14—Inter-Ecclesial Combined Memorial Meeting
17—Class P Pooch *Thoughts and Themes from Isaiah*
21—Exh J Stokes
24—Class S Hughes *The Kingdom*
27—Combined YG
28—Exh R Dawson

BRISBANE
134 Petrie Tce
Recorder: Bro David Collins
Phone: (07) 3351 6809
davidacollins007@gmail.com
Sun: 9.15am S/School, 11am Mem Mtg, 1.45pm Bible Activity
Wed: 7.30pm Bible Class
Thurs: 10.30am Sisters' Class
Fri: 7.45pm Cottage Meetings

May Diary
3—Exh A Collins
6—Class S Jose
10—Exh G Rasmussen, J Rasmussen
13—Class D Tutticci
14—Sisters' Class
17—Ecclesial Camp
20—Class D Arthur
24—Exh R Bailey, Class S Quill
27—Class J Quill
28—Sisters' Class
31—Exh P Collins, B Stokes, Class J Houghton

June Diary
3—Class J Quill
7—Exh P Twine
10—Class J Quill
11—Sisters' Class
14—Exh T Barker, J Buttsworth, Class D Twine
17—Class P Collins
21—Exh A Bundesen, Sunday School Concert
24—Class J Quill
28—Exh D Tutticci

CAIRNS TROPICAL COAST
Alternating between Edge Hill State School and members' homes
PO Box 274, Mossman 4873
Recorder: Bro Neville Mogg
1 Hibiscus Ct, Rocky Point 4873
Ph: (07) 4098 8004, 0402 723 345
cairns@aace.info
Sun: 11.30am S/School, 12.30pm Mem Mtg
Please phone or email in advance to confirm details

IPSWICH
53 Nimmo St, North Booval
Recorder: Bro John Shepley
PO Box 5, Booval 4304
Ph: (07) 3281 9827
ipswich@aace.info
Sun: 11am Mem Mtg

Ipswich Study Weekend
30 – 31 May
Patterns in the Parables
Bro Philip Pooch
(South Brisbane)

Fraternal News
Transfers: We welcome by transfer from the Brisbane ecclesia Bro Maurice and Sis Sue Caudery and their sons Nicholas, Benjamin and Christopher.

May Diary
3—Exh D Blake
10—Exh R Williams
17—Exh J Narayan
24—Exh D Arthur
31—Exh P Pooch

June Diary
7—Exh R Offord, 1.30pm Class
14—Exh M Caudery
21—Exh P Osborne Jnr
28—Exh A Bundesen, 1.30pm Class Speaker's Subject

LOGAN
Mabel Park High School, Paradise Rd, Slacks Creek, Logan City
Recorder: Bro Ray Wheeler
19 Jackdaw Street, Bardon 4065
Ph: 0415 731 551
raywheelermobilemowers@gmail.com
Sun: 10.55am Mem Mtg
Sat: Bible Class in members' homes (please ring Recorder to confirm details)

MORETON BAY
Petrie State School, 43 Young St, Petrie
PO Box 500, Narangba 4504
Recorder: Bro Ray Stead
20 Valdora Rd, Maroochy River 4561
moretonbayecclesia@gmail.com
Ph: 0490 054 873
Sun: 9.10am S/School, 11am Mem Mtg, 2.30am or 6pm Lec / Study
Wed: 7.30pm Bible Class / Lecture

Fraternal News
Births: To Bro Aaron and Sis Louise Bird a son, Archer Patrick, on 7 March.
Engagements: Bro Elliott Brennan and Sis Annesley Elton; Bro Josh Gallier and Sis Tahlia Hyndman (Wilston)
Marriages: Bro Danny Hayles to Sis Megan Dodson on 8 February.

May Diary
1 to 3 Inter-Ecclesial Crows Nest Camp

6—Class D Sawell *Bible Lands Virtual Expedition – Constantinople*
7—Sisters' Class (home P Kingston)
10—Exh P Carrol, Class in recess
11—AB Meeting
13—Class K Papowski *The Messiah in Prophecy*
16—Sunday School Picnic
17—Exh J Cowie, Class J Gilham *Parables of Christ – The Sower*
20—Class D Sawell *Bible Lands Virtual Expedition – Asia Minor*
23—Brethren and Young Lads' Morning
24—Exh, Class L Smith *Mental Health – A Biblical Perspective*
27—Class K Papowski *The Messiah in Prophecy*
29—YG
31—Exh M Brennan, Family Quiz Evening

June Diary
3—Class D Sawell *Bible Lands Virtual Expedition – Syria*
4—Sisters' Class
5—Junior YG
7—Exh A Bird, Class J Lawrie *Parables – The Good Samaritan*
8—AB Meeting
10—Class K Papowski *Messiah in Prophecy*
13—Inter-Ecclesial Israel Evening
14—Combined Memorial Meeting
17—Class D Sawell *Bible Lands Virtual Expedition – Jordan*
20—Sisters and Young Ladies' morning
21—Exh B Stokes, Song and Praise Afternoon
24—Class K Dodson *Messiah in Psalms*
26—YG
27—Combined YG
28—Exh D Carter

● REDLANDS

Jeffery and Geraldine Community Centre 55-57 Degen Road, Capalaba
Secretary: Bro Peter McGrath
22 Silvara Circuit, Capalaba, 4157
Ph: 0409 878 081
christadelphians@redlands.net.au
Sun: 9.15am S/School, 11 Mem Mtg, 2pm Lec/Study
Tues 7.30pm Bible Class

Redlands Special Effort
8 – 10 May
Bro Mark O'Grady

May Diary
1 to 4 Crows Nest Camp
8 to 10 Special Effort M O'Grady
10—Exh M O'Grady (Special Effort all day)
12—Class L McClure *Minor Prophets – Haggai*
15—YG D Sawell *Living by Faith*
17—Exh B Phillis, Seminar D Clark-Smith *Conquering Kings – Alexander the Great*
19—Class J Cowie *Vials of the Apocalypse*
24—Exh H Smith, Lec Jam McGrath *Christadelphians – What Do They Believe?*
26—Class L McClure *Minor Prophets – Haggai*
30—Family Activities Outing
31—Exh P Dangelmayer, Study A McGrath *Do All to the Glory of God*

June Diary
2—Class J Cowie *Vials of the Apocalypse*
7—Exh B White, Lec L Kennedy *Uncovering the Biblical Devil*
9—Class D Clark-Smith *Minor Prophets – Habakkuk*
14—Combined Memorial Meeting
16—Class J Cowie *Vials of the Apocalypse*
19—YG tba *Works Meet for Repentance*
21—Exh, Study J Cowie *Watchmen – What of the Night?*
23—Class D Clark-Smith *Minor Prophets – Habakkuk*
28—Exh A McGrath, Lec J Coe *Baptism – A Matter of Life and Death*
30—Class J Cowie *Vials of the Apocalypse*

● SOUTH BRISBANE

489 Mount Gravatt-Capalaba Road
Cnr Boyanda Street, Wishart
Recorder: Bro Steven Hill
Ph: 0407 371 203
southbrisbane@aace.info
Sun: 9.15am S/School, 11am Mem Mtg, 7pm Lec/Bible Study
Tues (alt): 10.30am Sisters' Class (not school hols)
Wed: 7.30pm Bible Class

Fraternal News
Baptisms: On Saturday 15 February Kristy Fletcher put on Christ in baptism. We pray that our heavenly Father will bless our new sister as she commences her life in Christ.
Transfers: We welcome Bro Tristan Cole and his family, who have joined us from the Murray Bridge ecclesia. We farewell Bro Peter and Sis Ria Milne and their little daughter Ashley and commend them to the care of the brothers and sisters of the Gold Coast ecclesia.

● SOUTHPORT

82 Falconer St
Recorder: Bro Rodney Mathewson
61-69 Minehan Rd, Logan Village 4207
Ph: 0414 506 615
Rodney.math@icloud.com
Sun: 11am Mem Mtg, 1.30pm Lec (3rd Sun in month)
Wed: 10.30am Bible Class

● TOWNSVILLE

36 Mooney St, Currajong
Recorder: Bro Mark Caltabiano
PO Box 552, Aitkenvale 4814
Ph: 0438 744 424
townsvillechristadelphians@gmail.com
Sun: 9.15am S/School, 11am Mem Mtg, 7.30pm Lec 1st Sun in month
Wed: 8pm Bible Class

Fraternal News
Births: To Bro Joshua and Sis Jessica Caltabiano a son, Eli Manoah on 21 February.

