

THE NEW CREATION

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“Prove ALL things and hold fast to what is good.” – 1 Thess. 5:21.

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Assembling Ourselves Together

Summer is upon us and the opportunities for travel are becoming more prevalent. Many people have taken the vaccine shots and the Covid threat has decreased here in the U.S. The opportunity for meeting together in person is growing. Brethren, after a one year+ famine of in-face personal fellowship, have pent up emotions for again assembling together. How soon this will happen varies; some are already meeting in person and some are not. Some are on Zoom continuously. The Zoom experience has been wonderful in the sense that we got to see brethren from other areas that would not meet with us in person but were willing and glad to join us on Zoom. Some of those that were far away and isolated have been brought together with other brethren; this is wonderful and of the Lord. So even though the Adversary is working to keep us apart, God is overruling the situation to keep us together, to give us opportunities to meet together online, and now it looks like more will be able to meet together in person.



Paul said in Hebrews that we should “consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.” (Heb. 10:24, 25) And we certainly do see the day approaching -- that great, grand millennial day, in which the Bride of Christ having been completed will bless all the families of the earth with opportunities for life, health, and happiness. Sorrow and sighing will flee away. They will be things of the past as mankind gradually progresses to that grand station of perfection -- physical, mental, and moral – to live forever in God’s kingdom.

How soon this will happen is a big question. We know that we are in the last days, but many have thought we have been in the last days for decades. However, things are seemingly moving to a conclusion. We see unrest everywhere. The year of Jubilee has come and people are demanding their real and

fancied rights, but they won't be met until that 1000 year reign begins and rightly corrects all the clamoring of the human race by education in true liberty (godly liberty). Then the descendants of Adam and Eve will have the opportunity for restoration; restoration to all that was lost – life, health, happiness, as well as a developing paradise. It will be such a blessing to see loved ones returning and enjoying their fellowship once more, but not only their fellowship as remembered from the past, but fellowship that will be unfolding as each makes progress on the high road to holiness.

So as we see things long expected come to pass, let us look forward to the fulfillment of that prayer, "Thy kingdom come, thy will be done on earth as it is done in heaven." Remember we belong to Christ, the spiritual seed of the covenant with Abraham (Gal. 3:29), and are looking for a heavenly resurrection. "For if we have become united with him in the likeness of his death, certainly we shall also be in the likeness of his resurrection." (Rom. 6:5) Our deliverance comes before that of the world and is necessary. "Otherwise, what will those do who are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?" (1 Cor. 15:29) This text explains the reason we have been baptized into Christ for the dead world. It is because we will be priests and kings to them in which the sufferings of our present time fit and prepare us for a compassionate role in lifting up the earthly seed to a relationship of sons of God. We will then have the work of restoring the human race to perfection of character and body. In close association as under-priests with Jesus the high priest of our confession, we will have this privilege; that is why we are considered baptized for the dead.

Let us not give up; let us meet together; let us rekindle our zeal and seek to make our calling and election sure. God wants us to. His grace is sufficient for us. "Be thou faithful unto death and I will give thee the crown of life." And with that crown of life we can honor God and praise him in the highest sense, and be servants of his in helping others to also reach God's standards and give praise to him throughout eternity.

R. Whittaker

The Lamb and the Lion

Jesus is called “the Lamb of God” by John the Baptist in John 1:29. Jesus is called “the Lion of the Tribe of Judah” in Revelation 5:5. The Lamb came to take away the sins of the world. The Lion is found worthy to loose the seven seals and open the book. How do we harmonize these two diverse symbolic descriptions of Jesus?

The Lamb must precede the Lion! The Lamb had to die in order to become the Lion who was found worthy to loose the seals of the book. Revelation 5:12 states, “Worthy is the Lamb who was slain to receive power and wealth and wisdom and strength and honor and glory and praise!” It was the slain, but resurrected, Jesus that said in Matthew 28:18, “All power is given unto Me in heaven and in earth.” It is the resurrected and glorified Lord Jesus, the Lion of the Tribe of Judah, who will conquer all nations and bring them into subjection to Himself and to His Father and set up His Kingdom upon this earth. We read in Revelation 19:15-16, “Out of his mouth comes a sharp sword with which to strike down the nations. He will rule them with an iron scepter. He treads the winepress of the fury of the wrath of God Almighty. On his robe and on his thigh he has this name written: KING of kings and LORD of lords.” We then read in 1 Corinthians 15:24-28, “Then the end will come, when he hands over the kingdom to God the Father, after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death; For he (Jehovah) has put everything under his (Jesus) feet. Now when it says that everything has been put under him (Jesus), it is clear that this does not include God himself, who put everything under Christ. When he (Jehovah) has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.”

The work of the Lamb was quite different than is the work of the Lion. The work of the Lamb was primarily to lay down His life as an atoning sacrifice for our sins and the sins of the world (1 John 2:2). This “Lamb of God” learned obedience (as

a new creature) by the things He suffered (Hebrews 5:8), proving Himself worthy of His Father's trust by being faithful to His Father's will. The ultimate test was His death on the cross of Calvary.

Secondarily, He established and trained the nucleus of His church – the twelve Apostles. They were to carry on the preaching of the Kingdom and to make disciples in all the world after He was taken up to heaven. “Therefore go and make disciples of all nations... teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Matthew 28:19-20).

While here at His first advent, He performed many miracles, compassionately healed the sick, raised the dead, and took to task the hypocritical religious leaders of the Jews by condemning their many man-made traditions that burdened the common Jew.

When Jesus returns as the Lion of the Tribe of Judah, He indeed has a formidable task on His hands. He must bring mankind back in accord with God's standard of righteousness. He will establish a new worldwide government which we read of prophetically in Isaiah 9:7, “Of the increase of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this.” Also in Isaiah 11:2-5 we read, “The Spirit of the LORD will rest on him — the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD — and he will delight in the fear of the LORD. He will not judge by what he sees with his eyes, or decide by what he hears with his ears; but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked. Righteousness will be his belt and faithfulness the sash around his waist.” The prophet Daniel prophesied: “He was given authority, glory and sovereign power; all peoples, nations and men of every

language worshiped Him. His dominion is an everlasting dominion that will not pass away, and His kingdom is one that will never be destroyed" (Daniel 7:14).

There will be no power or forces strong enough to resist the Lion of the Tribe of Judah. Submission to God's righteous laws and to the rule of His assigned King, Jesus Christ, will bring peace and tranquility to this poor troubled earth. At present, "...the whole creation has been groaning as in the pains of childbirth right up to the present time" (Rom. 8:22). When God's wonderful Kingdom is established, there will be no more tears, sickness, pain or death (Rev. 21:4; Isa. 25:8). Isaiah 26:9b tells us: "When your judgments come upon the earth, the people of the world learn righteousness." What a grand day that will be! Yea, come quickly, Lord Jesus!

Selected

O the Lion of Judah hath triumphed forever.
O the Lion of Judah is mighty and strong.
O happy, happy tidings; the kingdom now is opened;
The seals are broken; proclaim it afar;
From bondage and oppression by Him we are delivered;
The lion of Judah, the bright Morning Star.

Fanny Crosby

The Lamb

Isa 53:7 He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth.

