

Glad Tidings

Of The Kingdom Of God



Featured **Articles**

When Life Seems Unfair (p. 3)

How is Your Diet? (p. 5)

Who Are the Christadelphians? (p. 16)

A monthly magazine written and published by the Christadelphians (brothers and sisters in Christ) and available throughout the world.

Its objectives are to encourage the study of the Bible as God's inspired message to humankind; to call attention to the divine offer of forgiveness of sins through Jesus Christ; and to warn people that soon Christ will return to earth as judge and ruler of God's worldwide Kingdom.

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Publisher
The Glad Tidings Publishing Association
A registered charity—Number 248352

When Life Seems Unfair

THERE WAS A MAN whose life fell apart. He couldn't understand why—he was a good man, he'd done nothing to deserve it. His name was Job, and his story is in the Bible.

We're introduced to Job as *'blameless and upright, one who feared God and turned away from evil'* (Job 1:1). Then we watch as his life is systematically dismantled—his vast wealth, his family and finally his health are taken away. At last we see him sitting in abject misery, scraping his sores with a piece of broken pottery (2:8). Three friends come together to try to comfort him, and such is his grief that all they can do is sit with him in silence for seven days (v. 13).

The book proceeds with a conversation between Job and his friends, as they each try to make sense of what has happened to him. The friends assume that he must have done something bad to deserve it. He knows he hasn't. He complains bitterly—if only he could get God to listen to him, he would demonstrate his innocence:

He is not a man, as I am, that I might answer him, that we should come to trial together. There is no arbiter between us, who might

lay his hand on us both. Let him take his rod away from me, and let not dread of him terrify me. Then I would speak without fear of him, for I am not so in myself (9:32–35).

At last there's nothing more to say. Job is *'righteous in his own eyes'* (32:1) and cannot understand why God is doing this to him. Then at last God speaks. Chapters 38 to 41 are God's answer to Job's complaint. He does not answer Job's arguments. Essentially the answer God gives to Job is, "Who do you think you are?"

Who is this that darkens counsel by words without knowledge? Dress for action like a man; I will question you, and you make it known to me. Where were you when I laid the foundation of the earth? Tell me, if you have understanding... (38:2–4).

Is God Unfair?

Do you feel for Job? Do you think God was being unfair? Job didn't—he got the message. By the end of God's speech Job's complaint had been squashed. Job said, *'Who is this that hides counsel without knowledge? Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know'* (42:3).



Job had learned an important lesson: God is in control of the lives of His people, and sometimes we just can't understand what He is doing.

God was pleased with Job's answer. The book ends with the restoration of his family, health and wealth.

There is a hugely encouraging principle at work in the lives of God's children. The Apostle Paul expresses it:

We know that for those who love God all things work together for good, for those who are called according to his purpose (Romans 8:28).

Consider that. There are those who love God and respond to His call, and those who don't. For those who have no time for God, the world can seem a cruel and unfair place. But those who belong to God have the reassurance that God is in control of what happens to them, and He is working in their life for their ultimate benefit.



Sometimes He gives good things: *'For the LORD God is a sun and shield; the LORD bestows favour and honour. No good thing does he withhold from those who walk uprightly' (Psalm 84:11).* Sometimes He

gives bad things: *'It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons' (Hebrews 12:7-8).*

Evil From God

The catastrophes in Job's life were inflicted by someone called 'Satan' (Job 1-2). There are different opinions about the identity of Satan. But one thing is clear—throughout the book, Job and his friends knew that the disasters had ultimately come from God, and this is confirmed by the narrator: *'Then came to him all his brothers and sisters and all who had known him before, and ate bread with him in his house. And they showed him sympathy and comforted him for all the evil that the LORD had brought upon him' (42:11).*

Similarly in our lives—when bad things happen, there can be a variety of causes. They might be consequences of our own bad actions; they may appear as complete accidents; or they may be inflicted (inadvertently or deliberately) by other people. The point is this—if God is working in our lives, they all happen for our good.

The Apostle James was writing to Christians who were undergoing some kind of troubles, probably persecution for their faith. He told them: *'Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing' (James 1:2-4).*

How is Your Diet?