● WILSTON

Cnr Battersby St & Church Rd, Zillmere (PO Box 382, Zillmere 4034)
Recorder: Bro Steve Hyndman
recorder@bibleqld.com.au
Sun: 9.10am S/School, 11am Mem Mtg (Note: different start times over summer holidays check at http://www.bibleqld.com.au/about-us/), 7pm Lec
Wed: 7.30pm Bible Class

Fraternal News
Baptisms: Allie Townsend daughter of Bro Dave and Sis Sandy Townsend.
Engagements: Sis Tahlia Hyndman and Bro Josh Gallier of the Moreton Bay ecclesia.
Deaths: Sis Margaret Ingram fell asleep in Christ on 18 January; Sis Iris Mackinnon fell asleep in Christ on 7 March, both await the resurrection.
Transfers: Sis Leah Griffiths to North Brisbane; Bro Luke and Sis Jacynta Kilgus to Yarraman; Bro Jarod Collins from Wamuran; Sis Emma Hyndman from Blue Mountains.

May Diary
6—Class D Carder *Parables and Miracles – Bread and Fish*
10—Exh P Osborne
17—Exh S Pittaway, Lec D Townsend *Babel and the Confusion of Languages*
20—Class J Stokes *Parables and Miracles – The Wedding Reception*
24—Exh D Sawell, Lec S Ward *Abraham – Friend of God*
27—Class S Benson *Parables and Miracles – The Sower*
31—Exh S Steele, Lec P Carroll *1948 – The Birth of Israel*

June Diary
3—Class M Clarke *The Footsteps of Jesus*
7—Exh J Stokes
10—Class F Jose *Parables and Miracles – Curing Legion*
17—Class S Steele *Noah*
21—Exh R Stokes
28—Exh D Townsend, Lec R Mansfield *Abraham – Justified by Faith*

• YARRAMAN

14 Anne St (off New England Hwy)
Recorder: Bro Rick Galbraith
7701 New England Highway, Crows Nest 4355
Ph: (07) 4698 2151, 0407 622 995
rick@aquilanrm.com.au
Sun: 9.15am S/School, 11am Mem Mtg
Wed: 7.30pm Bible Class (held in ecclesial hall)

South Australia

• ABERFOYLE PARK

Cnr Manning Rd & Sunnymeade Dr
Recorder: Bro David Healy
4 Ridge Place, Aberfoyle Park 5159
Ph: 0413 652 641
aberfoylepark@aace.info
Sun: 9.15am S/School, 10.45am Mem Mtg, 6pm Bible Education
Wed: 7.30pm Bible Class

Fraternal News
Births: We rejoice with Bro Ben and Sis Jess Mitchelson at the birth of their second child, Lola May on 12 February, a sister for Leo. May our heavenly Father bless Bro Ben and Sis Jess with wisdom and energy as they endeavour to bring up a godly seed.

May Diary
3—Exh A Farren, BE M Brumby *Current Events*
6—Jubilee Group, Class G Lines *Stir Up the Gift of God – 2 Timothy 1*
10—Ecclesial Camp (Hebron)
13—Dorcas, Business Meeting
17—Exh R Billing, BE B Curtin *Cyber Safety for Children*
20—Class G Lines *Hold Fast – 2 Timothy 1*
24—Exh, FGA R Cowie *The Last Week of the Lord's Life – In Pictures*
27—Dorcas, Class G Palmer *Encouragement*
31—Exh N Taylor, BE P Cresswell *The Bible – Wholly Inspired and Reliable*

June Diary
3—Jubilee Group, Class J Healy *Endure Hardness – 2 Timothy 2*
7—Exh P Cresswell, BE C Farren *The Wonders of Creation Reveal God*
10—Dorcas, Class G Palmer *Encouragement*
13—Ecclesial Outing
14—Exh N Rice, BE S Hill *Current Events – Global Warming and God*
17—Class D Healy *Continue Thou – 2 Timothy 3*
21—Exh M Brumby, BE
24—Dorcas, Class G Palmer *Encouragement*
28—Exh, FGA V Jurevicius *God – The Master Potter*

• ADELAIDE

105 Halifax St
Recorder: Bro Neville Rice
Ph: 0435 453 547
recorder@halifaxst.com
Sun: 9.30am S/School, 11am Mem Mtg, 6pm Bible Class
Tues: 7.45pm Bible Alive (not in school holidays)

May Diary
1—Coffee Shop 2pm
3—Exh D Strempel, Class T Lines
5—Bible Alive
10—Exh D Burke, No Class
12—Bible Alive
17—Exh D Edgecombe, G Turner
19—Bible Alive
23—Breakfast on Halifax
24—Exh N Rice, Class Youth
26—Bible Alive
31—Exh, Class M McLean *Women in Christ's Life*

June Diary
2—Bible Alive
5—Coffee Shop 2pm
7—Exh J Hodges, Class N Rice
9—Bible Alive
14—Exh M Wilson, Class D Hermann
16—Bible Alive
21—Exh B Saxon, Class M Wilson
23—Bible Alive
27—Breakfast on Halifax
28—Exh J Gore
30—Bible Alive

• BAROSSA

Greenock Institute Hall, Cnr Koncke & Murray Sts, Greenock
Secretary: Bro Matt Vogt
PO Box 243, Greenock 5360
Ph: (08) 8566 2718, 0407 959 837
barossaecclesia@gmail.com
Sun: 9.30am S/School, 11am Mem Mtg
Wed: 8pm Bible Class

• BRIGHTON

390 Morphett Rd, Warradale
Recorder: Bro Daniel Maluga
Ph: 0413 197 947
brightonecclesia@outlook.com
Sun: 9am S/School, 10.45am Mem Mtg, 6pm Lec
Wed: 8pm Bible Class

Fraternal News
Births: To Bro Jon and Sis Kate Atkins a son, Samuel Nathan.

May Diary
3—Exh P Cresswell, Lec S McAllister, J Taylor *Russia and Armageddon*
6—Class B Luke *Biblical Fellowship*
10—Exh D Maluga, Lec S McAllister, J Taylor *The Peace of the Kingdom*
13—Class S Mansfield *Forgiveness*
17—Ecclesial Camp
20—Class J Fitness *Ezekiel 5*
24—Exh S McAllister, Lec J Tregenza *Can Evolution and the Bible Agree?*
27—Class K Gore *The Spirit of Our Pioneers*
31—Exh P Pullman, Lec J Nicholls *The Purpose of Marriage in the Bible*

June Diary
3—Class J Fitness *Ezekiel 6*
7—Exh tba, Lec J Penn *The Power of Prayer*
10—Business Meeting
14—Exh G Penn, Lec T Lines *The Significance of the Six Day War*
17—Class J Henriksen *Ezekiel 7*
21—Exh N Luke, Lec T Badger *The Origins and Survival of the Bible*
24—Class D Maluga *Daniel 9*
28—Exh M Islip, Lec P Pullman *The Old Testament's Relevance Today*

• BURNSIDE

Beaumont Bowling Club, 71 Devereux Road, Linden Park
Secretary: Bro Ben Thompson
Ph: 0428 546 072
34 Thirkell Ave, Beaumont SA 5066
burnsideecclesia@outlook.com
Sun: 9.30am S/School, 11am Mem Mtg, 5:30pm Faith Education Class
Wed: 7.30pm Bible Class (in homes)

Burnside Fraternal Weekend
16 – 17 May
Fellowship
Bro Sam Mansfield

May Diary
3—Exh J Tregenza
6—Class J Farren *Revelation 9*
10—Exh S Brumby, FE M Bailye
13—Class L Jurevicius *Overcoming Doubt*
16—Fraternal Weekend (Seymour College)
17—Fraternal Weekend (Beaumont Bowling Club)
20—Class A Robson *Preparing to Meet Christ*
24—Exh tba, FE J Dangerfield
27—Class L Jurevicius *Overcoming Doubt*
31—Exh M Bailye, FE G Joseph

June Diary
3—Class A Robson *Preparing to Meet Christ*
7—Exh tba, FE Z Luke
10—Class L Jurevicius *Overcoming Doubt*
14—Exh L Jurevicius, FE J Luke
17—Class A Robson *Preparing to Meet Christ*
20—Ecclesial Outing
21—Exh L Joseph, FE S Brumby
24—Class L Jurevicius *Overcoming Doubt*
28—Exh G Joseph, FE T Hall

• CUMBERLAND

521 Goodwood Rd, Colonel Light Gardens
Recorder: Bro Malcolm Tregenza
recorder@cumberlandecclesia.com
Sun: 8.55am S/School, 10.45am Mem Mtg, 6pm Bible Education Evening
Wed: 8pm Bible Class

May Diary
3—Exh G Neil, BEE ME O'Callaghan *What the Bible Teaches Concerning Providence*
5—Seminar M Oliver *You Don't Need to Fear Death – The Bible Explains*
6—Class P Gore *The Man Jesus*
10—Exh S Hornhardt, BEE P Davidson *Mental Health First Aid*
12—Seminar B Gurd *God's Balanced Character*
13—Class M Wigzell *Romans 4–7*
17—Exh A Gibbs, Business Meeting
19—Seminar M Beard *You Were Designed – The Bible Explains*
20—Class P Gore *The Man Jesus*
24—Exh ME O'Callaghan, BEE J Evans *Developing Godly Self Control*
26—Seminar D Finnin *What Jesus Did on Earth 2000 Years Ago – The Bible Explains*
27—Class M Wigzell *Romans 4–7*
31—Exh C Story, BEE M Wigzell *Hymn Night – Singing and Praise in the Bible*

