



# **The Way of Life**

## **Part 3**

### **Student's Notes**

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## **Dear young person,**

You may be interested to know that Part 3 is the last!

It's also the hardest. Some of the subjects you will be considering are not often discussed in the context of the Bible, even though they make regular reading in the news.

Jesus several times described himself as a shepherd - 'I am the good shepherd;' he said, 'I know my sheep and my sheep know me'. In Palestine, a shepherd didn't live in a warm house, and send the dogs every so often to round up the sheep; he lived out in the fields with his flock, and the sheep stayed close to him because they knew what was good for them. Where the shepherd walked, they followed; when he called, they came. 'My sheep listen to my voice; I know them, and they follow me', said Jesus.

Following the Lord Jesus should be like that for us. Although he is in heaven he is not remote; although we cannot see him, he is real. Our job is to follow him, even though the path may be difficult. The Way is not special because it is easy, or because it is all downhill; it is special because of truth that we know, and because of the life at the end. Jesus also said 'I am the way and the truth and the life'.

Our prayer is that you will walk his Way; believe his Truth, and receive his gift of Life.

May God be with you on the journey,

The Sunday School Union Committee



# CONTENTS

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## The Bible

|   |                                 |    |
|---|---------------------------------|----|
| 1 | Undesigned coincidences?.....   | 1  |
| 2 | Scriptural contradictions?..... | 7  |
| 3 | Other promises.....             | 11 |
| 4 | Miracles .....                  | 14 |

## The hand of God

|   |                           |    |
|---|---------------------------|----|
| 5 | The holy spirit.....      | 16 |
| 6 | What others believe ..... | 22 |
| 7 | God in our lives .....    | 28 |

## In the beginning

|    |                                 |    |
|----|---------------------------------|----|
| 8  | What Genesis says.....          | 31 |
| 9  | Evolution - the flaws .....     | 37 |
| 10 | Creation - the wonders .....    | 43 |
| 11 | Sticking up for your faith..... | 48 |

## In the image of God

|    |  |    |
|----|--|----|
| 12 | God manifestation .....                | 49 |
| 13 | Father and Son .....                   | 52 |
| 14 | What others believe - the Trinity..... | 54 |
| 15 | A loving father .....                  | 60 |

## Family matters

|    |                                |    |
|----|--------------------------------|----|
| 16 | Sex .....                      | 61 |
| 17 | Parenthood .....               | 64 |
| 18 | Birth control? Abortion? ..... | 68 |
| 19 | Divorce? Remarriage? .....     | 71 |
| 20 | Wealth and possessions .....   | 73 |

## Salvation

|    |                                 |    |
|----|---------------------------------|----|
| 21 | The gift of righteousness ..... | 76 |
| 22 | The priesthood of Jesus .....   | 78 |
| 23 | Other priests? .....            | 80 |
| 24 | Our approach to God.....        | 82 |

## Ecclesial life

|    |                           |    |
|----|---------------------------|----|
| 25 | Fellowship .....          | 84 |
| 26 | Praise and worship.....   | 86 |
| 27 | The role of sisters ..... | 88 |
| 28 | Separateness.....         | 92 |

## Thy kingdom come

|    |                                |     |
|----|--------------------------------|-----|
| 29 | Israel & Arabs today .....     | 94  |
| 30 | What the future holds .....    | 98  |
| 31 | Pictures of Peace .....        | 100 |
| 32 | The problem of suffering ..... | 104 |

**Living the way**

33 The way of life ..... 107



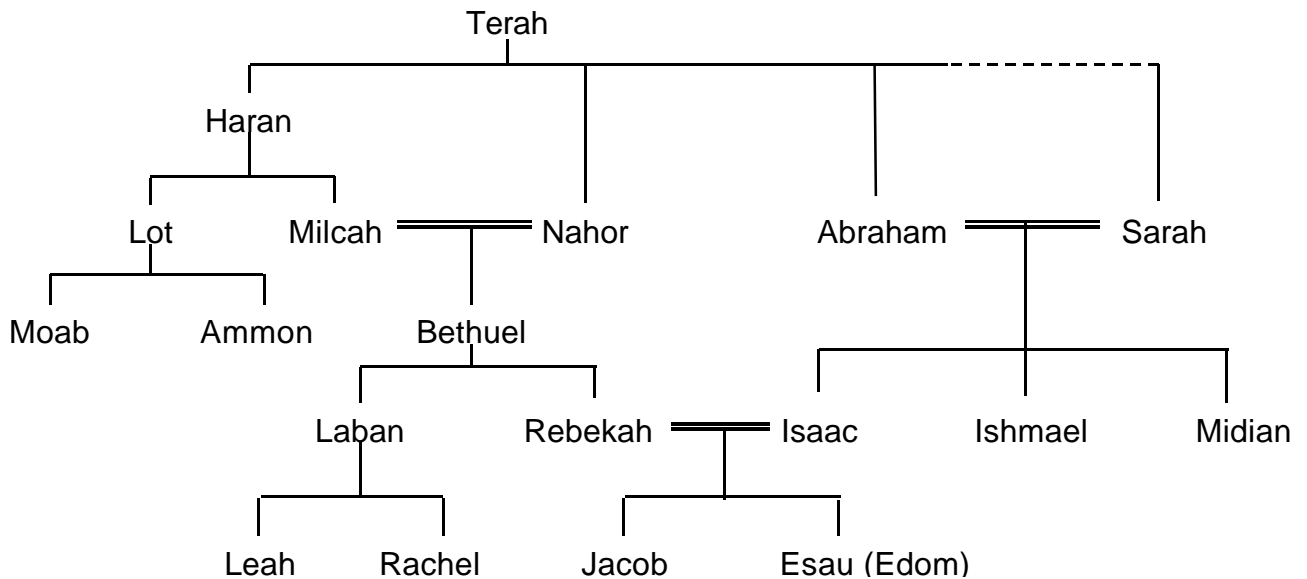


The Bible is full of apparent coincidences, but the more of them you examine, the more you realise they are not accidental. Different writers, sometimes writing years apart, record incidents which tie up and could not have been contrived. These notes consider just a few of these spanning Bible history - some major events and some apparently trivial.

### The generation gap between Isaac and Rebekah

The family tree below is based on Genesis 11:26-30; 24:15, 67, and you will notice that Isaac was Terah's grandson.

His wife Rebekah, however, was Terah's great-granddaughter or even, via Haran and Milcah, great-great-granddaughter.. We are not told here why there was a difference of one or two generations between the them.



Read Genesis 18:11 and write down what you have found out.



## Spices in Egypt



Look at Genesis 37:25. To whom was Joseph sold and what were they carrying? Now read Genesis 50:2, 26. What happened to Jacob and Joseph when they died? What do you think was used for embalming?

John 19:39 records the burial of Jesus. How much myrrh was used when preparing Jesus' body?

What have you found out?



## Transporting the tabernacle



Read Numbers 7:7, 8. Why did Merari have twice as many oxen as Gershon? There is no explanation here. Now look at Numbers 4:25-26; 31-32 and see what each had to carry. What have you found out?



## Giants



Look at Numbers 13:22, and note that there were giants in Hebron. This was part of the reason why ten of the spies thought that the land could not be conquered (see verses 32-33).

Now read Joshua 11:21-22, and note where giants remained. Look at 1 Samuel 17:4; where did Goliath come from? What have you found out?



If you feel like investigating this a bit more, you may like to see how the story unfolds later.



Of the places visited by the spies, Hebron is the only city named (see Numbers 13:22). Look at Numbers 14:24, and see how Moses promised Caleb that he would be given land they had visited.

Joshua 14:13-15 records the land Caleb was given, and Joshua 15:13-15 describes how he drove out the giants. From verse 16-17 we see that his territory was quite large, and included Kiriath Sepher (Debir) - see if you can find it on a map.

Now look at 1 Samuel 30:13-14, and summarise the consistent theme of these passages.



## Jeremiah's '70 year' prophecies

### *70 years of Babylonian rule*



Look at Jeremiah 25. You will notice from verse 1 that this happened in the fourth year of king Jehoiakim, which was 605 BC (the dates in this section may be a year out, maybe two, because we don't know precisely when these events happened). In verses 8-12, what did Jeremiah say would happen? Note who is going to serve the Babylonians, and for how long.



What did he say would then happen to the Babylonians?



Now look at Jeremiah 46:1-2, which describes the battle of Carchemish, in the same year. The following extract indicates when this battle occurred.