THESE DAYS we are bombarded by the media about the necessity of having a healthy diet. There are hundreds, perhaps thousands, of diet and healthy food plans to be found in magazines and on the Internet, for anyone who desires to lose weight or is health conscious. There are the “super foods”, which we are told will improve and maintain our health because they contain all manner of beneficial vitamins and chemicals which our body needs.

The flip side of this is that if we don't care what we eat, abusing our bodies by solely eating junk food, or merely eating “the wrong foods”, our bodies will suffer and we may even shorten our lives! It is important we maintain a good diet to keep healthy, such as eating five portions of fruit and vegetables per day, or other similarly reputable diet plans.

However, there is another diet from which we will gain great benefit, which will

ultimately result in our living for ever! This diet can only be found in the Bible, which is the Word of God.

Daniel and His Companions

In the book of Daniel we have one of the first mentions of diet. We have the account of Daniel and his three companions Hananiah, Mishael and Azariah, in their captivity in Babylon. They refused to eat the food and drink sent to them from king Nebuchadnezzar. *‘Daniel resolved that he would not defile himself with the king's food, or with the wine that he drank. Therefore he asked the chief of the eunuchs to allow him not to defile himself’ (Daniel 1:8)*. The chief of the eunuchs was afraid for the health of Daniel and his companions because of his request not to eat of the king's food (v. 10).

Then Daniel said to the steward whom the chief of the eunuchs had assigned over Daniel, Hananiah, Mishael, and Azariah, “Test your servants for ten days; let us be

given vegetables to eat and water to drink. Then let our appearance and the appearance of the youths who eat the king's food be observed by you, and deal with your servants according to what you see." So he listened to them in this matter, and tested them for ten days. At the end of ten days it was seen that they were better in appearance and fatter in flesh than all the youths who ate the king's food (vs. 12–15).

It was the faith of Daniel, Hananiah, Mishael and Azariah which brought this good health upon them. They trusted in God and didn't want to be fed food that had probably been offered to Babylonian idols and was thus defiled. The four were affected in a positive way by their diet, which was far healthier than the king's portion as given to the rest of the young men. We can be quite certain that the Lord God was behind the amazing result of their simple diet of vegetables and water.

Ultimately, Daniel who loved God and who was '*greatly loved*' (Daniel 9:23) was promised in the final verse of the book that he would be resurrected to eternal life in God's Kingdom: '*Go your way till the end. And you shall rest and shall stand in your allotted place at the end of the days*' (12:13). Certainly, Daniel received great benefit by being obedient to God's commandments.

The Word of God

During the temptations of Jesus in the wilderness he quoted from Deuteronomy 8:3 and said, '*Man shall not live by bread alone, but by every word that comes from the mouth of God*' (Matthew 4:4). In fact, Jesus countered all three of the temptations which came to him in the wilderness,

by quoting Old Testament verses. In Matthew 4:7 he quotes Deuteronomy 6:16 and in Matthew 4:10 it is Deuteronomy 6:13. Jesus used the Word of God as a weapon to combat the temptation to disobey God's commandments. The Word of God is described as '*the sword of the Spirit*' (Ephesians 6:17), and as Jesus showed, it is the best defence in times of temptation.

The Word of God is also the means of our spiritual sustenance. A healthy person has a healthy appetite, whereas a sick person has little or no appetite. It is possible to gauge a person's spiritual health by the state of their appetite for the Word of God; how much do they read it, how important is it to them in their lives? Conversely, someone who has little appetite for the Word and godly things in general, will be spiritually unhealthy.



Food for a New Life

At baptism we symbolically die and rise again to a new life (Romans 6:3–5). We are then described as '*putting on Christ*' (Galatians 3:27) and adopting a new

spiritual outlook, very different from the “old self”.

We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin (Romans 6:6).



When we rise out of the water of baptism, we are figuratively raised to a new life leading to the Kingdom of God—God’s Way. We find the letters of the New Testament full of valuable advice and guidance on how we should ‘walk in newness of life’ (v. 4).

An essential part of this new life is to ensure we don’t spiritually starve, so that our new life withers away. In Jesus’ parable of the sower we are shown just how this can happen (Luke 8:5–15). We need to be spiritually nourished and built up, starting immediately we commence our new life in Christ. It is vitally important for our spiritual well-being that we are nourished by the food that really matters—the Word of God—and by putting it into practice. As the Apostle Paul taught his young fellow-believer, Timothy:

If you put these things before the brothers, you will be a good servant of Christ Jesus, being trained in the words of the faith and of the good doctrine that you have followed... while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come (1 Timothy 4:6, 8).