June Diary
2—Seminar T Colliver *Benefits of Reading the Bible Now and in the Future*
3—Class P Gore *The Man Jesus*
6 to 8 Ecclesial Camp
9—Seminar P Gore *How to Prepare for Armageddon – The Bible Explains*
14—Exh R Thiele, BEE M Beard *Life for the Saints in the Kingdom*
16—Seminar S Richards *The Kingdom of God on Earth Will Be Unstoppable – The Bible Explains*
17—Class J Phillis *Possessing the Promised Land*
21—Exh R Cowie, BEE R Thiele *Visions of God and the Future Temple*
23—Seminar T Dean *Israel's Existence Proves God Keeps Promises – The Bible Explains*
24—Special Preaching Lecture
28—Exh M Beard, BEE various speakers *Kingdom Meditation Night*
30—Seminar J Sawell *The Devil and Satan May Not Be What You Think They Are – The Bible Explains*

• EAST TORRENS

Trinity Gardens Bowling Club, 30 Canterbury Avenue, Trinity Gardens
Secretary: Bro Rob Pickard
PO Box 228, Greenock 5360
robpick2@outlook.com
Ph: 0412 943 645
Sun: 9.15am S/School, 9.15am Sem 11am Mem Mtg
Wed: 7.30pm Bible Class
(Heritage College Home Economics Centre)

• ENFIELD

344 Hampstead Rd, Clearview
Recorder: Bro Jeff Hanns
17 Palmerston Rd,
Windsor Gardens 5087
recorder.enfield@gmail.com
Sun: 9.15am S/School, 11am Mem Mtg, 5.30pm ESL Seminar, 6pm Lec
Wed: 8pm Bible Class
www.enfieldchristadelphians.org.au

Enfield June Study Weekend
5 – 8 June
Typology and Symbol
Bro Simon O'Grady
(Tawa, NZ)

May Diary
1—NYG (Tea Tree Gully) M Pearson *Galatians*
2—Sunday School Outing
3—Exh N Luke, ESL Sem, Lec L Mansfield *If Christ Died for Us, Why Do We Die?*
6—Class G Jolly *Daniel 4*
8—EYG
9—SYP Outing Senior Afternoon
10—Exh J Smith, ESL Sem, Lec P Bell *Israel Regathered – Prophecy Fulfilled*
12—Sisters' Class
13—Class S McGeorge *The Synoptic Gospels – Matthew*
17—Exh J Robinson, ESL Sem, Lec Andrew Pitcher *The Bible Reveals Russia's Future Plans*
20—Class L Emerson *Daniel 5*
23—SYP (Enfield) Double Study Day T Dean
24—Exh R Edgecombe, ESL Sem, Lec D Robinson *After Russia Invades – What Happens Next?*
26—AB Meeting
27—Class S McGeorge *The Synoptic Gospels – Luke*
31—Exh D King, ESL Sem, Lec D Manser *Israel's Partial Restoration*

June Diary
3—Class D Gore *Daniel 6*
5 to 8 June Study Weekend S O'Grady *Typology and Symbol*
9—Sisters' Class
10—No Class
12—NYG (Enfield) S Mansfield *Ephesians*
13—EYG Outing
14—Exh T Badger, ESL Sem, Lec R Gore *Is Belief in Jesus Enough?*
17—Class T Dodson *Daniel 7*
19—EYG
21—Exh J Bobis, ESL Sem, Lec Judah Martin *What Is the Gospel of the Bible?*
24—Class Home Readings Group
27—Sunday School Outing, SYP (Cumberland) J Taylor *The Value of Wisdom*
28—Exh G Horwood, ecclesial lunch, Exh Bethsalem, Special Activity
30—AB Meeting

• GLENLOCK

9 Lunn Road, Goyder Highway, Taylorville 5330
Hall Ph: (08) 8549 2272
Recorder: Bro Mark McLean
PO Box 482, Waikerie SA 5330
Ph: 0427 138 919
glenlock.recorder@gmail.com
Sun: 9.30am S/School, 11am Mem Mtg
Tues: 7pm Renmark Bible Class
Wed: 7.30pm Bible Class

Glenlock Ecclesial Camp
1 – 3 May
The King and His Captain – With God We Will Gain the Victory Psalm 60:12
Bro Steve Dangerfield

Fraternal News
Baptisms: Alicia Shaw daughter of Bro Mark and Sis Amanda Shaw; Rebecca Poole interested friend; Alex Shaw son of Bro Stephen and Sis Cassandra Shaw; Asher Whitehead son of Bro Stephen and Sis Joanna Whitehead; Declan Brewer son of Bro Darren and Sis Samantha Brewer.

Marriages: Sis Jodie Lloyd (Glenlock) to Bro Tristran Bundesen (Rockhampton) on 14 March.

May Diary
1 to 3 Ecclesial Camp S Dangerfield *The King and His Captain – With God We Will Gain the Victory Psalm 60:12*
5—Renmark Class J Lloyd *Prayer – Solomon's Dedication*
6—Class S Craddock *1 Timothy 2*
10—Exh G Horwood
12—Dorcas Class, Renmark Class S Craddock *1 Timothy 2*
13—Business Meeting
15—YG M Johnson *Christ Revealed to the World*, JYG
17—Exh V Pickford
19—Renmark Class *Readings*
20—Class S Craddock *1 Timothy 3*
24—Exh, Lec S Mansfield *Current Events*
26—Seniors' Reading Group, Renmark Class S Craddock *1 Timothy 3*
27—Class A Scott *Prayer – David Psalm 32, 51*
29—YG M Johnson *The Kingdom Established*
31—Exh D Brewer

June Diary
2—Renmark Class A Scott *Prayer – David Psalm 32, 51*
3—Class C Martin *1 Timothy 4*
7—Exh G Palmer
9—Dorcas Class, Renmark Class C Martin *1 Timothy 4*
10—Class tba
12—YG L Beard *Ruth*
14—Exh K Gore, Lec T Baker *First Principles*
16—Renmark Class
17—Class C Martin *1 Timothy 5*
21—Exh S Whitehead, Young Brethren's Spiritual Advancement
23—Renmark Class C Martin *1 Timothy 5*
24—Class D Shaw *Malachi*
26—YG J Fredrickson *Jonathan*, JYG
28—Exh P Shaw
30—Seniors' Reading Group, Renmark Class D Shaw *Malachi*

● GOLDEN GROVE

Cnr Hillendale & Endeavour Dr, Wynn Vale
Recorder: (Acting) Bro Steve Mansfield
4 Hillview Court, Gulfview Heights 5096
Ph: 0412 013 952
ggrecorder@bibleinfo.org.au
Sun: 9am S/School, 10.30am Mem Mtg, 6pm Lec
Wed: 7.30pm Bible Class
Live Streaming – bibleinfo.org.au/watch

Fraternal News
Engagements: Bro Matt Pitt and Sis Keturah O'Connor (both Golden Grove).
Marriages: Bro Jacob Wigzell to Sis Hannah Miel (both Golden Grove) on 8 February.
Transfers: Sis Tamar Jamieson to the Mt Barker ecclesia.

May Diary
1—NYG (Tea Tree Gully) M Pearson *Galatians*
3—Exh P Mansfield, YG

Golden Grove Special Ecclesial Weekend
29 – 31 May
The Wisdom of the Proverbs – Thinking Like God
Bro Andrew Lawson

6—Class A Steele *Everyone that Is Called by My Name*
9—SYP Outing
10—Exh L Deadman, Bible Quiz Night
13—Class A Steele *Everyone that Is Called by My Name*
17—Exh D Evans, Lec D Mitsos *Are the Bible and Science Compatible?*
20—Class A Steele *Everyone that Is Called by My Name*
23—SYP Study Day (Enfield) T Dean Study 1 *Overcoming the Shortfalls in Life,* Study 2 *Let Our Vows Have Meaning*
24—Exh S Hornhardt, Afternoon Agape Fundraiser
27—Class A Steele *Everyone that Is Called by My Name*
29 to 31 Special Effort A Lawson *The Wisdom of the Proverbs – Thinking Like God*
30—Special Effort Outing

June Diary
3—Home Class
7—Exh D Steele
10—Home Class
12—NYG (Enfield) S Mansfield *Ephesians*
14—Exh D Mitsos, Lec M Bennett *God's Purpose with the Earth in Five Quotes*
17—Home Class
21—Exh J Armonis, Lec P Mansfield *Bible Marking – Inspirational Israel*
24—Home Class
27—SYP (Enfield) J Farren *The Value of Riches*
28—Exh R King, YG

● HAPPY VALLEY

Wakefield House Senior Citizens Centre, 65 Acre Ave, Morphett Vale
Recorder: Bro Phil Wigzell
7 Taylors Road West, Aberfoyle Park 5159
Ph: 0412 594 511
happyvalley@aace.info
Sun: 9am S/School, 10.45am Mem Mtg, 6pm Lec
Wed: 7.45pm Bible Class

Happy Valley Ecclesial Camp – Hebron
28 – 31 May
Elijah – Yahweh Is My God
Bro Darren Mitsos

Ecclesial News
There will be no Sunday meetings at our hall on 31 May.