Nebuchadnezzar II (reigned 605-562 BC), greatest king of the neo-Babylonian, or Chaldean, dynasty, who conquered much of southwestern Asia; known also for his extensive building in the major cities of Babylonia. The eldest son of Nabopolassar, Nebuchadnezzar commanded a Babylonian army late in his father's reign and in 605 BC triumphed over Egyptian forces at the decisive Battle of Carchemish in Syria, which made Babylonia the primary military power in the Middle East. After his father's death, Nebuchadnezzar returned to Babylon and ascended the throne on September 7, 605 BC.

*"Nebuchadnezzar II," Microsoft (R) Encarta. Copyright (c) 1994 Microsoft Corporation.*

Make a note in the 'Summary' table below, of the date of this battle.

In BC 539, the Babylonians were conquered by the Medes and Persians, and Darius the Mede took over as ruler of Babylon. It seems that he was placed in charge of Babylon by Cyrus the Persian, so the following year was the first year of both Darius I and Cyrus.

*Darius I*



Daniel 5:30-31 describes the capture of Babylon.

Read Daniel 9:1-3, and note when it happened. How many years had passed since Jeremiah's prophecy? See how, in verses 17-18, for example, Daniel is praying for Jerusalem to be restored.

Now look at Ezra 1:1-5. Note when this happened, and what Cyrus proclaimed. Allow a year or two for the people to return and settle in the land, and what do you get?



**Summary**

**Date**

|  |  |
|--|--|
| The Babylonian empire began with the battle of Carchemish, when they defeated the Egyptians and became ruling nation in the Middle East. |  |
| The Babylonians were defeated by the Persians, and the Jews were allowed to return to their land.  |  |
| So Israel had served the Babylonians for how long?   |  |

**Seventy years' exile.**

We have just seen one period of 70 years, but there is another.

After the battle of Carchemish the Babylonians progressively strengthened their stranglehold in the Middle East. Several times the land of Israel was invaded and people taken captive into Babylon.



During this time, Jeremiah wrote a letter to the Jews in Babylon, which is recorded in chapter 29 (see verse 1). Notice that in verses 10-11 God repeats the promise that they would return after 70 years.

Some time later the final destruction came. Read Jeremiah 52:12-16. If the first year of Nebuchadnezzar was BC 605, when did this happen?

We have already seen that in around 537 BC the Jews returned to Jerusalem. They built the foundations of the temple, but were discouraged and it lay idle for many years. Then, encouraged by the prophets Haggai and Zechariah, they restarted the work, with the support of king Darius II, who began to reign in around 422 BC. Look in Ezra 6:15 to see when the temple was completed.

### Summary

### Date

|   |  |
|---|--|
| The kingdom of Judah finally ended when Nebuchadnezzar destroyed the city of Jerusalem and burned the temple. |  |
| The rebuilding of the temple was completed  |  |
| So the temple had been destroyed for how long?  |  |

### Peter's wife



Compare Matthew 8:14 and 1 Corinthians 9:5. What have you found out?



### Healing on the sabbath

The Jewish sabbath begins at sunset on Friday and ends at sunset on Saturday. The Jewish interpretation of the law said that nobody was allowed to travel more than a sabbath day's journey (just over half a mile), and the Jewish leaders said that sick people should not be healed on the sabbath (Luke 13:14).



In Matthew 8:14-16, the people brought the sick to Jesus at evening. Matthew does not tell us why. Now look at Luke 4:31,38-40. You will notice that this was the same event as recorded in Matthew.

What have you learned?





## Striking Jesus



Compare Matthew 26:67-68 with Luke 22:64. Why did Jesus need to prophesy who hit him when they were standing in front of him? What you have found out?



What do these passages tell us about the nature of God?

|   |   |
|---|---|
|  |  |
| Psalm 18:30-31  |   |
| Psalm 119:86,89,144   |   |
| Malachi 3:6   |   |

### ***You cannot see my face***



Exodus 33:11 and Exodus 33:20 appear to be in conflict. Read them and then decide if Acts 7:38 can solve the problem for us. How?



### ***Did Samuel come to see Saul?***



Now compare 1 Samuel 15:35 and 1 Samuel 19:24. Again, think carefully about what the passages are saying to try to resolve them.



### ***Missing generations***

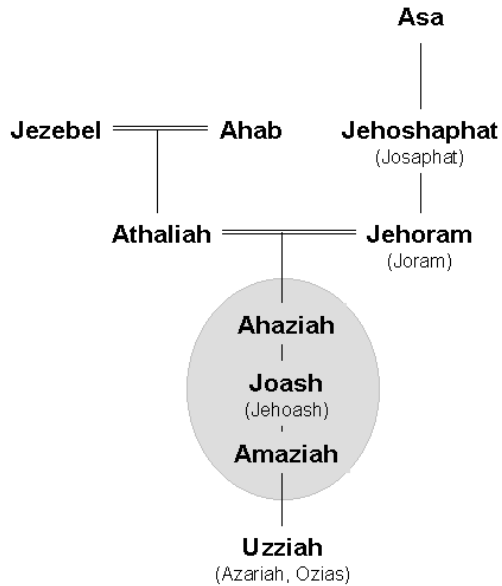


Matthew 1:8 tells us that Jehoram (AV Joram) was the father of Uzziah (AV Ozias). However, the family tree shows that there are three generations (Ahaziah, Joash and Amaziah) omitted. This seems odd when we consider that Matthew counts them and tells us that 'there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Christ' (verse 17). Is this a mistake, or is there a good reason?

Look at 2 Chronicles 22:2-9, 2 Chronicles 24:22 and 2 Chronicles 25:14-16 to see what particular sins they had been guilty of.

They all died violent deaths, determined by God. They were all descended from Athaliah, the daughter of Ahab.

Can you think of a reason why the omission from the Matthew record may have been intentional, rather than an oversight? It may help to think a little further about Matthew's genealogy. Does it list the kings of the northern kingdom of Israel, or of the southern kingdom of Judah. Of which kingdom were Ahab and Jezebel king and queen?



### ***Two unique kings?***



Look at 2 Kings 18:5 and 2 Kings 23:25. Some people argue that these are conflicting. But compare the statements carefully. What is Hezekiah actually commended for? What is Josiah actually commended for? Are the two passages conflicting statements or separate propositions?



### ***The inscription on the cross***

The gospel writers give different accounts of the accusation written on the cross of Jesus.



- Mark 15:26            THE KING OF THE JEWS
- Matt 27:37            THIS IS JESUS THE KING OF THE JEWS.
- Luke 23:38            THIS IS THE KING OF THE JEWS.
- John 19:19            JESUS OF NAZARETH, THE KING OF THE JEWS.

Some critics argue that these different versions are conflicting. What do you think?



## Where different biblical texts disagree

The scriptures are in general incredibly free from errors; God has clearly ensured that his word has been transmitted accurately. There are occasions, however, when errors have crept in, and we have simply to acknowledge the fact and not feel defensive about it (compare any modern newspaper report; in general they are full of errors, sometimes accidental, often deliberate). 1 Samuel 13:1 and 1 John 5:7 are two examples which you may recall from Part 2 of *The Way of Life*.

You may be interested to look at some examples of what, at first sight at least, seem to be errors in the original text.

- 1 Samuel 6:19      This may be an example of a difficult translation. In the Authorised Version, 50,070 men of Beth-Shemesh died because they looked in the ark. This is an amazingly large number for what was a relatively minor town. In the NIV, the number is 70. The Hebrew word *eleph* has two meanings. Usually it is translated 'thousand', but sometimes, as in Judges 6:15, it means 'family' or 'clan', so the passage could read 'seventy men, even 50 families'.
- 2 Samuel 21:8      Compare some different translations. Some Hebrew and Greek biblical manuscripts speak of Saul's elder daughter Merab, as in the New International Version. Others refer to Merab's sister Michal, as in the Authorised Version. This may be an error of copying (see 1 Samuel 18:19). Another possible explanation is that Michal, having no children of her own (2 Samuel 6:23), for some reason brought up the children of her sister.

## What have you learned about how to think about difficult passages?

Outline a step-by-step method of thinking about any apparent Bible contradictions you may encounter in future.



## Appendix: Alleged Contradictions & Inaccuracies

This appendix is taken from a book called *“Wrested Scriptures”* by brother Ron Abel. It is available from the Christadelphian Office. You may like to ask for a copy as a present some time.

Many of the alleged contradictions in the Bible do not qualify as such since a contradiction requires an affirmation and denial of the same proposition. The inscriptions on the ‘cross’ are often cited as contradictory. Upon an examination of the accounts in the Gospels, it will be seen that none of the writers denies, what one of the other Gospel writers affirms. The claim that the accounts are contradictory is a spurious one, since the evidence does not satisfy the definition of a contradiction. If however, one talks about a sun that is always light, yet dark, contradictory statements are made. By definition that which is always light cannot be dark. Nor can one talk about a square circle, since by definition a circle is round and not square. The property of squareness precludes the possibility of a square being a circle.