The Lion

Rev 5:5 ..."Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals."

Gen 49:9-10 NASB "Judah is a lion's whelp; From the prey, my son, you have gone up. He couches, he lies down as a lion, And as a lion, who dares rouse him up?"

The Bible Teaches

...that the test in the garden of Eden was of man's loyalty to his creator (Gen. 3:17-19); that God did not threaten Adam with eternal torment if he disobeyed God's instruction not to eat of a certain fruit (Gen. 2:17); that Adam and Eve were driven from the garden of Eden so they could not eat of the tree of life, and live.—Gen. 3:22-24

...that in death, which is the penalty for sin, there is no knowledge, no wisdom, no device, no existence (Eccl. 9:10, Ezek. 18:4, Rom. 6:23); that infants die because the disobedience of Adam brought upon them the death sentence through their parents (Rom. 5:16-19); that God foresaw human disobedience and planned its remedy before he created man.—1 Pet. 1:20, Eph. 1:4, Matt. 25:34

...that the common belief that sacrifice of life is required to atone for sin is a basic Bible teaching (Lev. 17:11); that the word 'ransom' as used in Matt. 20:28, Mark 10:45, 1 Tim. 2:6 teaches that Jesus was the corresponding price to the "first man Adam"; that Jesus as a spirit being before he came to earth did not correspond to perfect Adam, and could not have been our redeemer unless He was "made flesh."—John 17:5, 1:14, Gal. 4:4

...that Jesus did "taste death for every man," but it would be insufficient for our redemption if the penalty for sin were eternal torment (Heb. 2:9, Rom. 5:6-8); that Jesus did actually die, but now lives because God resurrected His Son, and not because part of Jesus escaped death.—1 Pet. 3:18

...that the "first man Adam's" disobedience brought sin's penalty upon his entire unborn race (1 Cor. 15:21,22); that Jesus is called "the last Adam" because He has authority to give everlasting life to all who will believe, obey, and be loyal to God (1 Cor. 15:45, Isa. 9:6); that God "hath committed all judgment

unto the Son," and that His elect church will share His judgment work and authority.—John 5:22, 1 Cor. 6:2, Rom. 8:17

...that both "the just and the unjust" will have a resurrection from the dead (Acts 24:15); that during the judgment day many present unbelievers will learn righteousness (Isa. 26:9); that "those that have done evil" will have an individual trial by which will be tested their loyalty to God after they come to know His will.—John 5:28,29, 1 Tim. 2:4

...that God's grace will flow to the non-elect world of mankind in general through the resurrected elect church (2 Tim. 2:11,12, Rev. 2:26); that the blessings to all mankind guaranteed by Christ's death wait for the full selection and reign of the bride of Christ as a kingdom of priests with their Lord and head.—Rom. 8:19, Rev. 20:6, Rom. 16:20

...that identity is preserved in the resurrection, so every lesson now learned through experience with the exceeding sinfulness of sin will never need learning again.—John 11:44, 8:58, Job 14:14, Rom. 6:8

...that Jesus will be satisfied when He sees His sacrifice having brought reconciliation to the human race.—Isa. 53:11

Gilbert Rice

The Word of God

Oh, wonderful, wonderful Word of the Lord!
The lamp that our Father above
So kindly hath lighted to teach us the way
That leads to the arms of His love!
Its warnings, its counsels, are faithful and just;
Its judgments are perfect and pure;
And we know that when time and the world pass away,
God's Word shall forever endure.

Doing the Routine Things

It sometimes seems boring doing the everyday things that are required of us. We may often wish that we could be doing something more exciting and useful. We look around at what others are doing and wish we were in their shoes. We may even vocalize our displeasure to others, looking for sympathy and justify, as one may, in essence we are simply dissatisfied with our lot or position in life and are complaining silently or audibly. If this is the case we need an attitude adjustment.

Have you ever given thought that such an attitude, as described above, is actually murmuring, firstly and foremost against God and not just circumstances. The Israelites did this in the wilderness. God had supplied the “manna” for their daily sustenance but they expressed their displeasure, even to wishing they were back in Egypt where they had slavery, but also the “leeks and garlic!”

Repetitious routine is the lot of most of mankind in their day to day lives. By repetition we learn to do things well, and done well is often the step to advancement. For instance, a person on a production assembly-line with a good attitude who is proficient in his work may be noticed by management and selected to teach others, or even promoted and put in charge of other workers.

Take another example: A janitor who day after day sweeps, dusts and cleans bathrooms may have this type of job for the rest of his working days. How does he adjust to doing such a seemingly lowly job day after day after day? Again it is a matter of attitude, knowing that if this job was not done well it would have an unfavorable effect on the whole environment where he works. Though others may consider his position beneath them, nevertheless, such work is important to the comfort of all those in that environment.

If we understand that God has allowed us to be in the position that we are in, and that we are doing all of our menial routine tasks as “unto Him,” what a difference it would make in our attitude! The following is the advice that the Apostle Paul gave to the brethren at Ephesus: *“Slaves, obey your earthly masters with fear and trembling, with a sincere heart, as you*

would Christ, not by the way of eye-service, as people-pleasers, but as servants of Christ, doing the will of God from the heart, rendering service with a good will as to the Lord and not to man, knowing that whatever good anyone does, this he will receive back from the Lord, whether he is a slave or free. Masters, do the same to them, and stop your threatening, knowing that he who is both their Master and yours is in heaven, and that there is no partiality with Him" (Eph. 6:5-9 ESV). God is equally pleased with a lowly menial task, well done, as He is with large one, if both are "done as unto the Lord."

If we need an attitude adjustment because we have a tendency towards looking down on others in their position among men, perhaps the following story might make an impression on our thinking: 'There was a professor who gave his class a "pop" quiz. Among the questions there was one – the very last one – which no one was expecting: "*What is the name of the woman who cleans your classroom?*" Many of the brighter students thought this was some kind of joke. Yes, they had seen the cleaning lady, on different occasions. She was tall, dark-haired and maybe in her 50s. When the time was up, all students handed in their quiz with all but the last question answered. Nobody knew her name. Just before class ended, one student asked if the last question would count toward the quiz grade. "*Absolutely,*" said the professor. "*In your careers, you will meet many people. They all are significant. They deserve your attention, care, and respect even if all you do is smile and courteously greet them.*" Quite a lesson! May this be the way we interact with all those with whom we come in contact regardless of their station in life.

But, is it wrong to try to better oneself? Not at all, as long as it doesn't preoccupy all our thought and time, because we are dissatisfied with our position. The point is, are we doing the best we can where we are at this point in our lives? Are we seeking to glorify God in the way we work through our daily tasks? We should be aware when opportunities come our way to promptly act on them. If they are in God's plan for our lives, He will bring fruition to the opportunities.

The Apostle Paul gives the key to his example of successful living a life worthy of our emulation. He said, "*Not that I am*

*speaking of being in need, for I have learned in whatever situation I am to be content” (Philippians 4:11 ESV). To possess the spirit of contentment is to have peace of mind and heart that shows forth in a disposition that glorifies God. It will be noticed by others and they will be drawn to us wondering what it is in our lives that they don't have. Yes, success is not occupying a lofty place or doing conspicuous work; *it is being the best that is in you and making the most of what you have and are to the glory of God!**

E. Weeks

My Service

I asked the Lord to let me do
Some mighty work for Him;
To fight amid His battle hosts,
Then sing the victor's hymn.
I longed my ardent love to show,
But Jesus would not have it so.