This is not to say we shouldn’t look after ourselves, or that we should neglect our physical health. It is a matter of putting our spiritual health first. This is the diet that really matters, and it is the only one that ultimately will provide us with unbounded good health, because it will give us life for evermore in the Kingdom of God.

Grahame A Cooper

g l ea n ing s

Gleanings is a 40-page braille magazine which contains a selection of *Glad Tidings* articles along with Bible studies and encouraging meditations.

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What is a Saint?

WE OFTEN USE THE WORD "saint" to describe a very virtuous person. The word "saint" is derived from the Latin "sanctus" meaning "holy" or "set apart".

separateness, they avoided all the natural contaminations of daily life. They did not drink wine and they allowed their hair to grow long.



The Dictionary Definition

The Oxford English Dictionary gives this definition, but it also gives the meaning as understood by the orthodox church: "A person who is acknowledged as holy or virtuous and regarded in Christian faith as being in heaven after death; a person of exalted virtue who is canonised by the church after death and who may be the object of veneration and prayers for intercession."

This magazine is devoted to understanding the Bible, and so let us see how the word "saint" is used in the Bible.

It means a person "set apart" or separated from their fellow men and women to work for God. In the Bible's Old Testament, a person could choose to become a "Nazarite" and give their life to the service of God (Numbers 6). They became a person "set apart" or a "saint". To show

The Bible Definition

In numerous passages in the Old Testament the saints are those who trust in God and who are protected by Him, for example:

Let me hear what God the LORD will speak, for he will speak peace to his people, to his saints; but let them not turn back to folly (Psalm 85:8).

As for the saints in the land, they are the excellent ones, in whom is all my delight (Psalm 16:3).

These passages speak of people who were faithful believers in God in Old Testament times. The word "saints" is also used of the faithful followers of the Lord Jesus in New Testament times. These people are "called" or "set apart" or "holy" for the purpose of God:

You are a chosen race, a royal priesthood, a holy nation, a people for his own

possession, that you may proclaim the excellencies of him who called you out of darkness into his marvellous light (1 Peter 2:9).

The Apostle Paul wrote most of the Epistles (letters) in the New Testament, and many times he addressed the believers as “saints”. For example:

To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours: grace to you and peace from God our Father and the Lord Jesus Christ (1 Corinthians 1:2–3).

Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, to the church of God that is at Corinth, with all the saints who are in the whole of Achaia: grace to you and peace from God our Father and the Lord Jesus Christ (2 Corinthians 1:1–2).

Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, to the saints and faithful brothers in Christ at Colossae: grace to you and peace from God our Father (Colossians 1:1–2).

The idea that saints are in heaven and believers can pray to them is completely unbiblical. God is in heaven, and Jesus

ascended to heaven after his resurrection. Jesus is the mediator for his people’s prayers: *‘There is one God, and there is one mediator between God and men, the man Christ Jesus’ (1 Timothy 2:5).*

These are a few passages that show that saints are people who have dedicated themselves to the service of God and are striving to follow the example of His Son,

the Lord Jesus Christ. If they are judged faithful when Jesus returns to the earth at his second coming they will be given eternal life in his Kingdom.

May the Lord make you increase and abound in love for one another and for all, as we do for you, so that he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints (1 Thessalonians 3:12–13).

Marion Buckler

Questions? Comments?
We’d love to hear from you!

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Four Resurrections

Jairus' daughter

FOR THOSE OF US who like to know where words come from, the word “resurrection” has come into our English language from Latin: *re* means “again” and *surgere* means “I rise”.

So obviously “resurrection” means that I stand up or rise again.

The four Gospels are the accounts of the life, death and resurrection of Jesus Christ. (The word “Gospel” means “good news”.) The Gospels contain detailed accounts of the resurrections of four people, and also a brief mention of a number of unnamed people who rose when Jesus was resurrected (Matthew 27:52–53).