Many of the alleged inaccuracies (between parallel narratives in the gospels, for example) which are argued against belief in the verbal and infallible inspiration of Scripture, indicate a misunderstanding of the nature of verbal inspiration. Divine penmen were not obliged to record all details of an event. For the purposes of his Gospel, Mark only refers to the healing of one blind man as Jesus left Jericho (Mark 10:46-52), whereas Matthew includes the healing of two blind men. (Matthew 20:29-34). All writers are selective in the information they record. John commented: ‘And there are also many other things which Jesus did, which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written,’ (John 21:25). Similarly, a contemporary ‘un-inspired’ historian may choose to ignore certain data and include others which are relevant to his purpose and classification.

...

In certain instances not all problems may be resolved by careful reading of the contexts and a clarification of what is, and what is not, claimed by the narratives. Such ought not to be the source of undue embarrassment. The fact that no resolution of a problem is immediately possible is not proof that the right solution is not available. Humility is required that one does not confine the divine inspiration of Scripture to the level of one’s intellectual attainments.

### 3 THE BIBLE - OTHER PROMISES

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This topic is called 'Other Promises' because in Part 1 we have already thought about the important promises that God made to Abraham and to David.

#### Think about human promises

What is a promise meant to be? Does it mean that you are capable of doing the thing you are promising to do? Does it mean that you intend to do it?

What prevents people from carrying out their promises? Do these things apply to God?



Look at 2 Peter 1:1-5 and make some notes about the important things it says



#### The New Testament Word

The Greek word for a promise is *epaggelia*, (written ἑπαγγελία).

In the NT the noun *epaggelia* means a *promise*, and the verb *epaggellesthai* means to *promise*. We must begin by looking at the classical usage of these words, because in the case of these words the classical usages have very definite light to shed on the meaning and the flavour of these words in the New Testament.

(i) These words in classical Greek are very common - in fact they are almost technical - in connexion with *public announcements*. They are the words which are used of the announcement of the public games, or of the public sacrifices to the gods. They are used of announcements which are everybody's concern.

(ii) In classical Greek there is more than one word for a *promise*, and the most interesting and significant thing about *epaggelia* is that its characteristic meaning is *a promise which is freely offered and volunteered*. It is not a promise which is extracted or coerced or wrung from someone.

It is not even a promise which is made on mutual approach and mutual agreement; that is *hyposchesis*. *Epaggelia* is characteristically a promise freely made and freely given. It has in it far more of a free offer than a conditioned promise.

*William Barclay, New Testament Words, SCM Press*

## Some examples



Look at Romans 8:28. What does 'working for the good' of a disciple mean? Does it mean giving him everything he or she wants? Consider Hebrews 12:3-11 and think about how this explains what Paul is talking about.



Look at Matthew 28:20. The last sentence, literally, is 'I am with you all the days until the end of the age.' Think about it carefully and consider what it really means. What are the effects of this promise on:



When we feel alone?

Our prayers?

The way we live?



Look at Mark 10:28-31. What does this promise mean in practice?





Read Psalm 34:7. How far should we trust the Lord to deliver us? Are there any limits?



2 Timothy 4:8. Consider Paul's situation when he wrote this - about to be put to death for his faith. Note the condition - 'those who long for his appearing'. How do we long for Christ's return?



What other promise have you read which you find particularly helpful?



So this finally brings us to the things we must bring, fully to enjoy the promises of God.

(i) We must bring *patience*. It was through patience that Jesus himself earned the promise, and the same must be true of us (Hebrews 6:12,15). We have to run and not be weary; we have to endure to the end; we have to learn to wait. It is patience - the ability to bear things - which in the end inherits and obtains the promise.

(ii) We must bring *loyalty*. It was through their utter fidelity, their unshakeable loyalty, that the martyrs obtained the promises (Hebrews 11:33). It is the man who is faithful unto death who obtains the crown.

(iii) We must bring *obedience*. It is after we have done the will of God that we receive the promise (Hebrews 10:36). As in so many things, so in this, the gifts of God are given, but they are not given away.

The promises of God are freely offered in the generosity of God. It is in patience, in loyalty, and in obedience that we shall most fully enter into them.

*William Barclay, New Testament Words, SCM Press*

## 4 THE BIBLE - MIRACLES

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“Gracious!” exclaimed Mrs. Snip, “and is there a place where people venture to live above ground?”

“I never heard of people living *under* ground,” replied Tom, “before I came to Giant-Land.”

“Came to Giant-Land!” cried Mrs. Snip, “why, isn’t everywhere Giant-Land?”

*from ‘Giant-Land’ by Roland Quizz, quoted in ‘Miracles’ by C.S.Lewis*

The point of the quotation above is that we sometimes assume that what is see around us is all there is to be seen. Mrs. Snip, living below the ground, found it impossible to believe that there was a place where people lived above it.

We can make the same mistake. Because we do not see around us dramatic breaches of the laws of nature, we tend to imagine that they cannot be broken.

In the end, of course, this is the same question as whether or not there is a God. If there is, then of course miracles can happen, because the God who made all things can do what he wants. If not, then of course they cannot, because there is nothing and nobody to cause them.

### ***What is the reason for miracles in the Bible?***



Look at some passages in the Old and New Testaments to see why God worked miracles. For example:

Exodus 7:5

Acts 2:22

Hebrews 2:3,4

John 20:30-31

***Why do some people find it hard to believe in miracles?***



Now, there was about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure.

*Josephus, Antiquities of the Jews, book XVIII, chapter III.*

***What makes you believe them?***



## 5 THE HAND OF GOD - THE HOLY SPIRIT

---

This subject can be confusing, but is really about God - his qualities and works. Imagine an essay about some great person, e.g. Sir Winston Churchill, entitled 'The spirit of Winston Churchill'. We would expect it to describe the character of the man, what he did, how and why.

The spirit of a person, as we would use the word in everyday English, is thus his being, his personality - the things that make him what he is.



Look at 1 Corinthians 2:11, and see how scripture speaks of the spirit of God in the same way.

This lesson then is about the qualities of God himself. To talk about God's spirit is to talk about him. We see him in what he does and what he says.

### What is the holy spirit?

Look at the passages listed below and see what they are talking about. The references indicate which version we used in preparing the notes; you should be able to use whichever translation you have - you may like to discuss any differences.



Genesis 1:2-3 (AV) And the earth was without form, and void; and darkness was upon the face of the deep. And the . . . . . moved upon the face of the waters. And . . . . ., Let there be light: and there was light.



Job 33:4 (NIV) The . . . . . has made me; the . . . . . gives me life.



Psalm 33:6 (AV) By the . . . . . were the heavens made; and all the host of them by the . . . . .



Psalm 147:15,18 (AV) He sendeth forth . . . . . upon earth: . . . . . runneth very swiftly. He sendeth out . . . . ., and melteth them: he causeth . . . . ., and the waters flow.



Jeremiah 10:12-13 (AV) He hath made the earth by . . . . . , he hath

established the world by . . . . . , and hath stretched out the heavens by . . .

. . . . . When he uttereth . . . . . , there is a multitude of waters in the heavens.



Luke 1:35 (AV) And the angel answered and said to her, . . . . . shall

shall

come upon thee, and . . . . . shall overshadow thee: therefore also that holy one who shall be born of thee shall be called the Son of God.



Ephesians 6:17 (AV) And take the helmet of salvation, and the sword of the

. . . . . ,

which is the . . . . of God.

Note the words that are used to describe God's spirit, and look for parallels, where different terms are used with the same meaning. What are the key ideas that are used to describe the spirit of God, and how do they relate to each other?



See how the following information, taken from the online Bible, confirms these multiple meanings.

| <i>Old Testament</i>          |                               |                        | <i>New Testament</i>   |                               |                        |
|-------------------------------|-------------------------------|------------------------|--|-------------------------------|------------------------|
| <b>Hebrew Word</b>            | <b>Translated (in the AV)</b> | <b>Number of times</b> | <b>Greek Word</b>  | <b>Translated (in the AV)</b> | <b>Number of times</b> |
| ruach,<br>occurs<br>378 times | spirit or Spirit              | 232                    | Pneuma<br>occurs 385<br>times. It is<br>the root<br>from which<br>we get our<br>word<br>pneumatic. | spirit [ghost]                | 111                    |
|                               | wind                          | 92                     |  | (holy) spirit                 | 89                     |
|                               | breath                        | 27                     |  | spirit (of God)               | 13                     |
|                               | side                          | 6                      |  | spirit (of the Lord)          | 5                      |
|                               | mind                          | 5                      |  | (my) spirit                   | 3                      |
|                               | blast                         | 4                      |  | spirit (of truth)             | 3                      |
|                               | vain                          | 2                      |  | spirit (of Christ)            | 2                      |
|                               | air                           | 1                      |  | human (spirit)                | 49                     |
|                               | anger                         | 1                      |  | (evil) spirit                 | 47                     |
|                               | cool                          | 1                      |  | spirit (general)              | 26                     |
|                               | courage                       | 1                      |  | spirit                        | 8                      |
| others                        | 6                             | (Jesus' own) spirit    | 6  |                               |                        |
|                               |                               |                        | (Jesus' own) ghost   | 2                             |                        |
|                               |                               |                        | others   | 21                            |                        |
|                               |                               |                        | Pneo<br>(7 times)  | blow                          | 6                      |
|                               |                               |                        |  | wind                          | 1                      |

### ***An important principle***



Read 1 Corinthians 12:1-12. Although this passage relates to a first century situation, what important points do you think it makes?