He placed me in a quiet home
Whose life was calm and still,
And gave me little things to do,
My daily round to fill;
I could not think it good to be
Just put aside so silently.

Small duties gathered round my way,
They seemed of earth alone;
I, who had longed for conquests bright
To lay before His throne,
Had common things to do and bear,
To watch and strive with daily care.

So then I thought my prayer unheard,
And asked the Lord once more
That He would give me work for Him
And open wide the door—
Forgetting that my Master knew
Just what was best for me to do.

Then quietly the answer came:
"My child, I hear thy cry;
Think not that mighty deeds alone
Will bring thee victory.
The battle has been planned by Me,
Let daily life thy conquests see."

Poems of Dawn

The Only Begotten Son of God

In the beginning was the Word and the Word was with God, and the Word was God. He was in the beginning with God.

John 1:1-2

“In the beginning”: These same words introduce us to the Bible as the record of the world’s creation in the book of Genesis, but here the reference is to a beginning long before the creation of this earth. To what beginning, then, could it refer---a beginning of what? We answer that it was not the beginning of the divine being, for respecting the heavenly Father, Jehovah, the Almighty, we have the distinct statement that from everlasting to everlasting he is God---he had no beginning. Hence the beginning mentioned in our text refers neither to man, nor to angels, nor to the Father: it does refer to the “beginning of the creation of God” (Rev. 3:14), a name or title given to the only begotten of the Father, who subsequently became our Redeemer and Lord, Jesus. This original or beginning or first creation of God in our text is called the Word of God---the Logos.

[This expression, Word, in the Greek is Logos. The thought behind the word Logos is that in olden times a king, instead of speaking his commands directly to his people, sat behind a lattice work, and his Logos, or messenger, or word, or representative, stood before the lattice work, and gave the message of the king to the people in a loud tone of voice. The king himself was not seen by the people---the Logos was the one seen. So this is the picture the Scriptures give us of how Jesus was the express representative of the Heavenly Father, the One through whom the Heavenly Father made Himself known--- the Word, or the Logos. So we read in the first chapter of John.]

The first verse, although not a bad translation, fails to give to the English reading the force, the significance of the Greek, and gives the implication that there are at least two Gods, whereas the Scriptures declare that “there is one God, the Father, and one Lord Jesus Christ.” (1 Cor. 8:6.) Nowhere in the Scripture are these said to be equal in power and glory. On the contrary, whether we take the words of the apostles, or the prophets, or of the Lord Jesus himself, they all declare in harmony that the “Father is greater than I.” “I came not to do mine own will, but the will of him that sent me.” (John 14:28; 6:38). When we read, “In the beginning was the Word and the Word was with God,” that

makes two, the Word and the God whom he was with or represented, and then the statement that the "Word was God," we are thrown into confusion. How could the Word and God be God? It is here that the Greek gives the relief and makes the matter plain. It reads, "In the beginning was the Word and the Word was with the God and the Word was a God; the same was in the beginning with the God." If we accept this just as the Greek gives it, with the emphasis of the Greek article in the one place and not in the other, then all is straightened out---is clear. Then we can see that originally there was but the "one God, the living [self-existent] and true God"; that the glorious personage in this verse called the Word or Logos was the beginning of the Father's creative work.

"The same was in the beginning with the God" clearly implies a certain time recognized as the beginning, but so far as the heavenly Father himself is concerned, the Scriptures declare, "From everlasting to everlasting thou art God." (Psa. 90:2.) In other words, while it may be beyond our comprehension, it is the Scriptural presentation that the Father alone was without beginning, and that the Son was the beginning of the Father's creative work---created before angels as well as before man.

For to which of the angels did He ever say: "YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU"? And again: "I WILL BE TO HIM A FATHER, AND HE SHALL BE TO ME A SON"? Hebrews 1:5 God has "many sons," and one "only begotten Son." Our Lord before he became a **man**, was a spirit being, as "God is a spirit," and angels are spirits; and he was the "first born of every creature," or "born before all creation," as some translate it---the **beginning** of Jehovah God's creative work. (Rev. 1:8; 3:14) And since he is both the **first** and the **last**, the beginning and ending of Jehovah's **direct** creative work, it is very evident that he was the ONLY Son of God thus directly begotten of the Father. And since it is clearly stated that "all things were made by him, and without him was not anything made that was made (John 1:3), it becomes the more evident to every reasoning mind that **His** creation was more **directly** and specially the Father's work than that of any other creature, or Son of God ---man or angel; for though it was the Father's power and vitality that was given to angels, to men, to beasts, and birds, and creeping things,

yet with none of these was the begetting a direct work of Jehovah, as in the case of the one Son distinguished forever among the sons of God by the title, "only begotten Son." *"He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things and in Him all things consist."* Col. 1:15-17

Genesis goes back to the beginning of things earthly; but this [verse] goes back to the beginning of all beginnings, when God was alone. The very beginning of Divine operation was the Logos---"the Beginning of the creation of God"---"the First-born of every creature." (Rev. 3:14; Col. 1:15) We must recognize that our Lord is the One who was the beginning of the creation of God and the end of it, the One by whom are all things, the One who is next to the Father, His very Representative in everything pertaining to the affairs of the Universe. (Col. 1:15; Rev. 3:14; John 1:1-3; 1 Cor. 8:6.) In other words, Jesus was the direct Creator of all things. He was the Divine Power, Agent, Word, Messenger, the Logos of Jehovah. He did all the great work of creation; but He Himself was the first of God's direct creation, the First-born of all creatures, that in all things He might have the pre-eminence---the first place.

Proverbs 8:22-31 "The LORD possessed me at the beginning of His way, before His works of old. I have been established from everlasting, from the beginning, before there was ever an earth. When there were no depths I was brought forth, when there were no fountains abounding with water. Before the mountains were settled, before the hills, I was brought forth. While as yet He had not made the earth or the fields, or the primal dust of the world. When He prepared the heavens, I was there. When He drew a circle on the face of the deep, When He established the clouds above, when He strengthened the fountains of the deep, when He assigned to the sea its limit, so that the waters would not transgress His command. When He marked out the foundations of the earth, then I was beside Him as a master craftsman. And I was daily His delight, rejoicing always before Him, rejoicing in His inhabited world, and my delight was with the sons of men."

C.T. Russell

Agape Love **(the Agapao Love and Character of God)** **Part 1 of 2**

Prior to Christ's advent, the Jews used only three words for love; that is eros, storge, and phileo. At that time the Agape did not exist. Thus, when Jesus asked him again, "Peter, do you Agape me?" (Jn 21:15-17), Peter answered saying "Yes Lord, you know that I phileo you." Jesus asked him again, "Peter, do you Agape me?" and Peter answered again saying, "Lord, you know that I phileo you." Then Jesus asked him the third time, "Peter, do you phileo me?" And Peter was upset and answered again, "Lord you know that I phileo you." Peter knew phileo as the highest form of human love, but he didn't know what Agape meant. In the many subsequent years of following the Lord, hearing His words, and seeing His deeds, he came to understand what Agape meant, and he used it in his own epistles.