Fraternal News
Births: Bro Arron and Sis Alana Billing were blessed with a daughter, Zariya Hope, on 5 March.
Marriages: We rejoiced with our Sis Natasha Hollamby and Bro Jesse Hawkins (Foothills) who were married on 4 April.

May Diary
2—Ecclesial Outing
3—Exh G Palmer, Lec N Rice *Bible Prophecy and the Arabs Today*
5—Sisters' Class
6—Class P Weller *1 John*
10—Exh N Lines, Lec S Mansfield *World War II – Its Significance in Prophecy*
13—Class D Billing *Deuteronomy 20 – Rules for Warfare*
16—HVYG Outing
17—Exh K Wilson, Lec A Billing *Will a King Ever Reign over Israel Again?*
20—Class P Weller *1 John*
24—Exh I Hollamby, Lec S Dangerfield *Jonah – Ancient Prophet with a Modern Message*
27—Business Meeting
31—Ecclesial Camp (no meetings at Happy Valley)

June Diary
2—Sisters' Class
3—Class P Weller *1 John*
7—Exh G Henstock, Family Bible Education Evening I Hollamby
10—Class T Lines *Deuteronomy 21 – Upholding High Spiritual Standards*
14—Exh P Palmer, Lec P Shaw *Sin and Death – What Is Sin?*
17—Class tba
20—Ecclesial Outing
21—Exh S McGeorge, Lec B Pitcher *Sin and Death – Should We Fear the Devil or Satan?*

24—Class J Ginn *Deuteronomy 22 – Respect for Others*
26 to 28 Happy Valley Sunday School Camp
28—Exh G Palmer, Lec J Billing *Sin and Death – Notes for Your Bible*

● HYDE PARK

2 Park St, Hall
Hall Ph: (08) 8373 2602
Secretary: Bro Mark Kerr
PO Box 3104, Unley 5061
Ph: 0419 858 167
hpsecretary@gmail.com
Sun: 9.30am S/School, 11am Mem Mtg, Lec various activities (contact the secretary)
Wed: 7.30pm Bible Class

Hyde Park Special Weekend
15 – 17 May
Beyond the Cross
Bro John Pople

Fraternal News:
Deaths: Sis Janet Clothier, on 4 March.
Transfers: Bro John Thiele to Salisbury, on 9 February.

May Diary
3—Exh R Ginn
6—Class S Pitcher *Haggai*
10—Exh S Pitcher
13—Class D Hermann tba
17—Exh J Pople
20—Class S Pitcher *Haggai*
24—Exh R Todd
27—Class D Hermann tba
31—Exh G Henstock

June Diary
3—Class A Cridland *Zephaniah*
7—Exh M Trevaskis
10—Business Meeting
14—Exh S Mansfield
17—Class A Cridland *Zephaniah*
21—Exh P Shaw
24—Class J Catchlove *Psalm 45 – The Bride of Christ*
28—Exh K Wilson

● JAMESTOWN

Home of Bro & Sis David Thomas
1 Hughes St, Laura 5480
Recorder: Bro David Thomas
PO Box 66, Jamestown 5491
Ph: (08) 8663 2111
Sun: 11am Mem Mtg
Wed: 8pm Bible Class in homes

● KERSBROOK

231 Forreston Road, Forreston
Recorder: Bro Martin Pitt
PO Box 295, Roseworthy 5371
Ph: (08) 8524 8388
kersbrookecclesia@gmail.com
Sun: 9.15am S/School, 11am Mem Mtg, 2.30pm Lec (on 3rd Sunday of month)
Wed: 8pm Bible Class in members' homes

● MT BARKER

Peace Memorial Hall, Princes Hwy, Littlehampton
Recorder: Bro Jeff Pitt
PO Box 1919, Little Hampton 5250
recorder@mtbchristadelphians.org.au
Sun: 9.20am S/School, 11am Mem Mtg, 6pm Lec
Wed: 7.30pm Bible Class

Mt Barker Special Effort
13 – 17 May
Hope in God
Bro Michael Wolstencroft

May Diary
3—Exh James Mansfield
6—Class E Franco *Matthew 5*
10—Exh Pip Mansfield, Variety Night Sim Mansfield
13—SE
16—Ecclesial Outing, SE
17—SE Exh M Wolstencroft
20—Class J Gore *Abraham*
24—Exh G Palmer
27—Class E Franco *Matthew 5*
31—Exh J Pitt, Variety Night

June Diary
3—Class J Gore *Abraham*
7—Exh Nat Ryan
10—Class E Franco *Matthew 5*
14—Exh John Mansfield, YG Sam Pitt
17—Business Meeting
21—Exh S Gilmore, Lec G Palmer
24—Class E Franco *Matthew 5*
28—Exh E Franco, Lec John Mansfield

● MURRAY BRIDGE

Johnstone Park Combined Club Rooms, Johnstone Park, Adelaide Rd
Recorder: Bro Sai Rasigatale
PO Box 5124, Murray Bridge 5253
Ph: 0422 837 936
mbridgeecclesia@gmail.com
Sun: 9.30am S/School, 11am Mem Mtg, 2.30pm Lec (monthly)
Thurs: 8pm Bible Class

May Diary
1—SYG (Southern Vales) P Davidson *Out of Much Affliction and Anguish of Heart,* Southern JYG tba
3—Exh M Beard
5—Sisters' Class (Pitt's Barn) AIA High Tea Fundraiser, 7.30pm AB Meeting
7—Class A Farren *Maintaining a Godly Conscience*
9—SYP Outing Seniors' Afternoon
10—Exh D Manser
14—Class A Farren *Maintaining a Godly Conscience*
15—SYG Bonfire Night J Eakins *Walk as Children of Light*
17—Exh B deVries, 2pm MBYG
19—Dorcas Class (Pitt's Barn)
21—Class A Farren *Maintaining a Godly Conscience*
23—SYP Double Study Day (Enfield) T Dean *Overcoming the Shortfalls in Life, Let Our Vows Have Meaning*
24—Exh T Crispin, Lec S Rasigatale
28—Business Meeting
31—Exh E Wigzell

June Diary
2—Sisters' Class (E Thomas), 7.30pm AB Meeting
4—Class J Matakanace
7—Exh J Hammond
11—Class J Pitt
12—MBYG
14—Exh R Hill
16—Dorcas Class (Pitt's Barn)
18—Class E Wigzell *Micah*
19—SYG (Brighton) T Badger *I Am Not Ashamed of the Gospel of Christ,* Southern JYG tba
20—Sunday School Ecclesial Outing
21—Exh S McAllister
25—Class Mitch Pitt
27—SYP (Enfield) J Farren *The Value of Riches*
28—Exh L Jurevicius, Lec B Thomas

● ONE TREE HILL

Institute Hall, Black Top Rd
Recorder: Bro Chris Ginn
318 Lower Hermitage Road, Lower Hermitage 5131
Phone: 0477 170 101
onetreehillecclesia@gmail.com
Sun: 9.20am S/School, 11am Mem Mtg, 6pm Lec (fortnightly)
Wed: 7.45pm Bible Class

Fraternal News
Marriages: Bro Luke Cadieux and Sis Amber Pitcher on 30 May.

May Diary
2—Ecclesial Outing
3—Exh S Mansfield, Lec D Cadieux *The History of the Christadelphians*
6—Class A Churches *Haggai*
10—Exh M Hall
13—Class R King *God Manifestation*
17—Exh J Singh, Lec J Hall *Finding Comfort in a World Full of Anxiety and Fear*
20—Class C Churches *Zephaniah*
22—YG G Palmer *Humility and Holiness*

24—Exh J Bobis
27—Class R King *God Manifestation*
31—Exh M Hollamby, Lec G Jolly *Current Events*

June Diary
7—Exh J Wright
10—Class R King *God Manifestation*
14—Exh R Cowie
17—Class C Churches *Zephaniah*
19—YG G Horwood *Individuality and Unity*
21—Exh J Evans, Lec C Ginn *Characteristics and Responsibilities of an Ecclesial Family*
24—Class R King *God Manifestation*
28—Exh B Wilton

• PARADISTRICTS

Burton Community Centre,
386 Waterloo Corner Road, Burton
Secretary: Bro Jamie Stewart
PO Box 2170, Salisbury Downs 5108
Ph: 0438 710 792
secretary@paradistricts.org.au
Sun: 11am Mem Mtg
Wed: 8pm Bible Class

• PENOLA

CWA Hall, Young St
Secretary: Bro Brian Duke
PO Box 1716, Mount Gambier 5290
Ph: (08) 8725 9280
penola@aace.info
Sun: 11am Mem Mtg
Wed: 7.30pm Bible Class at Mt Gambier

• PORT AUGUSTA

Acting Recorder: Bro Doug Bailey
Sun: 9am Mem Mtg (home D Bailey, please contact G Bailey (08) 8641 3212 or Sis A Christopherson 0498 388 843 if you plan to attend) They are happy to hold the meeting at 10am or any time to suit visitors

• SALISBURY

The Denison Centre, Garden Terrace, Mawson Lakes
Recorder: Bro Steve Hornhardt
90 Uley Road, Craigmore 5114
Ph: 0450 246 851
recorder@mybible.com.au
Sun: 9.15am S/School, 11am Mem Mtg, 2.30pm Sem
Wed: 7.45pm Bible Class

Fraternal News
Transfers: Bro John Thiele from Hyde Park.