### ***The spirit of God in the lives of all men***



Look at Genesis 2:7, Job 33:4, and Psalm 104:27-30, and see the way in which scripture describes the hand of God in sustaining life. Now look at Acts 17:24-28 and Matthew 5:45. What conclusions do you draw from these passages?



### ***Among God's people***



Read Isaiah 63:7-14

How did God work through his spirit in the experiences of the people of Israel? What effect did it have on them?



### ***The holy spirit at work in special ways at particular times***

The term 'holy spirit' tends to be used in scripture for occasions when God worked in special ways through his spirit. This is not a different power, simply a special use of the same spirit.



Look at Exodus 31:1-6. What special abilities were given by the spirit of God?





Look at Numbers 12:6; 2 Samuel 23:1-3 and 2 Peter 1:21, and summarise what happened when the prophets were inspired to speak for God.



Read John 3:34; 14:9-11. What do these verses tell us about the Lord Jesus and about his relationship with God?



Read Acts 2:1-11; 5:12-15. What special abilities were given to the apostles?



## The Time Chart

Now try to summarise the times and occasions when God used miraculous powers, and note them in the chart on the following page (the early dates are approximate). What conclusions would you draw from this exercise?



| <b>BC</b> | <b>Events</b>           | <b>Prophets</b> | <b>Miracles</b> | <b>Other gifts</b> |
|-----------|-------------------------|-----------------|-----------------|--------------------|
| 4000      | Adam                    |                 |                 |                    |
| 3750      |                         |                 |                 |                    |
| 3500      |                         |                 |                 |                    |
| 3250      |                         |                 |                 |                    |
| 3000      | Noah                    |                 |                 |                    |
| 2750      |                         |                 |                 |                    |
| 2500      |                         |                 |                 |                    |
| 2250      |                         |                 |                 |                    |
| 2000      | Abraham                 |                 |                 |                    |
| 1750      |                         |                 |                 |                    |
| 1500      | Moses and<br>the exodus |                 |                 |                    |
| 1250      | Judges                  |                 |                 |                    |
| 1000      | Kings                   |                 |                 |                    |
| 750       | Israel taken<br>captive |                 |                 |                    |
| 500       | Exile and<br>return     |                 |                 |                    |
| 250       |                         |                 |                 |                    |
| 0         | Christ and<br>his       |                 |                 |                    |



## 6 THE HAND OF GOD - WHAT OTHERS BELIEVE

---

In this section we want to consider three topics:

1. The belief that holy spirit is the third person of the trinity.
2. The belief that the holy spirit has guided the church in the development of its doctrines.
3. The claims of many people today to experience gifts of the spirit, in particular speaking with tongues and healing.

### The third person of the trinity?

Holy Spirit or Holy Ghost, in Christian belief, the third person of the Trinity, the other persons being God the Father and God the Son. In the New Testament, Jesus Christ refers to the Holy Spirit as “the Counselor . . . whom the Father will send in my name” (John 14:26).

*“Holy Spirit,” Microsoft © Encarta. Copyright © 1994 Microsoft Corporation.*

We accept the fact that the Holy Spirit is God, just as much as God the Father and God the Son. But when it comes to explaining it, we are at a loss.

...

The Bible teaches that the Holy Spirit is a person. Jesus never referred to “it” when He was talking about the Holy Spirit. In John 14, 15 and 16, for example, He spoke of the Holy Spirit as “He” because He is not a force or thing but a person. Whoever speaks of the Holy Spirit as “it” is uninstructed, or perhaps even undiscerning.

*Billy Graham ‘The Holy Spirit’, William Collins Sons & Co. Ltd., Glasgow, © Billy Graham*

### ***Is it true that the holy spirit is described as a person?***

Hebrew is like French in having two genders (masculine and feminine) for nouns, whereas Greek is like German, and has three (masculine, feminine and neuter).

You may find the table below interesting:

| Hebrew                | Gender    | Greek                         | Gender    |
|-----------------------|-----------|-------------------------------|-----------|
| <i>Elohim</i> , God   | masculine | <i>Theos</i> , God            | masculine |
| <i>Adonai</i> , Lord  | masculine | <i>Kurios</i> , Lord          | masculine |
| <i>Yahweh</i> , LORD  | masculine | <i>Huios</i> , Son            | masculine |
| <i>Ben</i> , Son      | masculine | <i>Pater</i> , Father         | masculine |
| <i>Ab</i> , Father    | masculine | <i>Pneuma</i> , spirit        | neuter    |
| <i>Ruach</i> , spirit | feminine  | <i>Parakletos</i> , Comforter | masculine |

So while the words to describe God and the Lord Jesus are masculine, the word for spirit in the Old Testament is feminine, whereas in the New Testament *pneuma* is neuter.

This means that ‘the spirit who ...’ (as in the NIV translation of 1 Corinthians 2:12) is an interpretation; the word is neuter, and ‘the sprit which ...’ would be more accurate.

There are four passages, in John 14:16,26; 15:26; 16:7 where Jesus refers to the holy spirit as the Comforter (AV) or Counsellor (NIV). This noun is masculine, but that does not mean that Christ was referring to another person. For example, in John 8:34 Jesus says, “I tell you the truth, everyone who sins is a slave to sin”. The Greek word for sin, *hamartia*, is feminine – but Jesus is not referring to a woman.

The passages in John are telling the disciples that through the spirit Jesus would be with them, as in another place he says: ‘For where two or three are gathered together in my name, there am I in the midst of them’. (Matthew 18:20).

What would you say of the quotations in the boxes at the start of this section?



## Has the holy spirit guided churches in the development of their doctrine?

The statement below is about the holy spirit and the Roman Catholic church in the liturgy – the formal worship in the church.

In the liturgy the Holy Spirit is teacher of the faith of the People of God and artisan of “God’s masterpieces,” the sacraments of the New Covenant. The desire and work of the Spirit in the heart of the Church is that we may live from the life of the risen Christ.

*The Catechism of the Roman Catholic Church, paragraph 1091.*

The following encyclical letter from Pope Paul VI is an instruction to priests to follow the official teaching of the Roman Catholic church on matters relating to birth control. The reason given is that the church has in this matter been guided by the holy spirit.

To priests

... For it is your great and manifest mission - and We address especially those of you who are moral theologians - to promote completely and clearly the teaching of the Church concerning marriage. ... For truly, you know that you are bound to such obedience not only for the reasons given, but also on account of the light of the Holy Spirit, whose guidance the Fathers of the Church particularly enjoy when setting forth the truth...

*Humanae Vitae, An encyclical letter on the proper regulation of the propagation of offspring, Pope Paul VI, 1968, translated from the Latin text by Janet E. Smith.*

Nearly all churches insist on the authority of scripture in their teaching; many go on, however, to add that the work of the holy spirit is to guide the church in its interpretation of scripture.

At times it is clear that this has gone far beyond anything that is declared in God's word. Some clear examples, in the case of the Roman Catholic church for example, would be:

- The teaching, in *Humanae Vitae* quoted above, and in many other documents, that marriage is only for the purpose of procreation and that all artificial methods of birth control are sinful.
- The practice of praying to dead 'saints' for special help – for example, to 'St Christopher' for help on a journey.
- Doctrine of the immaculate conception of Mary – the belief that the soul of the virgin Mary was free from 'original sin'.
- Doctrine of the assumption of the virgin Mary - the doctrine that after her death the body of Mary, the mother of Christ, was taken into heaven and reunited with her soul.
- Teaching about purgatory (a state in which souls after death are punished for, and purified from, unforgiven sins)
- Teaching about limbo (a place where the souls of the just in Old Testament times were said to be taken until Christ came; and where the souls of unbaptized infants are still said to go).

We could add to this list, in the case of many other churches:

- Ordaining women priests - in fact, ordaining priests at all.
- Accepting practising homosexuals into the church, as members and even as priests.