Eros came into Greek 250 years before Christianity and had a beautiful meaning of the sexual love and physical passion between a married man and woman. But it quickly deteriorated to mean sexuality among unmarried men and women and even between two men or two women. You may recall that Greek became the language of the Jews after the Greeks took control of that part of the world, and the Jews lost their Jewish language and used Greek only. That is why a group of 70 Jewish scholars in Alexandria, Egypt published the Septuagint version of the Jewish scriptures, which is the form that Jesus quoted the most.

But storge is the only word used in the Greek bible. In its pure sense it meant to love one's family and take care of them, knowing they would also take care of you in your older age. Later, it gained a more selfish opinion of the family or others taking care of each other.

Phileo was the primary word in the Jewish and most other bibles. Whereas storge (rightly applied) meant family love, phileo rightly applied means friendship love; the love of people we all are close to, and wanting to do our best good for them. Phileo also carries the sense of feelings for all people and wanting to do good for them, as long as they are equally concerned for us. Thus, it can reach out to all good people. But it would not bring opponents or enemies close, or try to improve their perspectives.

Then when Jesus came on the scene, He introduced the word Agape. At first the apostles and disciples had no idea of what he meant by this, but over time He explained more and more about God, and their own responsibilities toward all mankind, the good and the bad, and that they were to show themselves as examples of God, and love all mankind and try to draw them closer to God. Thus, Agape was found and developed only within Christianity.

In due time the apostles and disciples began to understand this more and more, and at the same time to realize that Jesus was describing more and more of the Father's own love, and of His character to them: God really wanted the salvation of the entire world of mankind, and He made every effort to accomplish this, and to teach the apostles and disciples to do the same. This is the only truly unselfish love as it includes everyone, even our enemies.

Yet while our God is so all-loving, in the end He knows that all will not respond to Him and follow Him. We see this expressed in Mt 25:31-46 in the parable of the sheep and goats, which is a picture of the resurrection, teaching, and judgements of all those who knew not Christ now and would be resurrected on the earth. This is the parable of the sheep and goats. The sheep are the ones who knew of God (and maybe Christ also), but who did not follow them completely though still trying to be good in general. They are invited into the kingdom to enter upon the highway of holiness and be educated to perfection in Agape and in all the aspects of the character of God, hoping to

come to that perfection. The goats are the ones who never knew nor accepted God or Christ, and lived according to their own desires while on earth. When resurrected, they are put outside of the earthly kingdom. But they can see all that is going on inside the kingdom and the benefits of having Agape and gaining God's approval. We know this as Jesus said multiple times in the gospels, "In that day you will see Abraham, Isaac and Jacob in the kingdom, and yourselves cast out." The question is if they will gain enough faith to follow what they see, or if they will continue on in their own way. But they can also learn the lessons of the kingdom, and thus change their own character and gain humility and meekness and patience, and a basic understanding of Agape, and thus enter the kingdom and also get on the highway to holiness and hopefully mature to perfection.

As we read in Rev 20:1-3 Satan is locked into a pit for 1000 years so that all on the earth have a chance to learn without his deceptions and to enter the kingdom. In all this 1000 years Satan cannot tempt anyone. Verse 4 and 6 speak of the Church class in heaven with God and Christ. Verse 5 speaks of those on earth during their learning cycle. Then in verses 7-14 it speaks of Satan's release at the end of the 1000 years so that he can tempt those on earth and it can be known who follows him and who does not. And sadly, his temptations are successful on some. Then Satan is thrown into the lake of fire, and all those who followed him also go there. This is not a literal fire, but is in fact the 2nd death. This judgement appears to be by God, Christ, and the Bride of Christ who are spiritual and immortal, and they are all in agreement. We read also in 1 Cor 6:2,3 that the Bride will be involved in all judgements of men on earth and angels wherever they are. Those judging will be fully unified in the Agape of God and in the fullness of every aspect of His character. The reason the destruction of those who have no faith in God can be called Agape is that it is better and loving for them to be extinct, than to be alive and always out of sync with the rest of the population of the universe. In the same way all God's "judgements" in the Old and New Testament are still an application of Agape as the contin-

uance of those so strongly opposed to God in the areas of the world where most were following Him, would also be a strong distaste to those opposed to Him, so they are better eliminated temporarily than to continue in the world where He was most honored.

And yet all of these that God has “judged” in the past was a temporary judgement on them, as they are all brought in the earthly kingdom, as we read in John 5:24-30. It’s true that this context includes the faithful Church or Bride class who will then be raised, but it also includes those who in this life have rejected God. Note in verse 28, 29 “Do not marvel at this: for the hour is coming in which all who are in the graves will hear His voice and come forth – those who have done good to the resurrection of life (the Church or Bride class and I presume the Great Company of Rev 7 who are also in heaven), and those who have done evil to the resurrection of judgements.” This latter group would be all who will be raised on earth, and each of them will enter a judgement period whether as a sheep or as a goat. All who choose to fully follow God and Christ will gain eternal life on earth, while those who follow Satan will go into 2nd death or destruction, again an act of Agape on God’s part. They could never be perfect and happy on earth, so extinction is the better choice.

As the title of this paper says, “Agape Love; the Agapao Love and Character that God Is,” we expect to find the unity of Agape love with every aspect of God’s character. We will now look into all of that in more detail. (End of Part 1 of 2)

J. Knapp

Part 2 will pick up with the last paragraph above and will be published in the Sep/Oct New Creation.

Joh 3:16-17 NASB "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. "For God did not send the Son into the world to judge the world, but that the world might be saved through Him."

The Books of Chronicles

Introduction In the Hebrew Scriptures there are three groups of books: the Law, the Prophets and the Writings. The books of Samuel, Kings and Chronicles are each not two books, but one. Each whole book was divided in the third century BC in the Greek translation of the Hebrew Bible, the Septuagint. Chronicles is the last book of the Jewish Scriptures, and is regarded by the Jews as belonging to the Writings, whereas Samuel and Kings are regarded as books of prophecy. Therefore, Chronicles should be considered in a completely different manner from the books of Samuel and Kings. 11

If the books of Chronicles tend to be neglected nowadays it is for two main reasons.

1. The first nine chapters contain mainly genealogies, with names that are difficult to pronounce.
2. Readers find that many of the accounts in the two books of Kings seem to be repeated in the two books of Chronicles, so they decide not to study Chronicles.

Although the books of Samuel, Kings and Chronicles seem to cover the same period of time, the connections between them are not as close as may seem at the first reading. Samuel and Kings cover a period of approximately 500 years, but Chronicles covers a longer period. Samuel and Kings were written soon after the events portrayed in them, while Chronicles was written at a later period of time after the events portrayed. Jewish tradition, internal evidence within the books, and the findings of most commentators indicate that the Chronicles were written by Ezra. The last verses of Chronicles are almost the same as the opening verses of the book of Ezra.