Our first resurrection is a lovely story which is recorded in Mark 5:22–43, where a father was totally desperate to save the life of his sick 12-year old daughter. Jairus was the ruler of the local Jewish synagogue, so was well known in the area. No doubt he had tried everything he could to save his little girl, but it was obvious that her life was ebbing away. So, ignoring any possible criticism from fellow Jewish worshippers, he set off to find Jesus, and begged him for help. Of course Jesus agreed to come to his house, but a huge crowd impeded his progress.

A Troubled Woman

A poor disabled woman crept up behind Jesus and touched the hem of his clothes.

She was suffering from a permanent haemorrhage and had been extremely unwell for 12 years. She was totally debilitated, and she was also unable to mix with people because her condition rendered her “impure” in the eyes of Jews (Leviticus 15:25–27). She *‘had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse’* (Mark 5:26).



The moment she touched Jesus’ clothes she was healed. Jesus turned round and asked who had touched him. She was very afraid, but told him everything. Perhaps we might wonder why Jesus had caused her this further embarrassment, but it was important that the local people, who would almost certainly know of her condition, now realised that she was cured and no longer unclean. Jesus comforted

her, saying, *'Daughter, your faith has made you well; go in peace, and be healed of your disease'* (v. 34).

It's Too Late

This had all taken some time, and now Jairus' servants having pushed through the crowd came and told him that his daughter was dead. What a lump must have risen in Jairus' throat! "If only this woman hadn't come just then, perhaps Jesus would have been in time to save my little girl." Of course Jesus knew what was happening, and consoled him saying, *'Do not fear, only believe'* (v. 36).

When Jesus arrived at Jairus' house the mourners were already there, and there was a dreadful scene of misery, confusion and noise. Jesus asked them all to leave, saying, *'The child is not dead, but sleeping'* (v. 39). Of course everyone ridiculed him, but he knew what he was going to do. He took the girl's parents and three of his disciples to the place where the girl lay, took her hand, and calmly said, *'Little girl, I say to you, arise'* (v. 41). And the girl opened her eyes and got up from her bed.



Jesus instructed them to give her some food, and not to tell anyone what had

happened. I'm sure you can imagine the joy and thankfulness that filled their house that day.

When we put these two stories together, we can see what opposites they were. Jairus was a ruler of the Jewish synagogue—an arch Jew! But the woman was a complete outcast, and banned from Jewish society. Jesus however healed both—the wealthy young girl, and the poor desperate woman. But there's more!

Back in the Garden of Eden, right at the beginning of the Bible, Adam and Eve sinned and disobeyed God's Law. God told them they would now live in a cursed and blighted environment, and that they would both die in due course (Genesis 3:19); and he told Eve that childbirth would be painful and hazardous (v. 16).

Surely here, in these two miracles, we can see how the Saviour Jesus Christ is able to take away both these punishments. He can cure any illness and conquer death itself. When he returns as King, those who believe in him and accept his teaching will have their illnesses cured and will be given eternal life.

He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain any more, for the former things have passed away (Revelation 21:4).

What joy there will be in the Kingdom, when sin and death are no more, and we can live in peace with Jesus, the King of the world.

David Simpson

To be continued.

How Did Daniel Know?

PART 3.

IN DANIEL CHAPTER 2 the Babylonian King Nebuchadnezzar had a dream of a great statue. Its head was gold, its chest and arms were silver, its belly and thighs were brass and its legs were iron. Its feet were a mixture of iron and clay. God explained via the prophet Daniel that this was a vision of world empires which ruled the area of Israel, starting with Babylon itself which was represented by the golden head.

The image was inherently unstable. It was top-heavy—gold is the heaviest of those four metals, then silver, then brass, then iron is the lightest. And its feet were iron mixed with clay. These two substances don't mix. The image was precarious—that's how God views human empires.

The Image Destroyed

In his dream the king watched until a stone 'cut out by no human hand' (v. 34) struck the image on its feet. The image disintegrated and blew away on the wind—no more human empires! And look what happened next. That little stone took the place of the image, by growing until it filled the whole earth.

How can we interpret these details? What is represented by the fragile mixture of iron and clay forming the feet of the image?

When the Roman empire fell in the 5th Century AD, the land of Israel was conquered and occupied by a succession of mainly Arab nations. (Interestingly, the name "Arab" means "mixed people"). First were the Ommayyads, then the Abbassids, Egyptians, Fatimites, Seljuk Turks, western Crusaders, Ayubites, Tartars, Mameluks and Ottoman Turks. Finally, after the First World War, Britain

had the mandate for governing the land.