Not only are these teachings not to be found in scripture, but there are other churches, which would equally claim to be guided by the holy spirit, and which would not accept them.



Look at Acts 17:2-3,10-11. See how the Apostle Paul, despite authority that he could have claimed through the holy spirit, deferred to the Old Testament scriptures; and how the Bereans were commended because rather than accepting Paul's word for what he had to say, used their scriptures to confirm the accuracy of his teaching.



Read 1 John 4:1, and see how believers were exhorted to test what they heard, rather than simply accepting the teaching of anyone claiming to be a prophet.

So, has the holy spirit guided churches in the development of their doctrine?



## **What about speaking with tongues and healing?**

### ***Speaking in tongues***

In recent years 'speaking in tongues' has become common in Pentecostal and in other evangelical churches, and in North America there are evangelists who do so in religious broadcasts. It consists of an individual producing sounds that are not in any known language.

Someone who has experienced this will say that they found it a moving and valuable experience in their communication with God. Some questions that arise are:

1. How important is this practice?
2. Is this experience evidence that the beliefs of the person concerned are correct?
3. If we do not speak in tongues, is that because there is something wrong, either with us or with our beliefs?

In the previous topic, we looked at the events recorded in Acts 2, where the apostles were enabled to speak in foreign languages so that all the people in Jerusalem could understand what they were saying.



Now look at 1 Corinthians 12:28-13:2. Where does speaking in tongues come in Paul's priorities? Look at some of the problems faced in the church at Corinth, in passages such as 1 Corinthians 1:11; 3:3; 5:1-2; 6:5-7, and so on. Does this indicate that the teaching of members of the church who spoke in tongues was sound?



If you have time, read the whole of 1 Corinthians 14. It is not clear here whether Paul is talking about real languages or ecstatic utterances, but it is clear that they were not understood by the rest of the congregation.

Look at the distinction that Paul makes between speaking in tongues which cannot be understood, and prophecy, which can. Who benefits from the practice, and what is the effect on everyone else?



### **'Speaking in tongues' is not only a Christian phenomenon**

Finally, note the following extract, and consider how it helps you to answer the questions we listed above. You may like also to read 1 Kings 18:28-29 and see how what is written below may have applied to the prophets of Baal.

Prophecy in its fullest sense thus includes augury, divination, and oracles, which are techniques by which, it is believed, the will of the gods can be learned. Prophets have often spoken in ecstasy, a state that may be induced by various methods, including dance or music. The emphasis of the prophetic message has varied, some prophets stressing the cultic, others the moral, and still others the missionary aspect of religious life. Prophets have appeared throughout history and in virtually all societies.

*“Prophecy,” Microsoft® Encarta. Copyright © 1994 Microsoft Corporation*

## **Healing**

In a manner rather similar to speaking in tongues, there are ‘healing ministries’ among evangelical churches, and the same sorts of questions arise.

### **Can we still expect that God will answer prayers, including those to heal the sick?**

Look at the following passages, and summarise what they say



Matthew 7:7-11; John 15:7; 1 John 3:21-22; 5:14-15



Examples of miraculous healing are rare today, but many Christadelphians will attest that God has healed physical illnesses in response to prayer. So what is different in churches where people are invited to come and be healed, and a public show is made of healing?

1. The major difference is in the role of the one claiming to administer the healing. The public are invited to come and hear this or that pastor or teacher and to witness his use of healing power. This is not someone quietly and devoutly praying over, or for, a sick person, and then thanking God for his healing touch, but a public display. Compare this with the reaction of Christ in, for example, Matthew 12:38-39, when people came to see him in hope of seeing a miracle.
2. It has to be said that in the majority of cases the claimed acts of healing are rather vague. Someone in the audience is declared to have been healed of arthritis, or of a pain in the back. This does not compare with the miracles of the Lord Jesus and his apostles, who were able completely to heal those who had been crippled or blind, - even to raise the dead. Some claimed miracle workers have been shown to have been fraudulent.

It is undeniable that there are significant abuses within some groups that believe in and practise the gifts of the Spirit. I have witnessed emotionalism, exaggerations, elitism, prophetic words used in a controlling and manipulative way, and a lack of spiritual foundation in various meetings and movements. I would not say, however, that this is true of the majority of groups that practise the gifts of the Spirit.

*Surprised by the Power of the Spirit, © Jack Deere 1993, Zondervan Publishing House, Grand Rapids, Michigan*

3. It also has to be said that miraculous healing is not only carried out by Christians. There are many records of miraculous powers ascribed to witch doctors and others associated with magic arts.



Look at Deuteronomy 18:10-12 and read God's condemnation on those who practised magic arts in the time of Moses. You may recall that the magicians in Pharaoh's palace were able to reproduce some of the miracles of Moses. Matthew 7:22-23 teaches the same lesson.

***What would you conclude from these considerations?***



## 7 THE HAND OF GOD - GOD IN OUR LIVES

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### God at work

Think of ways in which God influences events in the earth and, potentially, in our lives



### Awareness

For each of the examples you have thought of above, how can we be aware of this influence?



Do you think that you, and people in general, are as aware as they should be that God may be at work in unseen ways? If not, how we can become more aware? Again, think of each of the examples you have been considering.



## How to be sure?

Can it happen that people wrongly imagine the hand of God in their lives? How can we be sure that we are not fooling ourselves?



## The battle between flesh and spirit



Read 1 Corinthians 2:6-16, and notice that it is talking about two natures: our human nature - the way we think and act - and God's nature - the way he thinks and acts. Try to summarise this passage in your own words. Ephesians 3:17 may help.



Now read Romans 8:5-13, and again, try to summarise what it is saying and what impact it has on how we should live our lives.



## Seeing the invisible



Look at Hebrews 11:1. Make a note below of the two definitions of faith, then discuss what they mean and write an explanation in your own words.

| Faith is: | What does this mean? |
|-----------|----------------------|
|           |                      |
|           |                      |

Now look through the chapter (verses 1-27) and try to pick out as many examples as you can of people whose lives were changed by the fact that they saw, or were convinced of, things of which people at large were unaware.



### **So what?**

Can you identify real lessons you have learned, which you could take away and try to put into practice?



There are a lot of occasions in the New Testament when the Lord Jesus and the apostles referred back to the account of creation in Genesis. We can learn from these references because they help us to see what is important about the account of creation.

### God the creator and sustainer



Read Acts 17:24-27. Here Paul is speaking to the Greeks in Athens, and tells them not just that God created the earth so long ago but what he does now, and why.



### Adam and Eve



Look at Matthew 19:3-5; 1 Timothy 2:9-14; 1 Corinthians 11:7-9. Which truths in Genesis are used in teaching of Jesus and the apostle Paul. How do they interpret them?

(In passing, do you think that 1 Timothy 2:15 could be referring to the 'seed of the woman' in Genesis 3:15?).



### Adam



1 Corinthians 15:22-23; Romans 5:14-18.



### **Let there be light**



Look at 2 Corinthians 4:4-6. What is the 'light' in this passage? What does that tell you about what God meant in the beginning?



### **The sabbath**



Read Hebrews 4:1-10. What does God mean by the sabbath, and his day of rest, in these verses.



### **Let us make man in our image**



Remembering what God said in Genesis 1:26-27 about making man in his image, look at 2 Corinthians 3:18; 4:4 and 1 John 3:2. So are we in God's image now or not? What does this tell us about what God meant when he first spoke?



### **The dominion of the King**



Think about what God said in Genesis 1:28, when he told man to 'rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground'. Look at Psalm 8:4-8, and see how that speaks as though it has already happened.

But now look at 1 Corinthians 15:27-28. Has what God said been completely fulfilled? If not, when will it be? What else does this tell us about Genesis 1?



## The tree of life and the curse



Look at Revelation 2:7; 22:2,3. What does this teach us about the Garden of Eden?



## Summary

So what have you learned from these passages about what Genesis was written for, and what is important about it?



## *The Words God used to describe what he did.*

It is interesting to look at the language of Genesis 1, to see the words God uses to describe his creative actions. These passages have been chosen to illustrate how each word is used; it is not a complete list.

**bara, to create.** This word is nearly always used of things God did. It implies special acts of creation. You may like to look at Isaiah 40:26 and 42:5, where it is also used.

- 1:1 In the beginning God **created** the heaven and the earth.
- 1:21 And God **created** great whales, and every living creature ...
- 1:27 So God **created** man in his *own* image, in the image of God **created** he him; male and female **created** he them.

**asah, to do or make.** This is the common word for making things: it is used to describe how Noah built the ark, for example.

- 1: 16 And God **made** two great lights; the greater light to rule the day, and the lesser light ...
- 1:25 And God **made** the beast of the earth after his kind, and cattle after their kind, ...
- 1:26 And God said, Let us **make** man in our image, after our likeness: ...