An Overview The genealogies recorded in the book of Chronicles begin with Adam, and include Adam to Noah (chapter 1:1-4), Abraham to Isaac (chapter 1:28-34), the sons of Jacob, (chapter 2) the sons of David, (chapter 3) and the sons of Aaron (chapter 6:49). The genealogies fill the first nine chapters, and the books finish with the return of the Jews from their exile

in Babylonia, while the books of Samuel and Kings finish at an earlier time, during the latter part of the exile. The last verse in Chronicles, chapter 36 verse 23, records Cyrus king of Persia telling the Jewish people to return to Jerusalem.

The record in Kings shows that the people needed an explanation for the reasons they had been sent into exile, but in Chronicles the people knew why, and needed to be encouraged to retain their nationality, and then to be sent back to their land to rebuild the city of Jerusalem and the Temple. Kings was written during the exile, while Chronicles was written at the close of the exile, or probably at some time afterward. Political history dominates the book of Kings, while religious history is the theme of Chronicles. Kings was written from a prophetic viewpoint, while Chronicles was written from a priestly viewpoint, the chronologies defining the lines of kingship and the priesthood.

The books of Kings cover both the northern and southern kingdoms of the Israelites in Palestine, while Chronicles, recording the same period of Old Testament history, does not mention any king from the northern kingdom. Apparently the writer was not inspired to be interested in the northern kingdom at all. The difference in coverage is very important.

The book of Kings concentrates on Israelitish kings and their human failings that led to disaster, while Chronicles concentrates on divine faithfulness and the attitude of the rulers of the southern kingdom. In Chronicles, the royal failings are played down in favour of the royal virtues, so in Chronicles there is given a more favourable view of the Jewish kings.

The Chronicler was not trying to change the facts of history, but concentrated on the good actions of the kings. The emphasis in Chronicles is spiritual, and the concentration is on behaviour respectful to God. Kings openly portrays the kings as they were, either good and obedient to the LORD, or as wicked and disobedient, with no actions or attitudes played down or glossed over. In Chronicles the focus is more on the ritual required by the Law, in the Temple and with respect to

the sacrifices, with the emphasis on spiritual rather than moral issues.

The author of the book of Kings was a prophet, Jeremiah, while the author of Chronicles was a priest, Ezra, and the difference between their viewpoints is great and significant. The difference of viewpoints is made clear by what was omitted from Chronicles and what was included in Kings and Samuel.

A Summary In the books of Samuel, the exploits of Saul occupy about a sixth of them, while the life of David takes up approximately two-thirds of the account. About half of the first book of Kings gives an account of Solomon's life as the king of Judea, while a record of the history of Samaria, the other part of the divided kingdom, takes up about half of the second book.

Omissions by the Writer of Chronicles

1. No mention is made of Samuel's part in appointing kings according to God's direction.
2. Saul is barely mentioned. His death is recorded in chapter 10 of 1 Chronicles.
3. David is mentioned at some length, but there is no mention of his struggles with Saul, nor of his seven-year reign in Hebron, nor of his many wives. The rebellion of David's son Absalom is omitted, and the whole episode concerning Bathsheba does not receive a single line.

This selection of material is highly significant. The Chronicler included some favourable events concerning David while omitting the unfavourable ones, so that the nature of David appears very favourably as that of a powerful and upright king.

By a similar assessment so also does Solomon appear to be given a favourable appraisal. There is no mention of Solomon's many wives and concubines, nor about the pagan idols that were brought into the palace, nor of Solomon's failure to deal with the presence of pagan temples in the kingdom, along with his deteriorating relationship with God.

The writer's positive focus on favourable events continued throughout Chronicles. After the kingdom of Israel became divided into two kingdoms, Samaria in the north and Judea in the south of the country, the Chronicler did not give any account of the kings of the north, but concentrated on the kings of the south. The accounts about God-fearing kings such as Josiah and Hezekiah were given much space, but the morally bad kings of Judea were accorded very little coverage.

Inclusions by the Writer of Chronicles Firstly, the Chronicler was concerned only with the royal line of David. None of the kings of the north was in the royal line, so they were not mentioned. Chronicles is first and foremost a history of the kings in that royal line, whereas details about Saul were not included because he was not of that royal lineage. However, a record about one man was included at some length, one who received little mention in Kings, namely Zerubbabel. He was the only one of the royal line who came back from Babylon, and it was through him that the people's hopes for the Messiah lay. There is half a chapter in Chronicles setting out Zerubbabel's family tree, where the royal line is presented in a manner showing its great importance.

The books of Chronicles are especially concerned with the attitudes of the kings to the Ark of the Covenant and to the status and function of the Temple. The writer concentrated on records concerning the people's treatment of the Ark, and of the Temple as the place where God would dwell with his chosen people.

We are told in Chronicles how David took the Ark to Jerusalem, of his desire to build the Temple, of his preparations and plans concerning it, and being a musician, about the arrangements of choirs and services of worship in great detail. Such detail is mentioned only briefly in the books of Samuel and Kings.

In Chronicles David is portrayed as the leader of worship, the writer of psalms, and the man who wanted the Temple built.

So, David and Solomon are depicted in appraisals different from their portrayals in the books of Kings.

In Chronicles, six of the nine chapters focusing on the reign of Solomon are almost exclusively concerned with his part in building the Temple that his father, David, was not allowed to build. When its construction had been completed the Chronicler recorded Solomon's prayer when the Temple was dedicated, and how the glory of the Lord came down upon the Temple, and the dwelling place of God's spirit was filled with His glory.

From this brief consideration there is a clear indication that the focus of Chronicles shows that it was written from a priestly point of view. A prophet would have concentrated on the wrongdoing of the kings of Israel which brought God's judgment upon the nation, which is the attitude displayed by the historical record in the minor prophets. But the priestly author of Chronicles concentrated on the building of the Temple, the arrangement of choirs and services, and the establishment of the place and worship acceptable to God.

After the reign of Solomon, when the kingdom was divided, the Chronicler was interested only in the affairs of the southern kingdom, where the Temple and God's priests were located, and where the royal line of succession was maintained.

The priestly Chronicler selected eight kings of the southern kingdom of Judea, seven of whom were respectful to God and his people. The good kings were David, Solomon, Asa, Jehoshaphat, Joash, Hezekiah and Josiah. However, some information about a bad king, Jehoram is given, because he is important to the *whole* history, since during his reign, his wife Athalia, the daughter of Ahab, contrived to have the royal princes killed. However, one, Joash, was saved. He was kidnapped by the priest, Jehoiada, and hidden for six years, so that the royal line of David was preserved. The Chronicler ignored the twelve disrespectful and disobedient kings.

The Chronicler also dealt extensively with the time of the reign of Josiah, who returned proper services and feasts to the Temple, and strove to reform the nation from idolatry and other rites of pagan worship.

Crucial to the understanding of Chronicles is to note that the book ends with the Jews being sent back to their land by the decree of Cyrus the Persian king to rebuild the city of Jerusalem and the Temple. The Jews at that time had not seen God's Temple, and had not been ruled over by a king of David's line. The Chronicler sets out for them three things that God, through Ezra, wanted to re-establish: their roots or ancestry; the importance of their royalty as God's chosen people; and the great importance of their religion which was the worship of the God of heaven and themselves. Therefore, the book of Chronicles has a clear purpose. It is not simply a record of history.