May Diary
3—Exh S Martin, Seminar *God's Promise to David*
6—Class A Nolan *If I Forget Thee O Jerusalem*
10—Exh N Clark, Seminar *Holy Spirit Gifts – Are They Available Today?*
13—Class J Cheek *Daniel 2*
17—Exh G Horwood, Seminar *Bible Truth About the Sabbath*
20—Class A Nolan *If I Forget Thee O Jerusalem*
24—Exh J Mansfield, Seminar *Israel – God's Witness Today*
27—Class J Cheek *Daniel 3*
31—Exh S Hornhardt, Seminar *Signs that the Kingdom of God is Near*

June Diary
3—Class T Hornhardt *Hosea*
7—Exh P Evans
10—Class Dan Knowles *Daniel 4*
14—Exh C Coish, Seminar *Do We Have an Immortal Soul?*
17—Class T Hornhardt *Hosea*
21—Exh J Johnson, Seminar *God Is One Not a Trinity*
24—Class Dan Knowles *Daniel 4*
28—Exh S Luke, Business Meeting

• SOUTHERN VALES

102 Melsetter Rd, Huntfield Heights
Recorder: Bro Rob Elton
Ph: 0418 727 313
southernvales@aace.info
Sun: 9.30am S/School, 9.45am Bible Education, 11am Mem Mtg
Wed: 7.45pm Bible Class

• STIRLING AND DISTRICTS

Woorabinda Environment Centre, Woorabinda Drive, (continuation of Mabel Street) Stirling
Recorder: Bro David Farrow
157 Strathalbyn Road, Bridgewater 5155
Ph: 0408 816 229 or 8339 1990
stirlingecclesia@gmail.com
Sun: 10am Sem, 11am Mem Mtg
Wed: 8pm Bible Class

May Diary
3—Seminar, Exh B Linke
6—Class S Wearne *The Gospel of John*
10—Seminar, Exh Simon McGeorge
13—Class J Bobis *The Gospel – The Power of God to Salvation*
17—Seminar, Exh M Pearson
20—Class J Bobis *The Gospel – The Power of God to Salvation*
24—Seminar, Exh P Fotheringham
27—Class J Bobis *The Gospel – The Power of God to Salvation*
29 to 31 Ecclesial Camp (Belmont House, Victor Harbor)
31—Ecclesia Camp Exh J Bobis

June Diary
3—Class P Cresswell *Revelation*
7—Seminar, Exh S Wearne
10—Class P Cresswell *Revelation*
14—Seminar, Exh T Dodson
17—Class P Cresswell *Revelation*
21—Seminar, Exh Brad Mitsos
24—Class P Cresswell *Revelation*
28—Seminar, Exh T Hackett

• TEA TREE GULLY

1186 Grand Junction Rd, Hope Valley
Recorder: Bro Ben Williams
8 Windsor Rd, Highbury 5089
Ph: (08) 8396 5544
teatreegully@aace.info
Sun: 9am S/School, 10.45am Mem Mtg, 6pm Lec
Wed: 8pm Bible Class

Fraternal News
Baptisms: Anna Pickard and Kezia Pickard, both daughters of Bro Michael and Sis Sharon Pickard.
Births: To Bro Sam and Sis Giv Wigzell a son, Harvey Bill, on 12 February.
Deaths: With much sadness we share that our beloved Sis Jenny Mansfield passed away 19 March. Sis Jenny was a wonderful example to us in the ecclesia, her love for the Truth, her care and hospitality towards others, her outreach along with our Bro Peter, to so many. Sis Jenny was a very loving, caring mother figure in the Truth to many of us and we can be inspired by her example, to especially care for one another and support one another as we live in these last days. Our thoughts and prayers are with our dear Bro Peter and the family, Bro George and Sis Ruth Mitsos, Bro David and Sis Esther Hackett, Bro Tim and Sis Denni Mansfield, Bro Andrew and Sis Jess Mansfield, Bro Ian and Sis Bek Watt.
Transfers: Bro Josh Gore to Tawa (NZ).

May Diary
1—NYG M Pearson *Galatians*
3—Exh N Clark, Lec J Pearson *Current Events*
6—Class Stephen Pearson *Judges – Ehud*
9—SYP Outing Seniors' Afternoon
10—Exh B Wilton, Lec J O'Grady *God's Offer of Salvation from Eternal Death – Will You Respond?*
13—Class A Gore *Acts 1–2*
15—TTG YG tba *Ezra*
17—Exh S Hornhardt, Lec J Jolly *What Is Saving Faith? The Bible's Answer*
19—Seminar M Bennett *Bible Prophecy – Daniel 2 – Introduction to Prophecy*
20—Class J Hammond *Judges – Gideon*
23—SYP Study Day (Enfield) T Dean 4.30pm *Overcoming the Shortfalls in Life*, 7.30pm *Let Our Vows Have Meaning*
24—Exh P Bain, Lec S Knowles *Good News – Jesus Will Rule the World from Jerusalem*
26—Seminar M Bennett *Bible Prophecy – Daniel 7 – The Beasts*
31—Exh S Mansfield, ecclesial lunch, Lec tba *Messiah in the Psalms*

June Diary
2—Seminar M Bennett *Bible Prophecy – Daniel 8 – Greece and Persia*
5—TTG YG tba *Job*
7—No Sunday School, Exh S Robson, Lec M Bennett *Holiness in Practise*
9—Seminar A Pillion *Bible Prophecy – Ezekiel 37 – Israel Returns to Their Land*
12—NYG Steve Mansfield *Ephesians*
14—Exh M Pickard, Lec N Clark *You Must Live Like Jesus to Be Saved by Jesus*
16—Seminar A Pillion *Bible Prophecy – Ezekiel 38 – Armageddon*
20 to 21 50th Anniversary Weekend
21—Exh P Mansfield, 50th Anniversary
27—SYP (Enfield) J Farren *The Value of Riches*
28—Exh S Martin, Lec tba *Discipleship of Christ – Prayer*

• VICTOR HARBOR

Cnr Adamson & Walker St
Recorder: Bro Philip Davidson
PO Box 2041, Goowa 5214
Ph: (08) 8555 3967 h: (08) 8555 2404
w: 0427 718 110 pasdav@bigpond.com
Sun: 9.15am S/School, 11am Mem Mtg, 2.30pm Lec (or as below)
Wed: 7.30pm Bible Class

May Diary
3—Exh J Hodges
6—Bible Discussion Class *Isaiah*
10—Exh J Davidson
13—Class G Palmer *Our Memorial Meeting*
17—Exh G Palmer
20—Bible Discussion Class *Isaiah*
24—Exh L Cooper
27—Class D Harris *Parables of the Messiah*
31—Exh M O'Callaghan Jnr

June Diary
3—Bible Discussion Class *Isaiah*
7—Exh K Risley
10—Class A Smithers *Life of Solomon*
14—Exh C Story
17—Bible Discussion Class *Isaiah*
21—Exh J Deering
24—Class P Shaw *Galatians 1*
28—Exh A Dangerfield

• WHYALLA

23 McDouall Stuart Ave,
Whyalla Stuart
Recorder: Bro Bob Jones
PO Box 2059, Whyalla Norrie 5608
Bob Jones 0448 673 259
abcpictureframers@bigpond.com.au
Sun: 11am Mem Mtg
(please ring first as we are few in number, visitors very welcome)

• WOODVILLE

Cnr Aberfeldy Ave & Bower St
PO Box 172, Woodville 5011
Recorder: Bro Andrew Kempster
28 Blaess Dve, Paralowie 5108
Ph: (08) 7127 5504
recorder@woodvillechristadelphians.com
Sun: 9am S/School, 11am Mem Mtg, 7pm Lec
Wed: 7.45pm Bible Class

Tasmania

• HOBART

142 Warwick St
Recorder: Bro Mark Hudson
PO Box 639, Kingston 7051
Ph: (03) 6229 3569
rosstas@bigpond.com
Sun: 9.30am S/School, 11am Mem Mtg
Wed: 7.45pm Bible Class (alt)

• LAUNCESTON

57 Raeburn Rd, Breadalbane
Recorder: Bro Trevor Galbraith
33 Isabelle Ct, West Launceston 7250
Ph: (03) 6334 5560, 0484 321 451
trevorgalbraith@webshield.net.au
Sun: 9.15am S/School, 11am Mem Mtg, 2.30pm Lec
Wed: 7.45pm Bible Class
The Launceston Ecclesia holds a weekly memorial meeting at Ulverstone at 3pm. If you plan to attend please contact Bro Trevor Galbraith.