**dasha, to sprout.** This word describes the process of things growing. It is only used in one other place - Joel 2:22, where it is 'spring' in the AV, or 'are becoming green' in the NIV.

- 1:11 And God said, Let the earth **bring forth** grass, ...

**yatsa, to go out.** A very common word, usually meaning to leave somewhere.

- 1:12 And the earth **brought forth** grass, *and* herb yielding seed after his kind, ...
- 1:24 And God said, Let the earth **bring forth** the living creature after his kind, ...

**sharats, to teem or swarm.** Mostly used to describe a lot of things walking or crawling, like the frogs that plagued Egypt.

1:20 And God said, Let the waters **bring forth abundantly** the moving creature that hath life, ...

1:21 And God created ... every living creature ... which the waters **brought forth abundantly**, ...

**male, to fill.** The ordinary word for filling something.

1:22 And God blessed them, saying, Be fruitful, and multiply, and **fill** the waters in the seas, ...

1:28 And ... God said unto them, Be fruitful, and multiply, and **replenish** the earth, ...

**tsamach, to sprout or grow.** Used to describe something growing out of something else - like hair out of someone's head.

2:5 And every herb of the field before it **grew**: for the LORD God had not caused it to rain ...

2:9 And out of the ground **made** the LORD God **to grow** every tree that is pleasant to the sight, ...

**yatsar, to form or mould.** To mould something into shape, like a potter shaping clay.

2:7 And the LORD God **formed** man of the dust of the ground, ...

2:8 And the LORD God planted a garden ...; and there he put the man whom he had **formed**.

2:19 And out of the ground the LORD God **formed** every beast of the field, ...

**banah, to build.** Usually refers to building a city, or an altar.

2:22 And the rib, which the LORD God had taken from man, **made** he a woman, ...

**What conclusions would you draw from these words?**



## Postscript: Two other accounts of creation

### ***The Chinese account of Pan Gu***

The Pan Gu story has become firmly fixed in Chinese tradition. First mention of it is in a book on Chinese myths written by Xu Zheng in the Three Kingdoms period (AD 220-265).

There are several versions, but here is one.

In the beginning, the heavens and earth were still one and all was chaos. The universe was like a big black egg, carrying Pan Gu inside itself. After 18 thousand years Pan Gu woke from a long sleep. He felt suffocated, so he took up a broadax and wielded it with all his might to crack open the egg. The light, clear part of it floated up and formed the heavens, the cold, turbid matter stayed below to form earth. Pan Gu stood in the middle, his head touching the sky, his feet planted on the earth. The heavens and the earth began to grow at a rate of ten feet per day, and Pan Gu grew along with them. After another 18 thousand years, the sky was higher, the earth thicker, and Pan Gu stood between them like a pillar 9 million li in height so that they would never join again.

When Pan Gu died, his breath became the wind and clouds, his voice the rolling thunder. One eye became the sun and one the moon. His body and limbs turned to five big mountains and his blood formed the roaring water. His veins became far-stretching roads and his muscles fertile land. The innumerable stars in the sky came from his hair and beard, and flowers and trees from his skin and the fine hairs on his body. His marrow turned to jade and pearls. His sweat flowed like the good rain and sweet dew that nurtured all things on earth. According to some versions of the Pan Gu legend, his tears flowed to make rivers and radiance of his eyes turned into thunder and lightning. When he was happy the sun shone, but when he was angry black clouds gathered in the sky. One version of the legend has it that the fleas and lice on his body became the ancestors of mankind.

In south China Pan Gu is known as King Pan, and temples and pavilions were once built in his honor.

*Taken from a Web Site about Shanghai - Shanghai on Internet - <http://www.sh.com/uccs.htm>*

### ***The Norse account***

#### **Muspell**

The first world to exist was Muspell, a place of light and heat whose flames are so hot that those who are not native to that land cannot endure it. Surt sits at Muspell's border, guarding the land with a flaming sword. At the end of the world he will vanquish all the gods and burn the whole world with fire.

#### **Ginnungagap and Niflheim**

Beyond Muspell lay the great and yawning void named Ginnungagap, and beyond Ginnungagap lay the dark, cold realm of Niflheim. Ice, frost, wind, rain and heavy cold emanated from Niflheim, meeting in Ginnungagap the soft air, heat, light, and soft air from Muspell. Where heat and cold met appeared thawing drops, and this running fluid grew into a giant frost ogre named Ymir. Ymir slept, falling into a sweat. Under his left arm there grew a man and a woman. And one of his legs begot a son with the other. This was the beginning of the frost ogres. Thawing frost then became a cow called Audhumla. Four rivers of milk ran from her teats, and she fed Ymir.

The cow licked salty ice blocks. After one day of licking, she freed a man's hair from the ice. After two days, his head appeared. On the third day the whole man was there. His name was Buri, and he was tall, strong, and handsome. Buri begot a son named Bor, and Bor married Bestla, the daughter of a giant.

### **Odin**

Bor and Bestla had three sons: Odin was the first, Vili the second, and Vé the third. It is believed that Odin, in association with his brothers, is the ruler of heaven and earth. He is the greatest and most famous of all men.

Odin, Vili, and Vé killed the giant Ymir. When Ymir fell, there issued from his wounds such a flood of blood, that all the frost ogres were drowned, except for the giant Bergelmir who escaped with his wife by climbing onto a lur [a hollowed-out tree trunk that could serve either as a boat or a coffin]. From them spring the families of frost ogres.

### **Earth, trees, and mountains**

The sons of Bor then carried Ymir to the middle of Ginnungagap and made the world from him. From his blood they made the sea and the lakes; from his flesh the earth; from his hair the trees; and from his bones the mountains. They made rocks and pebbles from his teeth and jaws and those bones that were broken.

Maggots appeared in Ymir's flesh and came to life. By the decree of the gods they acquired human understanding and the appearance of men, although they lived in the earth and in rocks.

### **Sky, clouds, and stars**

From Ymir's skull the sons of Bor made the sky and set it over the earth with its four sides. Under each corner they put a dwarf, whose names are East, West, North, and South. The sons of Bor flung Ymir's brains into the air, and they became the clouds. Then they took the sparks and burning embers that were flying about after they had been blown out of Muspell, and placed them in the midst of Ginnungagap to give light to heaven above and earth beneath. To the stars they gave appointed places and paths. The earth was surrounded by a deep sea. The sons of Bor gave lands near the sea to the families of giants for their settlements.

### **Midgard**

To protect themselves from the hostile giants, the sons of Bor built for themselves an inland stronghold, using Ymir's eyebrows. This stronghold they named Midgard.

### **Ask and Embla**

While walking along the sea shore the sons of Bor found two trees, and from them they created a man and a woman. Odin gave the man and the woman spirit and life. Vili gave them understanding and the power of movement. Vé gave them clothing and names. The man was named Ask and the woman Embla. From Ask and Embla have sprung the races of men who lived in Midgard.

...

*Abstracted from The Prose Edda of Snorri Sturluson*

You will probably not have learned at school, or from television, that the theory of evolution is just that - a theory, and that nobody has ever proved that it is the true explanation of life. Most people don't want to know about the problems - and since the only alternative is that the universe was created by an Almighty being, the implications are more serious than they want to think about.

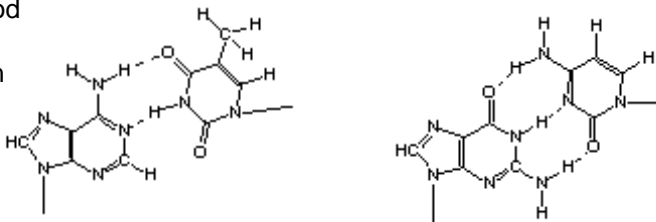
So what are the problems? Here are just a few examples.

### Evolution does not explain the origin of life

The basic idea of evolution is that life began very simply and then got more complicated. The theory is that the first life forms were rather like viruses, which evolved into single-celled creatures like bacteria or algae. Little by little they are supposed to have become more complex, each new complexity making them better able to survive, until finally humans appeared.

What nobody knew until relatively recently is that there is a sense in which the simplest forms of life are as complicated as the most advanced. In particular, all living cells contain enormous DNA molecules - joined-up sets of millions of atoms that occur in a particular sequence in every cell of their bodies. In your body the sequence describes you exactly. Nobody else will have the same sequence, unless you have an identical twin. There's a diagram of a tiny part of a DNA molecule on the next page.

You may wonder why it was necessary for the very first living thing to have something as complicated as DNA in it. It's a good question. The problem, so far as evolution is concerned, is that even the simplest forms of life have very complex DNA molecules at their heart. A DNA molecule is a chain of small structures called bases, which are connected in pairs. In the diagram below, the 'base pairs' are the bits that look like those on the right.