Since 1948 the State of Israel has been in existence, but there is complete disunity between the Jews and Arabs who both lay claim to the land of Israel and its capital Jerusalem—an incompatible mixture of national interests.

Clearly, the prophecy is speaking of the days we are living in! There is no unified agreement on how to solve the Arab/Israeli problem. And it's at this point God will intervene. *'And in the days of those kings the God of heaven will set up a*



kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand for ever' (Daniel 2:44).

The stone cut out of the mountain without hands indicates a power which is not of human origin, but divine. This is none other than the return of Jesus Christ to take his throne and establish the Kingdom of God. As the angel Gabriel told Mary before Jesus was born: *'He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob for ever, and of his kingdom there will be no end' (Luke 1:32–33).*

The Kingdom of God

In the dream, the stone was to grow and grow until it filled the whole earth. The Kingdom of God is to be a literal kingdom which will take over the whole earth. It will be established by God through the Lord Jesus, who will rule as God's King, and His laws will prevail. In Nebuchadnezzar's dream the stone grew into a mountain (v. 35). The prophet Isaiah foretold:

It shall come to pass in the latter days that the mountain of the house of the LORD shall be

established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it, and many peoples shall come, and say: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths." For out of Zion shall go the law, and the word of the LORD from Jerusalem (Isaiah 2:2–3).

How did Daniel know these details? All right, another question—so what? What does it have to do with us? Well, if we choose, it can have a lot to do with us! Come to Daniel 7, Daniel's own dream which parallels and interprets this last phase of Nebuchadnezzar's dream. We looked at this in part 2—it's the image of Daniel 2 repeated with different symbols. Nebuchadnezzar the king saw the empires from a human perspective, as a proud metal edifice; Daniel the prophet saw them as hideous beasts.

Reward of the Saints

After the account of the beasts the dream progresses; the beasts are defeated and the "Ancient of Days" takes His throne (Daniel 7:9) and thousands upon thousands stand before Him. Then,

Behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his

dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed (vs. 13–14).

The 'one like a son of man' is Jesus Christ (for example Matthew 8:20). He has been given dominion over the whole world, and when he returns to establish God's Kingdom he will be the 'stone cut out without hands' which destroys the great statue of humanity's empires and grows to fill the whole earth.

Daniel continues: 'These four great beasts are four kings who shall arise out of the earth. But the saints of the Most High shall receive the kingdom and possess the kingdom for ever, for ever and ever' (vs. 17–18). When Jesus Christ establishes the Kingdom of God, he will not be alone. He will be accompanied by his "saints". That is what it has to do with us!



Jesus Christ said, 'Blessed are the poor in spirit, for theirs is the kingdom of heaven' (Matthew 5:3). He urges us, 'Seek first the kingdom of God and his righteousness' (Matthew 6:33), and offers us the ass-

urance: 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom' (Luke 12:32).

Who told Daniel all these wonderful things? He could only have been told them by God, the Revealer of Secrets. We can only echo what Nebuchadnezzar said after Daniel revealed to him the interpretation of his dream: 'Truly, your God is God of gods and Lord of kings, and a revealer of mysteries, for you have been able to reveal this mystery' (Daniel 2:47).

We have no Daniel among us today, but we have God's distilled and inspired word in the Bible, and He reveals many secrets in its pages about life and death, about our personal salvation, about the future of the world; and it is our privilege to find out all about it, and the part we can play, and the reward that can be ours if we seek it.

J Hamilton Wilson

Concluded.

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3 John

God's Word we too can obtain 'a *good testimony*' (v. 12)—from God Himself (see Hebrews 11:39–40).

John had previously written to the believers where Gaius lived (v. 9). However, a member of the congregation there was being troublesome. His name was Diotrephes. He was a domineering man, full of his own importance. The letter shows the Divine estimate of such pride.

John rejoiced to know that most of the members of the congregation walked faithfully in truth and love. If we try to live according to God's word, this will bring joy, both to Him and to us (v. 4). There is no greater joy!