The Three Things the Returning Jews Needed to Know

1. The Jews returning from exile needed to know that they had national roots, an ancestry that reached back to Adam. Later, it was God who chose Abraham individually out of all the earth's inhabitants, (Genesis 15:1-6), then subsequently he had singled out the descendants of Jacob from the whole human race (Amos 3:2), preserved them as a nation, and made them his own special people.

2. The second thing the Jews needed to know was that they were a royal people with their own kings, men chosen by God who was their rightful king. The royal line had been preserved, and it was to be maintained until the Jews were again to have their own king (Ezekiel 21:27).

3. The third thing the Chronicler wished to convey to the Jews was the purpose for which they existed as a people. They were God's chosen people, who, if they were obedient, would become a "*kingdom of priests*", as outlined in Exodus 19: 5,6, and their worship was to be an example to the nations around them.

The book of Chronicles was a message for the remnant of the nation returning to Palestine to encourage them to persevere during the difficult times ahead. The people were poor; they had to struggle against adversity to make a living in the impoverished land of Palestine, and building the walls of Jerusalem and the Temple itself was to be slow work, carried out over many years.

The importance of that message was strengthened by God when he sent them two prophets, Haggai and Zechariah, to urge them to persist in the work. The writer of Chronicles wanted to instill in the minds of the Jews that although they had an earthly king, God had to come first in their life as a people, and that their duty was to him alone.

Applications to Jesus' Ministry

The themes of the book of Chronicles are picked up in the record of the earthly ministry of the Lord Jesus.

Ancestry: The gospel of Matthew begins with Jesus' genealogy, and Luke takes the genealogy right back to Adam. Jesus was born a Jew. He was not a person coming out of obscure or unknown ancestry into history, but was sent by God to be identified with a particular people and to fulfil their expectations of the prophesied Messiah.

Royalty: The genealogies show that Jesus was born of the royal line of David, and could rightfully claim to be the son of David, that is, David's descendant and therefore heir to his throne. He could in fact claim and inherit David's throne for two reasons. Firstly, he was the Son of God and could therefore inherit it because David's throne was the throne of the LORD. David was anointed to be God's king of the Jews (2 Samuel 5:4). Secondly, through his earthly mother he could inherit David's throne because she was of David's line of descent.

Religion: Jesus was the fulfilment of Israel's religious hopes, because he actually became the Temple, the spiritual temple for the nation. John wrote that "*The Word was made flesh and dwelt (tabernacled) among us ...*" (John 1:14). Jesus said, when referring to His body, "*Destroy this temple, and in three*

days I will raise it up.” (John 2:19). Jesus was telling his hearers that he was the focus of their worship of God, the one who fulfilled the symbol of the Temple as the place of God’s presence. His meaning was that the earthly and literal Temple would be destroyed, so that it could no longer be the only place for the worship of God to be made, and that He would become the only way through which acceptable worship of God could be offered. In other words, the Lord said that the old form of worship symbolised by the Temple would be destroyed, and that a new form of worship through him and him alone would be established.

Applications to Christians

Ancestry: The apostle Paul explained that Gentile believers have been symbolically “*grafted into*” God’s people (Romans 11:17,19,24), so that even as Gentiles it may be said that in that symbolic sense, there is a connection to Jewish ancestry. In a similar manner there is a link to Jewish genealogy because gospel age believers, both Gentiles and Jews are, by faith, children of Abraham. These connections are really more significant to us than our own genealogies, because our own family trees will disappear at death. The Jewish family tree could be taken as our spiritual genealogy, because through faith in Jesus’ sacrifice we are promised to inherit a share in the blessings promised to Abraham.

Royalty: The apostle Peter reminded us that we have been invited to be a royal priesthood (1 Peter 2:5,9). As recipients of the favour of that calling we should conduct ourselves in the manner shown by Jesus’ example because we are promised the inheritance of reigning with Jesus over this world for a thousand years (Revelation 20:4). The book of Revelation also tells that God, through Jesus, has redeemed the people of *all “nations, kindreds and tongues”* from whom he will select that royal family to reign on the earth (Revelation 7:9). We can therefore live confidently with the dignity conferred by God’s grace, knowing who we are and what our destiny will be.

Religion: When the Jewish Temple was destroyed by the Romans, Christian believers became temples of God, according to Paul, who wrote, “*Know ye not that ye are the temple of*

God ... " (1 Corinthians 3:16,17). The manner of that process is through the indwelling of a measure of the holy spirit described in Romans chapter 8, to be a guide and comforter, not as with Jesus' appointment to be the mediator of the New Covenant (Hebrews 12:24). The manner in which we live should reflect these privileges, and our worship should identify our allegiance to the one God and to Jesus, our saviour.

Thus, gospel age believers collectively have been afforded the privilege of being the temple of God. And personal individual bodies are temples of the holy spirit, as Paul wrote in 1 Corinthians 7:19. The manner in which we live should reflect these privileges, and our worship should identify our allegiance to the one God and to Jesus, our saviour.

In a similar manner to the Israelites at the time of Chronicles, we are really in exile. In such circumstances they were pilgrims and strangers in a foreign land, whereas we live in countries around the world and are citizens of those countries, but our spiritual citizenship is really in heaven (Philippians 3:20; NIV). It may need diligence and patience to maintain good relationships with unbelieving relatives and friends, because we belong to God's family. We must always strive to set good examples of friendly and loving conduct to fellow believers, to members of our earthly families, and to our friends and colleagues.

Conclusion

Chronicles, therefore, is not simply a tedious book of Jewish history, recording and duplicating what had already been written. It contained a message for the Israelites and it contains a message for us; a message of hope for the future, showing us that God's purpose displayed in Chronicles will continue here and now, as we find our purpose in life as God's people with our citizenship in heaven.

Russell Collins
New Covenant News, #154
Australia

A Spectacle

In 1 Corinthians 4:9 (NIV), Paul said, “We (the apostles) have been made a spectacle to the whole universe, to angels as well as men.” If that was true in the Apostle’s day, it follows that it is true with us today.

Let’s consider the account of Job, beginning in Job 1:6-12: *One day the angels came to present themselves before the LORD, and Satan also came with them. The LORD said to Satan, “Where have you come from?” Satan answered the LORD, “From roaming through the earth and going back and forth in it.” Then the LORD said to Satan, “Have you considered My servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil.”*

“Does Job fear God for nothing?” Satan replied. “Have You not put a hedge around him and his household and everything he has? You have blessed the work of his hands, so that his flocks and herds are spread throughout the land. But stretch out Your hand and strike everything he has, and he will surely curse You to Your face.”

The LORD said to Satan, “Very well then, everything he has is in your hands, but on the man himself do not lay a finger.” Then Satan went out from the presence of the LORD. Here the curtain is lifted on a heavenly assembly of angels where Job is the subject.

On verses 13-20 we are given a vivid description of how the devil destroyed all that Job had - family, servants, and livestock and buildings in one day! How did Job react? We read in verses 20-22: *At this, Job got up and tore his robe, and shaved his head. Then he fell to the ground and worshipped and said, “Naked I came from my mother’s womb and naked I will depart. The LORD gave and the LORD has taken away; may the name of the LORD be praised.” In all this, Job did not sin by charging God with wrongdoing.*

Next, in chapter 2:1-10, we read: *On another day the angels come to present themselves before the LORD, and Satan also came with them to present himself to Him. And the LORD said to Satan, “Where have you come from?” Satan answered the LORD: “From roaming through the earth, and going back*

and forth in it.” Then the LORD said to Satan, “Have you considered My servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil. And he still maintains his integrity, though you incited Me against him to ruin him without any reason.”