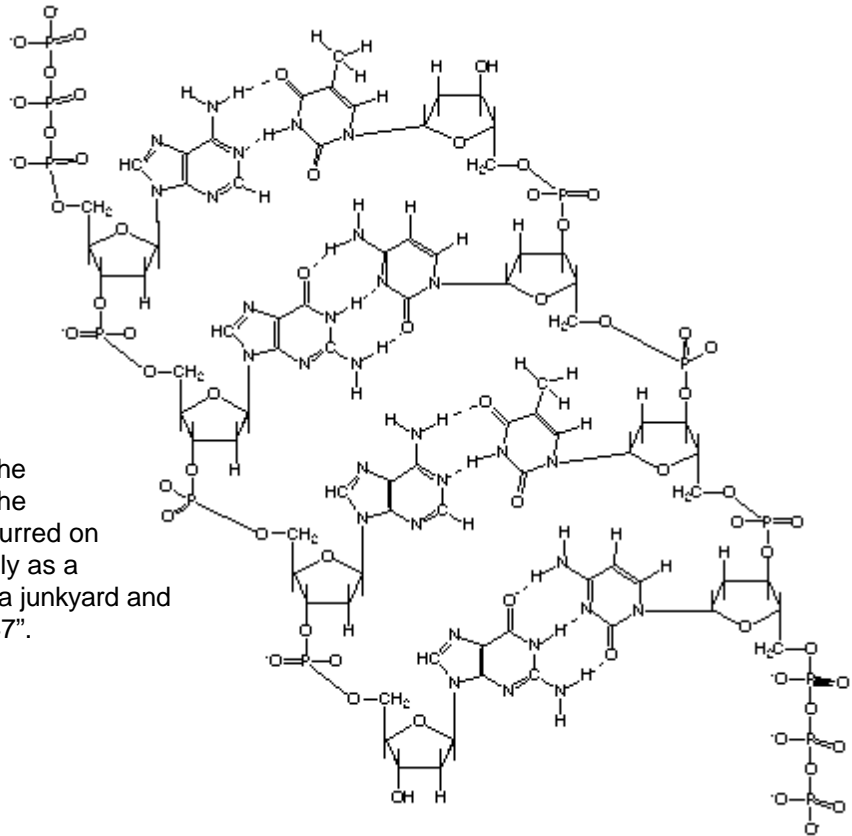
The diagram has only four 'base-pairs' - each of the two examples opposite occurs twice; but it takes about a million to describe the simplest form of life. Imagine picking a million letters out of a large scrabble set and expecting them to tell you a story.

That is only the start, of course. The process of reproducing this simplest form of life involves the DNA molecule unzipping itself down the middle (where the dotted lines are in the diagrams above). Each base then attracts new groups of atoms at the correct points, until two copies of the complete chain - two complete DNA molecules - have been produced. This reproductive process cannot occur without the aid of some other kinds of enormously long molecules known as enzymes. Two scientists, Sir Fred Hoyle and Professor Chandra Wickramasinghe, have shown mathematically how unlikely it is that a single enzyme could have arisen by chance. The probability is one in  $10^{20}$  - written out in full that's 100,000,000,000,000,000,000. There are at least 2,000 different enzymes, all of them essential in some form of life, and the probability of

the whole lot arising by chance is  $10^{40,000}$ . To write this number would take about ten pages of '0's, so we decided against it! It is no wonder that on another occasion,

A tiny part of a DNA molecule

Professor Wickramasinghe allowed himself to say "The chances that life just occurred on earth are about as unlikely as a typhoon blowing through a junkyard and constructing a Boeing 747".



During the 1950s three scientists worked out the molecular structure of DNA, and in 1962 they won a Nobel Prize for their work. In 1981, one of them wrote a book about the origin of life. He said this:

An honest man, armed with all the knowledge available to us now, could only state that in some sense, the origin of life appears at the moment to be almost a miracle, so many are the conditions which would have had to be satisfied to get it going.

*Francis Crick, 'Life Itself - its Origin and Nature', MacDonald & Co (Publishers) Ltd.*

## The difference between vertebrates and invertebrates

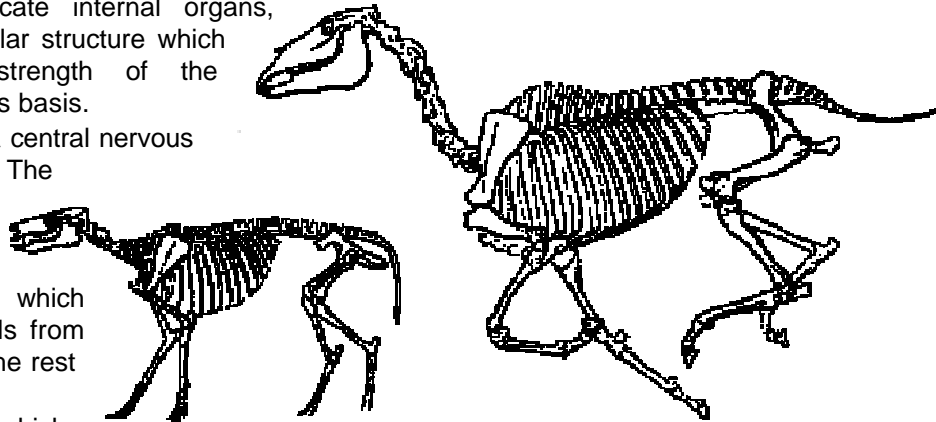
The theory of evolution is a very good explanation of small and progressive change. It is easy to imagine that the giraffes with the longest necks would be best at reaching leaves, so they would eat most, and tend to survive better. What it does not explain very well is the great jumps that would need to have happened in order to have created the amazing diversity of living creatures that inhabit our planet today.

One illustration of this is the gap between vertebrates (animals with backbones - like fish, birds, reptiles, mammals and humans), and invertebrates (the rest - things like shellfish, coral, squids, and so on).

Textbooks on palaeontology (the study of fossils) often divide the subject into these two sections, and it is understandable because the difference between them is so great. You will find the same in natural history museums. They are often laid out in an evolutionary sequence, beginning with plankton and moving up to things like jelly fish. You go through a door into another room and - hey presto - a shark!

The gulf between invertebrates and vertebrates is not just that the latter have a backbone. Vertebrates typically have:

- An internal skeleton with a rib cage that protects delicate internal organs, and a muscular structure which uses the strength of the skeleton as its basis.
- A brain and a central nervous system. The spine has a spinal cord through the middle of it which carries signals from the brain to the rest of the body.
- A heart which pumps blood round the body.
- Limbs - arms, legs, wings, and so on.
- A means of sexual reproduction.



The question is, how did the first vertebrates arrive? There are many examples used to demonstrate evolution, but they do not explain this sort of dramatic transformation.

## The evolution of the horse?

A good illustration is the explanation of the evolution of the horse from the dog-sized “dawn horse”, Eohippus (on the left above), to a modern horse (on the right). Eohippus had four toes on its front legs and three on its hind legs, while the modern horse has only one on each leg - its hoof.

There are questions over the explanation of how this evolution is supposed to have happened, but basically what it describes is a small horse-like animal turning into a proper horse, and

losing some toes along the way. It is probably not worth trying to argue the details about whether or not it happened as the theory says. The important point is that these two animals are fundamentally the same. They are both vertebrates with four legs and a tail, and the pictures look remarkably similar to each other.

This sort of change does not explain the sort of dramatic transformation that would have been necessary for all the life on earth to have evolved.