Launceston Study Weekend
5 – 8 June
Building the Ecclesia of God
Bro Jeff Johnson

Fraternal News
Marriages: Bro Paul Dangerfield to Sis Michelle Davey (Worcester, Massachusetts USA) on 18 April.

May Diary
2—Senior CYC D Van Rooyen *Ephesians 5*
3—Exh C McClure, Lec J Galbraith *The Future of Israel – Is There One?*
5—Dorcas Class
6—Class S Smith *Tabernacle – The Court and Furniture*
10—Exh D McKinlay, Lec tba *Does It Matter What We Believe?*
12—Sisters' Class
13—Class S Ansell *My Judgment Is True – John 8:1-30*
15—Class *Elpis Israel*
16—Senior CYC B Brooker *Ephesians 6*
17—Exh T Galbraith, Lec C Bennet *The Holy Spirit Is God's Power at Work*
19—Dorcas Class
20—Class S Smith *Tabernacle – Structure, Lampstand and Table of Shewbread*
21—Evening Sisters' Class
24—Exh J Galbraith, Lec tba *God's Promises to Abraham*
26—Sisters' Class
27—Class D Bruce *My Father Honoureth Me – John 8:3-59*
30—Senior CYC L Bruce *Edenic Covenant*, Junior CYC
31—Exh W Scull, Lec D Van Rooyen *The Bible Is God's Word – Completely Inspired by Him*

June Diary
2—Dorcas Class
3—Class S Smith *Tabernacle – Pillars, Curtains and Coverings*
5 to 8 June Study Weekend J Johnson *Building the Ecclesia of God*
9—Sisters' Class
10—Class S Wigzell, A Mead *Baptised into Christ, There Is One God*
12—Class *Elpis Israel*
13—Senior CYC R Herron *Promises to Abraham*
14—Exh S Ansell, Lec G Dangerfield *What Is the Hope of the Resurrection?*
16—Dorcas Class
17—Class S Smith *Tabernacle – Altar of Incense and Veil*
21—Exh tba
23—Sisters' Class
24—Class M Flood *Anointing the Eyes of the Blind – John 9:1-41*
25—Evening Sisters' Class
27—Senior CYC G Reid *Promises to David*, Junior CYC
28—Exh G Reid, Lec tba *The Kingdom of God to Be on Earth, Not in Heaven*
30—Dorcas Class

• MEANDER VALLEY

Meeting hall address to be advised
Recorder: (Acting) Bro George Neders
1090 West Kentish Road,
West Kentish 7306
Ph: (03) 6491 1647
thebiblecourse@gmail.com
Sun: 11.15am Mem Mtg, 2pm Lec
Tues: 7.45pm Bible Class

Fraternal News
Baptisms: It is with much thanks to our heavenly Father to announce the baptism of our interested friend and now sister in Christ, Jakana Jones on 1 March.

May Diary
3—Exh T Galbraith, Lec G Neders *God's Promise to Adam and Eve*
5—Class D Rucker *Hebrews*
10—Exh G Reid, Lec B Brooker *God's Promise to Abraham*
12—Class (DVD) J Cowie *Principles of Prayer – Prayers of the Patriarchs*
17—Exh G Neders, Lec D Rucker *God's Promise to David*

19—Class G Neders *The Psalms*
24—Exh D Rucker, Lec G Neders *How Christ Will Fulfil God's Promises*
26—Class (DVD) J Cowie *Principles of Prayer – Prayer in the Times of the Kings*
31—Exh S Wigzell, Lec tba *Speaking in Tongues as Taught in the Bible*

June Diary
2—Class D Rucker *Hebrews*
7—Exh D Rucker, No Lec
9—Class J Cowie (DVD) *Principles of Prayer – Prayer in the First Century*
14—Exh G Neders, Lec D Rucker *Baptism Essential to Salvation*
16—Class G Neders *The Psalms*
21—Exh W Skull, Lec G Neders *The Origin of the Bible*
23—Class (DVD) J Cowie *Principles of Prayer – The Lord's Prayer – A Whole Way of Life*
28—Exh, Lec tba *What Is the Gospel?*
30—Class (DVD) F Abel *The Fruit of the Knowledge of Good and Evil – The Garden of Eden*

Victoria

● BLACKBURN
19 Charlotte St
Recorder: Bro Dan Yearsley
71 Long View Road, Croydon South 3136
Ph: 0421 922 728
danandjoey@optusnet.com.au
Sun: 9.15am S/School, 10.50am Mem Mtg, 6pm Bible Class
Wed: 8pm Lec

● BORONIA
265 Boronia Rd
Recorder: Bro David Edwards
3/7 Monteith Street, Croydon 3136
Ph: 0415 687 007
davedward@gmail.com
Sun: 11am Mem Mtg, 7pm Lec
Wed: 7.30pm Bible Class

May Diary
3—Exh P Bourke
6—Class D Wallace *Psalm 22*
10—Exh S Harrington, Lec P Morgan *The Bible's Solution to the Middle East Crisis*
13—Class J Galbraith *Life and Times of Ezekiel*
17—Exh David Wallace
20—Class tba
24—Exh A Galbraith, Lec D Edwards *The Bible – The Basis for Strong Family Relationships*
27—Class M Bennett *Priesthoods of God – Past and Future*
31—Exh G Travers

June Diary
3—Combined Class (Mt Waverley) D Edwards *Worship – Principles and Practice (1)*
7—Exh Don Wallace
10—Class (CD/DVD)
14—Exh J Hull, Lec R Magennis *The Bible – The Only Hope for a World in Chaos*
17—Combined Class (Mt Waverley) D Edwards *Worship – Principles and Practice (2)*
21—Exh S Harrington
24—Class (CD/DVD)
28—Exh D Edwards

● CANTERBURY
Cnr Faversham Rd & Shierlaw Ave
Recorder: Bro Mark Guscott
PO Box 15, Canterbury 3126
Ph: 0406 381 437
recorder@canterburyecclesia.org.au
Sun: 9.15am S/School, 10.55am Mem Mtg, 1.30pm Afternoon Presentation
Wed: 8pm Bible Class

● DANDENONG RANGES
Heritage College The Basin
16 Clevedon Road,
The Basin, 3154
Secretary: Bro Dan Symes
PO Box 388, Gembrook 3783
Ph: 0409 331 319
secretary@dandenongbec.org.au
www.biblecourses.com.au
Sun: 9.30am Mem Mtg, 11.30am S/School and Classes
Wed: 8pm Bible Class (Alternates between homes and the college)

May Diary
3—Exh P Rosser
6—Class A Oosthuizen (Audio) *My Beloved Son – The Stone the Builders Rejected*
10—Exh M Caudery
13—Class D Alexander *The Devil – The God of Love Inconsistent with a Supernatural Evil Power*
17—Exh B Jones
20—Class A Oosthuizen (Audio) *My Beloved Son – All Things Are Delivered unto Me by My Father*
24—Exh D Alexander
27—Class D Alexander *The Devil – The History of the Devil Traced Back to Persia*
31—Exh Jona Lawson

June Diary
3—Class A Oosthuizen (Audio) *My Beloved Son – There Laid They Jesus*
7—Exh A Symes
10—Class D Alexander *The Devil – Satan and the Devil in Scripture*
14—Exh T Baird
17—Class A Oosthuizen (Audio) *My Beloved Son – Thou Hast Redeemed Me O Lord God of Truth*
21—Exh S Bond
24—Class D Alexander *The Devil – Why Does Scripture Personify Evil?*
28—Exh B Wilson

● GEELONG
South Barwon Community Centre
33 Mount Pleasant Rd, Belmont 3216
Recorder: Bro Doug Byrt
1 Fontaine St, Grovedale 3216
Ph: (03) 5241 1080
d.w.byrt@gmail.com
Sun: Mem Mtg 2pm on first Sunday of month followed by a public Bible discussion. 11am all other Sundays.