Both the second and third letters of John are short. John ends each one by explaining: 'I had much to write to you, but I would rather not write with pen and ink. I hope to see you soon, and we will talk face to face' (vs. 13–14).

Norman Owen

By kind permission of 'The Christadelphian'



Some interesting links with other parts of the Bible:

- ◆ 3 John verse 4—see 1 Corinthians 4:15; Philemon verse 10.
- ◆ 3 John verse 11—see Psalm 37:27; Amos 5:15; 1 Peter 3:11.
- ◆ 3 John verse 12—see Genesis 39:3; Daniel 1:9; Luke 2:52.

THE APOSTLE JOHN addressed this letter to 'the beloved Gaius, whom I love in truth' (verse 1). It may be that John had originally taught him "the truth" (that is, the Gospel), as verse 4 perhaps indicates. However, all John's fellow believers were also "beloved", having all received God's love, shown to them in Jesus Christ.

John wrote asking Gaius to look after the preachers of the Gospel who were currently in his area, and to attend to their needs. His letter was written under inspiration of God and so has a message for us too. Because of its personal tone and the warm love shown by John to Gaius, this letter may remind us of Paul's personal and affectionate letter to Philemon.

A Good Report

Gaius was already known for his kindness. Some of the believers had reported this to the Apostle. They had confirmed also that he was following "the truth" (v. 3). Another faithful believer mentioned in this epistle is Demetrius (v. 12). John wrote that he too had a good report from all men. For us the message is clear: what we believe and how we live are both vital. If we are faithful to

Who are the Christadelphians?

GLAD TIDINGS is published and distributed by the Christadelphians, a group of Christians who try to base their beliefs and practices wholly on the Bible. We regard the Bible as God's word and try our best to share its message and put it into practice. This is our priority, and the reason for producing the magazine. However, people do often want to know more about the Christadelphian community—not least, where that unusual name came from!

The History

Christadelphians are passionate about understanding and believing the Gospel as preached by Jesus and his apostles, and as laid out across the whole Bible. Looking back through history, we can trace groups of people who shared some or all of our beliefs right back to the First Century.

The community as it exists today first appeared in the mid 19th Century, as a group of people who sought to restore Christianity to its original form with the Bible as the only source of authority. One of them was a doctor called John Thomas, who was convinced that the teachings he was encountering among Christians generally did not truly represent the faith of Christ and his apostles. He embarked upon a conscientious study of the Bible and eventually came to an understanding of the '*good news about the kingdom*

of God and the name of Jesus Christ' (Acts 8:12). This was different in a number of important points from that of the mainstream churches and other religious sects. Thomas's distinctive views are held by Christadelphians today—however we must stress that the authority for these teachings lies solely in the Bible. The books and other writings of our members, then and now, are valuable helps but NOT inspired by God.



In those early days, Thomas and his friends found that to preserve their identity they had to give themselves a name. "Christadelphians" was chosen from the Greek words *Christos* and *adelphoi*, which mean literally "Christ's brothers"—or "brothers (and of course sisters) in Christ". This name has been used to distinguish the community for more than 140 years.

Whilst the name was coined relatively recently, it reflects how First Century Christians addressed each other, for example:

Tychicus will tell you all about my activities. He is a beloved brother and faithful minister and fellow servant in the Lord (Colossians 4:7).

I commend to you our sister Phoebe, a servant of the church at Cencreae (Romans 16:1).

So Christadelphians regard themselves as a worldwide “brotherhood”, a community of believers who share a common faith in Jesus Christ and a commitment to living according to the teachings of the Bible.

The Community Today

Christadelphians are found throughout the world, from Albania to Zimbabwe alphabetically and on all the inhabited continents. We are ordinary people from many walks of life, bound together by our faith.

Congregations often call themselves “ecclesias”. This comes from the Greek word which is translated as “church” in

English, and means a congregation of believers. We use the word “ecclesia” because nowadays people tend to think of a “church” as a building. Christadelphians meet in houses, rented halls or their own halls, depending on their circumstances. Again, this reflects First Century practice: ‘The church in their house’ (Romans 16:5, 1 Corinthians 16:19, Colossians 4:15).

We do not have a centralized organizational structure, and individual members are encouraged to study the Bible and come to their own conclusions about its teachings. Similarly, Christadelphians do not have a paid clergy—we rely on volunteers for the work we undertake. We have organizations which operate across ecclesias and even countries to enable preaching and care for our members, especially where they are geographically isolated.