“Skin for skin!”, Satan replied. “A man will give all he has for his own life. But stretch out Your hand and strike his flesh and bones, and he will surely curse You to Your face.” The LORD said to Satan, “Very well, then, his is in your hands, but you must spare his life.”

So Satan went out from the presence of the LORD and afflicted Job with painful sores from the soles of his feet to the top of his head. Then Job took a piece of broken pottery and scraped himself with it as he sat among the ashes. His wife said to him, “Are you still holding on to your integrity? Curse God and die!” He replied, “You are talking like a foolish woman. Shall we accept good from God, and not trouble!” In all this, Job did not sin in what he said.

What impression do you think Job’s actions left on the angels who were watching? “Why does a loving Almighty God permit all this evil?” Obviously, Satan had bragged that he could turn all mankind and possibly a majority of the angels against the LORD. And God wanted his creatures to know the choices of good and evil even as he planted the Tree of Knowledge in Eden-to be eaten eventually. But Satan took advantage of the opportunity, as God knew he would.

Continuing with Job, he is visited by three of his friends (chapter 2:11-13) who came to comfort him, but were not successful in their attempt, and Job responds by cursing the day he was born. (Chapter 3:1) Like so many today, Job questions Jehovah about his condition and misery, and his friends suggest he might have deserved his punishment. But Job does not give up on God. He says: “*Though He may slay me, yet will I hope in Him.*” (Chapter 13:15) And he expands on that hope in chapter 19:25-28. “*I know that my redeemer lives, and that at the end He will stand upon the earth. And after my skin has been destroyed, yet in my flesh I will see God. I myself will see Him with my own eyes – I, and not another. How my heart yearns within me.*” And in chapter 23:10, Job says: “He (God)

knows the way that I take, when He has tested me, I will come forth as gold.”

While Jehovah does not directly answer Job’s questions, He reminds Job of His greatness – all He has made and done. (Chapters 38-40) Job responds to the LORD – Chapter 40:4-5. *“I am unworthy – How can I reply to You? I put my hand over my mouth. I spoke once, but I have not answered – Twice, but I will say no more.”*

And in chapter 42:1-6, Job again addresses the LORD, saying: *“I know that You can do all things; no plan of Yours can be thwarted. You asked ‘Who is this that obscures My counsel without knowledge?’ Surely, I spoke of things I did not understand, things too wonderful for me to know. My ears had heard of You, but not my eyes have seen You. Therefore, I despise myself and repent in dust and ashes.”*

Thus, Satan was defeated by Job and Jehovah rewarded him by restoring all he had lost, blessing the latter part of Job’s life more than the first. (Chapter 42:12) Also, God mentioned Job in Ezekiel 14:14-20 where He includes Job with Noah and Daniel as outstanding, righteous men. No wonder that James points to Job’s faithfulness in his letter – Chapter 5:11 *“As you know, we consider blessed those who have persevered. You have heard of Job’s perseverance and have seen what the LORD finally brought about. The LORD is full of compassion and mercy.”*

“Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the author and perfecter of our faith. Consider Him who endured such opposition from sinful men, so that you will not grow weary and lose heart.” Hebrews 12: 2,3

May we copy Job in our lives and remember that we also are “a spectacle.”

D. Anas

A Portrait of Jesus: Private Prayer Is Powerful

"And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others. Truly I tell you, they have received their reward in full." Matthew 6:5



Jesus taught that prayer was sincere communication with the Father and not something that should be treated like a spectacle. The Pharisees prayed publicly to appear holy. Jesus taught us that private prayer is what brings holiness to our lives. From the very start of His earthly ministry Jesus stole away to be alone with His Father. Jesus cultivated this principle by often getting away to spend time with God. When Jesus emerged from His private prayer times with His Father tremendous power followed: demons were cast out, people were healed, the dead were raised and many people were introduced to the Kingdom of God.

Luke 5:16 tells us that *Jesus "often withdrew to lonely places and prayed."* Mark in the beginning of his gospel describes what was a daily practice for Jesus: *"Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed."* Mark 1:35 This was a common practice described by each of the gospel writers.

His disciples didn't understand the necessity of prayer and why Jesus sought His Father for direction, strength and power to heal. They were confused when people were seeking healing why Jesus went off by himself. They had trouble casting out demons. Jesus told them *"This kind can come out only by prayer."* Mark 9:29 The busy Christian can probably identify with the disciples. The demands in front of us frequently take precedence over our need for prayer. Many of us want to spring into action before we take the time to consult our Father and ask Him to prepare us for duty.

The lesson for us is that private prayer brings strength for the weary, direction for the directionless and power to the powerless. We should continually seek our Father's guidance just like our Lord Jesus did. Prayer is not a luxury, but a necessity and it is the most powerful tool we have available to us in this life.

D. Mathewson

Children's Story Corner: Be Happy with Who You Are



Dear Ones,

God made each of us exactly as we are. We should be happy with what God made. You may have heard someone talk about changing their sex or gender. Maybe you know someone who had this surgery. I once envied boys and men, wishing I could have their freedom and strength. I didn't know then that the freedom men have can be lonely at times and the strength they have comes with responsibility to control that strength so as not to hurt others around them. You boys may have envied girls for not having to work so hard and for girls getting to stay home with their family. Thinking about the differences between girls and boys is not the same as wanting to change your sex. We must be content with the body God gave us.

Being female doesn't always mean only being soft and sweet. I was called a "tomboy" when I was a child because I liked to do many things that usually only boys do. I liked to build forts and pretend I was defending my fort from attacking Indians. I sometimes hiked across prairie alone just to see what was out there. I played softball, soccer, basketball, volleyball, and ran in the 100-yard dash. I was especially good at long jumping. The summer my brother and I stayed on our grandparents' farm, Grandma wanted me to help her in the kitchen. I did, but my eyes and mind kept wandering to the window. She let me go outside, where I enjoyed driving Grandpa's tractor and learning about the tools in his shop. I loved his oil can; his tractors were kept well-oiled that summer. I later learned that my mother loved being in the kitchen. I was more like her two sisters who preferred to be outside.

You girls who are strong-willed and maybe big and muscular are normal girls. In the Bible we have examples of women

who were brave and strong. Judge Deborah was a prophet and politician besides being judge over the nation of Israel. She commanded Israel's army and they defeated Sisera's army and his 900 iron chariots, with God's help. Jael was the wife of Heber. She was cunning and brave enough to coax the commander of the enemy king's army into her tent, offering him a drink of milk. Then she single-handedly killed him by hammering a tent peg into his head while he slept. These women could probably also be soft and feminine along with their strong qualities.

Being male also means having a wide range of personality traits. There are men who are soft-hearted, but warriors at the same time. King David of Israel was a poet, a musician, a great leader, and a mighty warrior. As a boy, David made a good shepherd because he felt compassion for the sheep. God called David "a man after my own heart," but said David had too much blood on his hands to build a temple for God. David's son Solomon, a very wise man, got to build the Temple because he was peaceable, a writer. If you are a kind-hearted, loving boy, you don't need to think that inside you are really a girl.