● HEATHMONT
14 Armstrong Road
Recorder: Bro Neil Pitt
heathmontr@gmail.com
Sun: 9.25am S/School, 11am Mem Mtg, 7pm Lec
Wed: 7.45pm Bible Class

● MILDURA
3386 Deakin Ave, Mildura South
Rec.: Bro David Dawe (Correspondence), Bro Shem Janssen (Secretary), Bro David Weller (Announcements)
PO Box 682,
Mildura Centre Plaza, 3501
Ph: Bro David Dawe 0457 927 588
recorder@mildurachristadelphians.org.au
Sun: 9am S/School, 11am Mem Mtg
Wed: 8pm Bible Class
Sat: 8pm

● MOOROOLBARK
Community Building,
Brice Ave, Mooroolbark
Recorder: Bro Mark Morgan
51 Jesmond Rd, Croydon 3136
Ph: 0422 111 065
recorder@howsyourlife.org
Sun: 11.15am Mem Mtg
Wed: 7.45pm Bible Class in homes
Ecclesial Notices
On 21 March there will be a stall at Mooroolbark festival.

May Diary
3—Exh A Hill
6—Class *Daily Readings*
10—Exh Don Wallace
13—Class M Morgan
17—Exh M Morgan
20—Class *Daily Readings*
24—Exh B Jones
27—Class *Daily Readings*
31—Exh B Window

June Diary
3—Class (combined with Heathmont) P Rosser *One Hundredfold*

7—Exh D Bond
10—Class *Daily Readings*
14—Exh V John
17—Class *Daily Readings*
21—Exh S Levett
24—Class *Daily Readings*
28—Exh T Daniels

• MT WAVERLEY

354–358 Waverley Rd
Recorder: Bro Phil Perry
5 Freeman St, Wheelers Hill 3150
Ph: (03) 9574 8448, 0412 866 944
mtwaverleyrecorder@gmail.com
Sun: 9.30am S/School, 11am Mem Mtg, 7pm fortnightly Lec
Wed: 8pm Bible Class

Fraternal News
Transfers: Bro Ben and Sis Emily Wilson have transferred to Bendigo ecclesia. We thank them for their contributions to Mt Waverley and pray that they will be able to contribute well to the small lampstand in Bendigo.

May Diary
2—ACBM Fair
3—Exh P Perry
6—Class M Richardson *Luke – Preparing for the Kingdom*
9—YG 7.30pm B Leadbeatter *Living the Truth in the Last Days – Preaching – Philip*
10—Exh G Wright, Lec J Galbraith *The Crucifixion of Christ and You*
12—Sisters' Reading Class 10.30am
13—Class P Perry *Balaam*
17—Exh J Hull
20—Class M Charles *Aquila and Priscilla*
23—Family Outing
24—Exh M Richardson, Lec S Levett *The Return of Jesus Christ and You*
26—Sisters' Reading Class 10.30am
27—Class P Perry *Balaam*
31—Exh J DiLiberto, 2.30pm MI Class

June Diary
3—Class D Edwards *Principles of Worship*
7—No Sunday School, Exh M Hull, Lec M Charles *Armageddon and You*
9—Sisters' Reading Class 10.30am
10—Class P Perry *Balaam*
14—Exh S Gibson
17—Class D Edwards *Principles of Worship*
21—Exh M Bennet, Lec S Harrington *The Kingdom of God and You*
23—Sisters' Reading Class 10.30am
24—Class Bible Marking
27—YG Study Day P Jolly *Living the Truth in the Last Days – Standing Firm in Belief*
28—Exh D Morgan

• PENINSULA

Cnr Derril Rd & Bentons Rd, Moorooduc (Melway Ref: 146 J9)
Recorder: Bro Rob Magennis
178 Seventh Ave, Rosebud 3939
Ph: 0402 060 702
peninsula.christadelphians@gmail.com
Sun: 11am Mem Mtg
Bible Class 1:30pm in hall scheduled as per ecclesial plan

• STAWELL

Secondary College, Patrick St
Recorder: Bro Greg Fletcher
PO Box 29, Stawell 3380
21 Hills Road, Mockinya 3401
Ph: (03) 5383 7582
stawell@aace.info
Sun: 11am Mem Mtg, 2pm Lec/Class once a month
Visitors please check our "Stawell Christadelphians" Facebook page for info and events.

• UPPER GULLY

Wattle Hall, 160 Underwood Road, Ferntree Gully
Recorder: Bro Chris McLean
5 Newry Close, Wantirna South 3152
Ph: (03) 9887 0498 or 0417 340 601
secretary@uppergully.org
Sun: 9.30am S/School, 11.15am Mem Mtg, 2pm Lec Third Sunday
Wed: 8pm Bible Class in homes

Fraternal News
Baptisms: Jared Charles, son of Bro Mark and Sis Deb Charles (Mt Waverley) on 31 January.

May Diary
3—Exh T Adcock
10—Exh M Newman
17—Exh C Wallace
24—Exh N Pitt
31—Exh P Jolly

June Diary
7—Exh T Baird
14—Exh T Wallace
21—Exh L Dodson
28—Exh G Wright

Western Australia

• ASCOT

236 Epsom Ave, Belmont
Recorder: Bro Andrew Dedman
29 Azalea Gardens, Forrestfield 6058
Ph: 0438 358 756
ascotrecorder@gmail.com
Please Note: The Ascot Ecclesia will be not holding any meetings in 2020.

• BASSENDEAN

48 Old Perth Rd
Recorder: Bro Walter Ketterer
28 North Road, Bassendean 6054
Ph: (08) 6278 1910
bassendean@aace.info
Sun: 9.30am S/School, 11am Mem Mtg
Wed: 7.30pm Bible Class (in homes)

• BAYSWATER

Bayswater Family Centre, 53 Murray St
Recorder: Bro Glen Bundesen
14 Treecrest Gardens, Mt Richon 6112
Ph: 0466 995 351 (08) 6594 1087
Bayswater.recorder@gmail.com
Sun: 9.20am S/School, 11am Mem Mtg
Tues: 7.30pm Bible Class

Fraternal News
Baptisms: We rejoice in the baptism of Hanae Wilding.

• BUNBURY

Milligan Community Learning and Resource Centre
35 Milligan St, Carey Park
Recorder: Bro Phil Clifton
PO Box 1199, Busselton 6280
Ph: 0419 921 856
BunburyRecorder@gmail.com
Sun: 9.30am S/School, 11am Mem Mtg (summer 10am)

May Diary
3—Exh P Clifton
10—Exh (recording)
17—Exh K Gregory
24—Exh (recording)
31—Exh A King

June Diary
7—Exh (recording)
14—Exh B Breakey
21—Exh (recording)
28—Exh tba

• BUSSELTON

Busselton Family Centre
19-21 Kent St
Recorder: Bro Brian McCarroll
Ph: 0422 357 905
Sun: 9.30am S/School, 10.45am Mem Mtg

• EASTERN SUBURBS

15 First Ave, Bickley
Contact Bro Rob Hurn
28 Gledhill Way, Wilson 6107
Ph: 0406 881 655
recorderes@gmail.com
Sun: 9.30am S/School, 11am Mem Mtg, (changes to 10.30am over summer)
7pm Spiritual Growth Night (6pm during winter)
Wed 8pm Bible Class every second week

Fraternal News
Baptisms: Asha Taylor (daughter of Bro Russell and Sis Margueritia Taylor), on 8 February.

Marriages: Sis Lauren North (daughter of Bro David and Sis Jody North) to Bro Jordan Pedeferri (son of Sis Michelle Pedeferri), on Saturday 2 May.
Transfers: Bro Kerry and Sis Sandra Deadman to the Wamuran ecclesia, on 5 February.

May Diary
3—Exh V Connell, SGN J Addenbrooke *A Joyful Noise*
10—Exh G Tucker, SGN J Carmody *Jesus' Teachings – Relevant for This Life and Beyond*
13—Class T Schueler *Sermon on the Mount – Matthew 7:13-29*
17—Exh G Goodwin, SGN J Bain Ancient Prophecy – Breaking News
24—F&Y Activity Day Outing
24—Exh J Lloyd, SGN R Taylor *Marriage in the Lord*
27—Combined Class
31—Exh tba, No SGN

June Diary
7—Exh D Lynch, SGN V Connell *Moving Motivation*
10—Class O Tucker *What Did Jesus Say about…*
14—Exh S Higgs, SGN G Tucker *The Word of God – Inspired?*
17—F&Y Activity mid-week activity for women and girls
21—Exh S Spina, SGN D Jolly *Tricky Technology*
24—Combined Class
28—Exh R Taylor, SGN J Carmody *Living as an Exile*

● FOOTHILLS
Heritage College 339 Hawtin Rd, Forrestfield
Recorder: Bro Jason Howell
11 Charlbury Way, Eden Hill 6054
Ph: 0409 335 144
foothillsrecorder@gmail.com
Sun: 9.20am S/School, 11am Mem Mtg, Sunday afternoon activities twice monthly
Wed: 8pm Bible Class in members' homes

● GOSNELLS
194 Yale Rd, Thornlie
Recorder: Bro Ben Derecki
120 Acanthus Rd, Willetton 6155
Ph: (08) 9354 8652
recordergosnells@gmail.com
Sun: 9:20am S/School, 11am Mem Mtg, 6pm Chinese/English Seminars
Wed: 8pm Bible Class

● KALGOORLIE
Meetings held in the home.
If you are visiting please contact Bro Grant Becker (08) 9091 4439, iame@westnet.com.au We welcome you meeting with us.