The care of the infirm and the elderly is seen as a pressing need: we have several care homes in various countries. Voluntary contributions are made to help individual members in need, and to support wider international charity needs. You can read about this combination of practical support and preaching being established in



Acts 6:1–7. Of course, the challenges of the 21st Century differ in detail from First Century Jerusalem, but the principles are the same.

A number of magazines are published, including *Glad Tidings* (since 1884) whose primary purpose is preaching the Gospel, and *The Christadelphian* (since 1864) which is for the benefit of members of the community. It provides informative articles and contains items of news from the ecclesias worldwide. Guides and books are also produced for the use of members and their friends.

Christadelphians are a community without the trappings of elaborate buildings, priests or icons, but with a deep respect for God's Word and a strong sense of family and fellowship.

Our Beliefs

As we stated at the outset, the beliefs of the Christadelphians are more important than our organization. These are distinct from other churches, and reflect the faith of the First Century apostles. Jesus came 'proclaiming the gospel of God' (Mark 1:14), and at the end of the historical account of his work, Paul was still 'proclaiming the

kingdom of God and teaching about the Lord Jesus Christ.' (Acts 28:31).

The Bible teaches that Jesus, the Son of God, died as a sacrifice so that we can be part of God's family. He is in heaven now and will soon return to set up God's Kingdom here on earth. Those who have listened to and believed the Gospel, then responded by being baptised and trying to copy Jesus' way of life, will live for ever with him, in a perfect world.

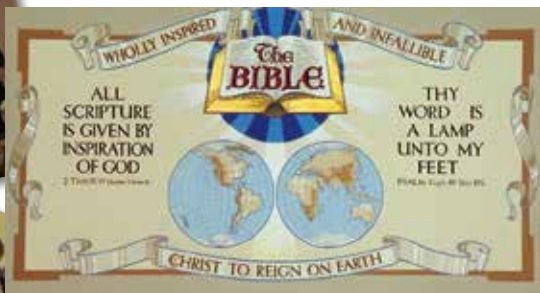
For a fuller description, visit the *Glad Tidings* website at <http://gladtidingsmagazine.org/who-are-we/>.

What Now?

Hopefully this answers any questions you might have about the community behind *Glad Tidings*. If you have more, please mail us at editor@gladtidingsmagazine.org.

More importantly, please keep reading your Bible, and we would be delighted if *Glad Tidings* helps you in this. God is offering you a wonderful peace of mind today, and a real hope of eternal life in His Kingdom. Don't miss it!

Andrew Hale



Plaque from Northampton Christadelphian hall, UK

Saints

D R X U I Y F R O S P E
 U E S R R M E A H V O C
 M D L O O W G K I W O N
 O W L L A L A U U T R A
 D G X R A H G O N I H T
 G E D F C C K O G D F I
 N O S I R P R H G J Y R
 I Y G P P A T I E N C E
 K H T R A E E H T N O H
 O P D X O A M G B T B N
 T W F U P R A Y E R S I
 C W S A N C T I F I E D

MANY ENGLISH translations refer to "saints", but some do not. For example, the NIV normally uses the phrase "people of God" instead. Here are some of the many things that are said about these special people. The words in CAPITAL LETTERS are in the Wordsearch.

Saints are:

ON THE EARTH
(Psalm 16:3),

CALLED by God
(Romans 1:7),

and **SANCTIFIED**
in Jesus
(1 Corinthians 1:2).

Some:

were **POOR**
(Romans 15:26)

or in **PRISON**
(Acts 26:10).

They:

have **PATIENCE** and
FAITH

(Revelation 13:10),

offer **PRAYERS**
(Revelation 5:8),

are **RIGHTEOUS**
(Revelation 19:8); and

will have a **REWARD**
—an **INHERITANCE**
with **GLORY**

(Revelation 11:18;
Ephesians 1:18).

The saints will inherit the
KINGDOM of God
(Daniel 7:18).

Also in the Wordsearch is
the name of a priest who
is called the 'holy one of
the LORD' (Psalm 106:16)—
that is, he was a saint.

(The words in the Bible version
you use may be slightly
different from the one I have
used.)

Anna Hart

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