No matter what type of boy or girl you are, be content and grateful to God for how He made you. King David said, "I will give thanks to (God), for I am fearfully and wonderfully made." (Psalm 139:14)

Please send your questions to the editor of this magazine. I am praying for you.

Your Aunt Nancy Shobe

Psa 8:3-6 NIV "When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is mankind that you are mindful of them, human beings that you care for them? You have made them a little lower than the angels and crowned them with glory and honor. You made them rulers over the works of your hands; you put everything under their feet...."

Prayer List

"Far be it from me that I should sin against the Lord by failing to pray for you." (1 Samuel 12:23)



Let us be Prayer Warriors for our Brethren!

Allen, Russell and Family – VT (d)	Jones, Arlene - VA
Anderson, Family– WI (d)	Karavas, Anna - CA
Bews, Sandra and Family TX (d)	Knapp, Jamie – NH
Boswell, Arlene – IL	Knapp, Joseph – IL (d)
Buxton, Jean & Family - UK	Leavitt, Denise & Richard – ME
Carpenter, Gloria – KY	Lepitre Family - IL
Cline, Ruth – MO	Howes, Paul & Carla - UK
Cooper, Carmela – NJ	Kingsmith, Beresford - UK
Csutor, Judith – CT	Mazzotta, Eva – VA
Day, Ronald – PA	Miller, Alain – Canada
Dewys, Mary & Family – MI (d)	Moore, Ralph & Maryellen – CA
DiCenso, Sabatino - AZ	Munoz, Sue - NY
Dickson, Roberta Jo – CA	Orsburn, Judi – CA (d)
Donnarummo, Dan – OH (d)	Parker, Geraldine – CA
Duhaime, George & Family – CT (d)	Penton, Jim – Canada
Dunn, Kim - IL	Phillips, Stella – OK
Fantuzzo, Tony – NY (d)	Riggio, Fran – NH
Feliciano, Carmen - NY	Rowe, Bryan - UK
Fischer, Mike & Liz – WI	Schultz, Becky & Family – MN (d)
Foster, Jean – IL	Schwartz, Ruth – TX
Gary, Inez – VA	Seminoff, Brenda – CA
Hauslein, Karen – MD	Thomassen, Sandi – NM (d)
Hawk, Barbara – PA	Tuscia, Priscilla – FL
Hildebrandt, Lois - FL	Weaver, Eddie - NY
Hogrebe, Joan – MO	Weeks, Jeannie (Mitchell) (d)
Hopkins, Linda & Andrew – VA (d)	White, Ken & Joan - NY
Iannaccone, Marie & Family – IL (d)	Wisdom Hezekiah Ikpo - Nigeria

(d) = death in the family

Entered into rest:

Thelma Trent, Florida – April 2021
Mary Ellen Johnson, NH – April 2021
Olive Mobed, IL – May 2021
Peggy Allen, VT – June 2021

Important: If you know anyone in the names listed above whom no longer needs special prayers, please advise us so we may remove their names. Also, if any of the information is incorrect, please let the editor know. Thank you.

Bible Correspondence Course New Graduates & Websites

Congratulations to the following students who have completed their course and have been awarded a Certificate.



Africa

Elijah Mwelwa of Zambia completed the Basic Course

Peter Wabwire of Uganda completed the Ransom Course

U.K.

David Owens of Wales completed the Advanced Course

USA

Belinda Kennedy OH completed the Basic Course

Tonya Crump of IL completed the Basic Course

You are invited to view the following websites:

<http://www.cdmi.org> (Christian Discipling Ministries International)

<http://www.cbfchurch.com> (Christian Believers Fellowship in NH)

<http://www.biblefellowshipunion.co.uk> (Bible Fellowship in UK)

<http://www.bbschurch.org> (Lombard, IL)

<https://sites.google.com/site/quietwatersdevotions/home>

<http://www.cartyorkshire.co.uk> (CART)

<http://www.campblessing.com> (Camp Blessing)

<http://www.homechristians.net> (Fraser Valley, B.C.)

<http://www.bibelgemeinde.at> (Free Bible Students, Austria)

<http://www.bibelgemeinde.org> (Mission Work Bible Students, Austria)

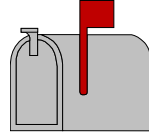
<http://bibelforscher.heimat.eu/> (Free Bible Students, Germany (English))

<http://www.softgrafic.com/bibbia> (Italian Bible Students)

<http://www.newcovenantfellowship.org.au> (New Covenant News, Austr.)

<http://www.ebbereanos.org> (Berean Bible Students, Brazil – Portuguese/Span)

Letters from Our Fellowship and Readers



From T. Meyer of Georgetown, CA:

Enclosed is a donation to help support the New Creation magazine and all of the many CDMI publications that go around the world to tell others about our Lord and His coming Kingdom of righteousness and blessings. I am very thankful to be able to have a small part in this cooperative effort among brethren.

Dear Brethren,

I have recently received my first edition of The New Creation Magazine, and am so very, very pleased with its tent. Thank you all, as I am somewhat isolated and it is a boon!

*Christian love to all,
Bro. Rick Stitson
London, England*

Be not overcome of evil.

Romans 12:21

We are never to take up or to use evil words or methods or manners. To do so is temporarily to join the enemy, or to admit that his implements and methods are better than those of the Captain to whom we belong. To answer anger with anger, evil report with evil report, bitter words with bitter words, slander with slander, persecution with persecution, blow with blow, or any of these, would be to endeavor to overcome evil with evil. This, which is natural to our fallen natures, is what we are commanded to avoid, that we may the more thoroughly cultivate the new nature. To be misled by the adversary to use his methods in any of these ways is to be overcome of evil.

Daily Heavenly Manna

Conferences & Conventions

The Christian Believers Conference scheduled for Thursday July 29th to Sunday August 1st will be Zoom only. We don't have the link info now but it will be available on the webpage cbconference.com For other information, please contact Bo Shaw at cell # 760-977-6612.

Bible Students Fellowship Conference

High Leigh Conference Centre, Hoddesdon
11-15 August 2021 DV

For a program and booking form, please email

n.a.charcharos@gmail.com

Conference center opens 1 July

The Berean Christian Conference will take place this year – July 3rd through July 9th at Coe College in Cedar Rapids, Iowa. Updates at www.bereanchristianconference.com

Note: If you would like to have your Convention, Conference, Camp, or Seminar published in The New Creation Magazine, send information or a program *at least three months in advance* of the issue month of the magazine to the editor, Bob Whittaker.

Donations

Many people around the world appreciate the New Creation magazine. For many, it is their only source of Christian communication. Also, for many, they only have it through the generous contributions of others. If you feel moved to help them in continuing to get the New Creation, please consider a donation to CDML.

Article Contributions

Please send articles for possible publication to Dennis Gorham,
4 Alicia Street Somersworth, NH 03878
email: dennisgorham@comcast.net

Any information published in this magazine that you know is incorrect should be brought to the attention of the editor at his email address: bobwhittaker64@gmail.com. We strive for accuracy but do not have full knowledge.