● YOKINE
Cnr Alexander Dr & Spencer Ave
Recorder: Bro Kip Wainwright
PO Box 229, Mirrabooka 6943
Ph: 0449 778 771
kip.wainwright@westnet.com.au
Sun: 9.45am S/School, 11am Mem Mtg,
Tues: 7.30pm Learn English Using the Bible Program (during the school terms) / Bible Class

New Zealand

● CHRISTCHURCH NORTH
4 Ranger Street, Christchurch NZ
Recorder: Bro Dean Cowell
northrecorder@gmail.com
Sun: 9am S/School, 11am Mem Mtg 7pm Lec
Tues: 7.30pm Bible Class

● CHRISTCHURCH WEST
Bishopdale Community Centre, 13P Bishopdale Crescent, Bishopdale
PO Box 6502, Sockburn Post Office, Christchurch, NZ 8042
Recorder: Bro Chris Yearsley
12 Sandpiper Place, Waimairi Beach, Christchurch, NZ 8083
Ph: +64 3 382 1700
chris.yearsley@gmail.com
Sun: 9am S/School (Christchurch North Christadelphian hall) 11am Mem Mtg (Bishopdale Community Centre) 6pm Lec (4 Ranger St)
Wed: 7.30pm Seminars (Upper Riccarton Library),
Thursday 7.30pm Bible Class (Bishopdale Community Centre)

May Diary
3—Exh S Albrecht, Lec B Melles *What Must We Do to Be Saved?*
5—Sem J Parkinson *Why We Need Forgiveness (2)*
7—Class T Yearsley *Holding Fast – Micah (2)*
10—Exh S Alexander, Lec J Brown *Speaking in Tongues – Is It a Sound Witness?*
12—Sem J Parkinson *Who Is the Devil and Satan?*
14—Class A Struckman *Holding Fast in Prayer*
17—Exh S Albrecht, Lec D Green *Recent Archaeological Discoveries in Israel*
19—Sem J Parkinson *The Trinity – Confusion or Fact?*
21—Class T Yearsley *Holding Fast – Micah (3)*
24—Exh P Vogel, Lec G Garraway *Why Is Mary So Prominent in Church Worship?*
26—Sem J Parkinson *The Place of Israel in God's Purpose*
28—Class A Struckman *Holding Fast in Meditation*
31—Exh D Partridge

June Diary
4—Class T Yearsley *Holding Fast – Micah (4)*
7—Exh I Clark
10—Class A Struckman *Holding Fast in Service*
11—Special Lec C Yearsley *Can the Environmental Crisis Be Reversed?*
14—Exh R Langridge, Lec P Vogel *Coming War – Russia versus Israel*
16—Sem C Wang *Introduction to the Bible*
18—Class S Alexander *Holding Fast in the Days of Josiah*
21—Exh M Peake, Lec J Smith *Coming Conflict – Catholic Europe versus Christ*
23—Sem C Wang *The Creation Record*
25—Class D Green *Holding Fast in Our Day*
28—Exh (North/West combined meeting), Lec J Brown *Coming New World Order – Democracy versus God's Kingdom*
30—Sem C Wang *Adam and Eve*

● TAWA
Cnr Main Rd and Linden Ave, Tawa
Recorder: Bro Tim Crawley
tawa.ecclesia@gmail.com
Sun: 9.15am S/School, 11am Mem Mtg, 7pm Lec
Wed 7.45pm Bible Class

Fraternal News
Transfers: Sis Samarah Butler to Christchurch West, last September. We welcome Bro Josh Gore from Tea Tree Gully.

The Lampstand

A Christadelphian publication containing ecclesial news, expositions, practical advice and exhortations particularly relevant to brothers and sisters in Australasian Ecclesias

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Behold I Come Quickly

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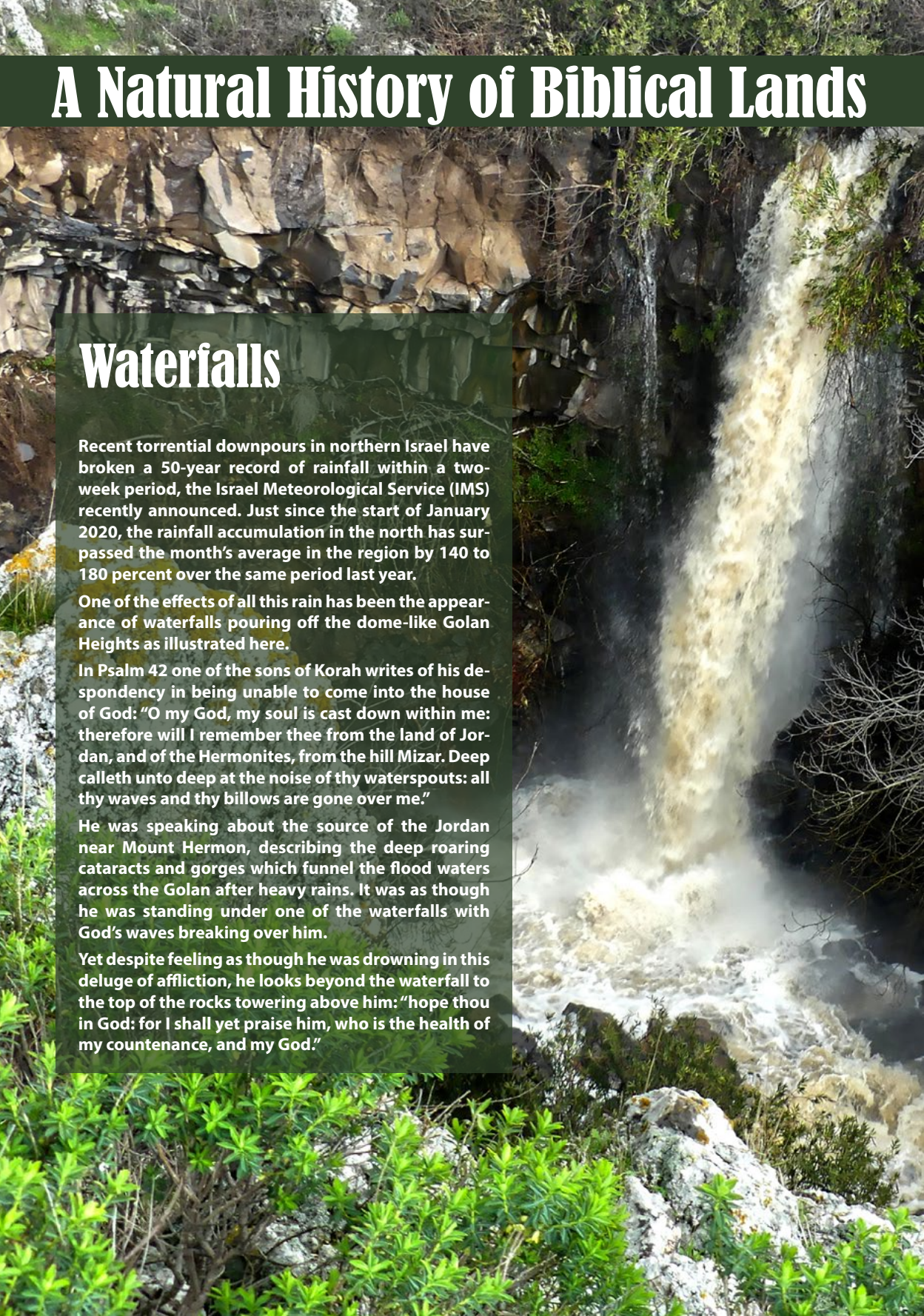
A Natural History of Biblical Lands



Waterfalls

Recent torrential downpours in northern Israel have broken a 50-year record of rainfall within a two-week period, the Israel Meteorological Service (IMS) recently announced. Just since the start of January 2020, the rainfall accumulation in the north has surpassed the month's average in the region by 140 to 180 percent over the same period last year.

One of the effects of all this rain has been the appearance of waterfalls pouring off the dome-like Golan Heights as illustrated here.

In Psalm 42 one of the sons of Korah writes of his despondency in being unable to come into the house of God: "O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar. Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me."

He was speaking about the source of the Jordan near Mount Hermon, describing the deep roaring cataracts and gorges which funnel the flood waters across the Golan after heavy rains. It was as though he was standing under one of the waterfalls with God's waves breaking over him.

Yet despite feeling as though he was drowning in this deluge of affliction, he looks beyond the waterfall to the top of the rocks towering above him: "hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."