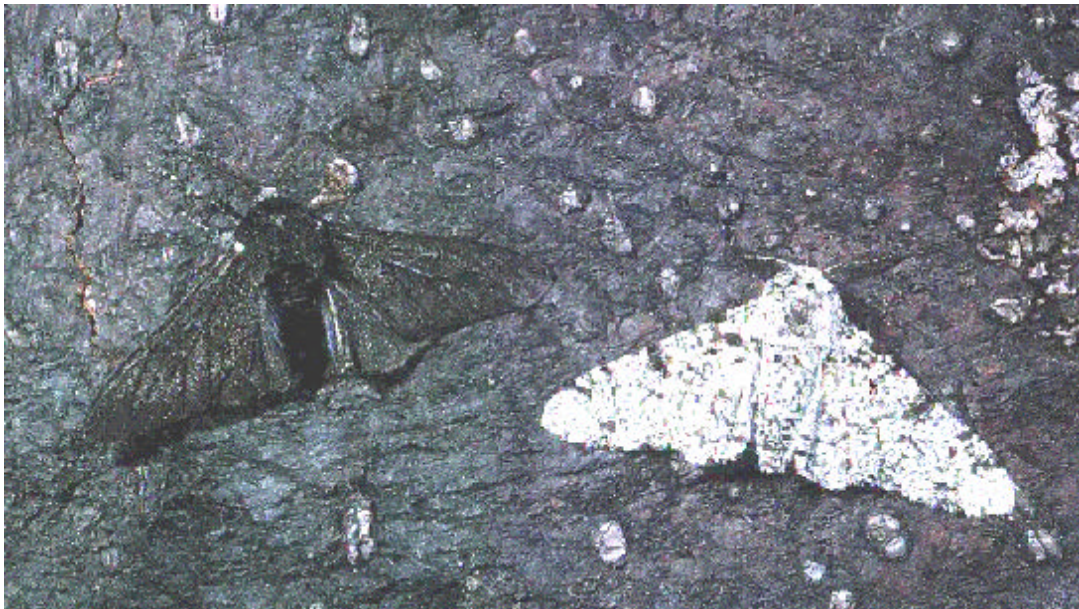
## The peppered moth

Another example of evolution that is often cited concerns different forms of the peppered moth. It goes like this:

Normally the moth is speckled black and white. It rests on trees covered in lichen, and when the trees are clean it is well camouflaged. Another form of the moth, which was black, arose from time to time, but it was usually eaten because it was too clearly seen against the clean bark.

Then along came the industrial revolution, and many trees became blackened with soot. Suddenly the normal speckled moth was more readily seen by predatory birds, while the black moth was at an advantage since it blended more readily with the soot-discoloured bark. Thus the proportion of black moths apparently increased in industrial areas.

Then when clean-air legislation came into force the proportion declined again as trees became cleaner.



In the picture above, the normal moth is on the right, and the black form is on the left (if you have trouble seeing it, that's because it is so well camouflaged!).

Again, there are questions about exactly what happened, but as in the case of the horse it may not be worth arguing about the details. The point is that what this example illustrates is evolution (if the changing balance between two forms can be described as evolution) within a species. The black form is still a peppered moth, not a new species.

## From a shrew to a whale?

If evolution is the explanation of life then everything must have evolved, but there are creatures where this seems extremely improbable. Whales are an example; they are unusual animals in that although they are mammals they live in the sea. The common explanation of this is that mammals evolved on the earth, but that at some point a land mammal returned to the sea. Here is one account from 'Life on Earth'.

Whales and dolphins, of course, are also warm-blooded, milk-producing mammals and they too have a long ancestry, with fossils dating back to the beginning of the great radiation of the mammals fifty million years ago. But could these immense animals really be descended from a tiny creature like a tupaia? It is difficult to believe, and yet the logic of the deduction is undeniable. Their ancestors must have entered the sea at a time when the only mammals in existence were the little insectivores. But their anatomy is so extremely adapted to swimming that it gives no clue as to how the move into the sea was made.

*David Attenborough, Life on Earth © David Attenborough Publications Ltd.*

Tupaias are tree shrews, by the way; they look and behave rather like squirrels, but live on insects. Here is an excerpt from another book, written by Alan Hayward, who is a scientist and a Christadelphian. It too looks at the whale.

As everyone knows, the whale is not a fish although it lives in the sea as if it were one. It is a warm-blooded, air-breathing, mammal, specially adapted for life in, and mostly under, the water. Darwinists rarely mention the whale because it presents them with one of their most insoluble problems.

They believe that somehow a whale must have evolved from an ordinary land-dwelling animal, which took to the sea and lost its legs. That sounds simple enough until you stop to think of all the other changes that had to take place before a land animal had become a whale. Here are some of them.

1. The body of a land mammal ends in a pelvis, which supports a relatively flimsy tail. This always moves from side to side, and is used mainly as a fly swish. A whale has no pelvis; instead it has an entirely different bony structure that supports a large flat tail, which moves up and down so that it can be used for propulsion under water.
2. So that it can keep cool in hot sunshine a land mammal has a skin full of sweat glands. The whale does not need these, but instead his skin is lined with a thick layer of blubber (fat) to keep him warm in cold weather. Moreover his skin has a strangely fashioned outer surface which helps to streamline the flow of water.
3. An eye that is used for seeing under water had to be built quite differently from one that is used for seeing in air. That, of course, is why underwater swimmers have to wear goggles or face masks. Needless to say, the whale has an underwater eye.
4. Land mammals communicate by air-borne noise, conveyed between their vocal systems and their ears. Whales, on the other hand, have an underwater system of communication that is entirely different, being closely similar to the sonar system of submarine detection used in the navy.
5. It would be difficult for a land mammal to feed under water without drowning itself, but whales are so constructed that they can do this easily. Many of them eat very small fish, which they catch in a kind of sieve of whalebone in their mouths, a device which is perfectly suited for its purpose.

6. A land mammal giving birth in the water would immediately drown its infant, and there is no way in which it could suckle its young at sea. But whales have no problems because they are built to an entirely different plan which enables them to bear and nurse their offspring in deep water. A land mammal that was in process of becoming a whale would fall between two stools - it would not be fitted for life on land or at sea, and would have no hope of survival. And to make the difficulty even worse, the fossil evidence shows that all these incredible changes had to happen within a timespan of five to ten million years - just a fraction of one per cent of the time that life is supposed to have been on earth. It is not surprising that zoology textbooks carefully avoid discussing the evolution of the whale in any detail.

*from 'Creation and Evolution', by Alan Hayward*

Spend a few minutes reflecting on what you think now about the theory of evolution. You may like to crystallise your thoughts by summarising one of two key points.



**What difference does evolution make?**

|                                      | <b>If we evolved</b> | <b>If God created us</b> |
|--------------------------------------|----------------------|--------------------------|
| <b>What are we?</b>                  |                      |                          |
| <b>Is there any right or wrong?</b>  |                      |                          |
| <b>Is there any purpose in life?</b> |                      |                          |

You created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well.

*Psalm 139:13-14*

### Seeing is believing

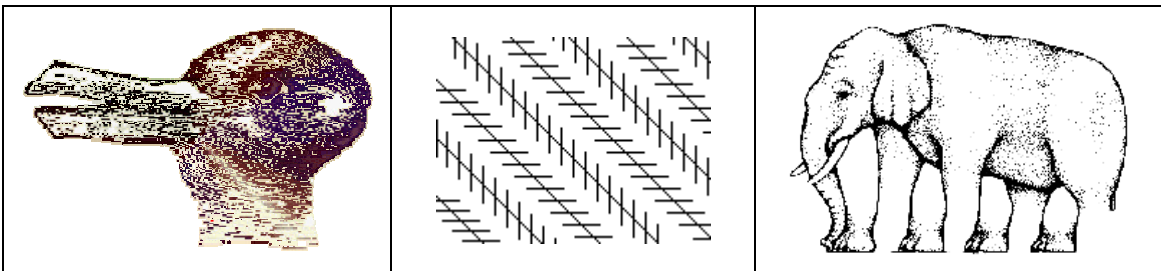
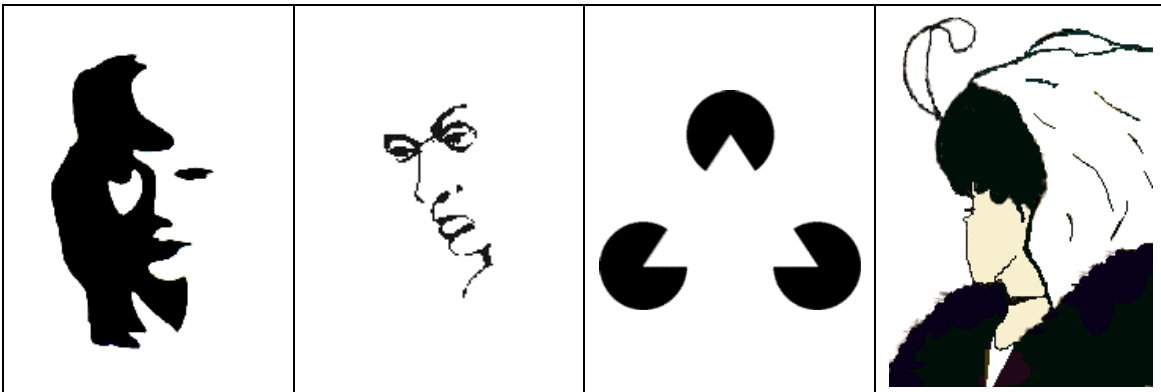
We are going to think about just one example of how wonderful God's creation is, and it's perhaps appropriate to choose our eyesight. The incredible thing is that although this is probably the most complex mechanism known to man, we could draw the same conclusion from pretty well anything: a leaf, a mushroom, a snail, a blackbird, a cat; - everything tells of the wonder of the God who made it.

Charles Darwin believed that our eyesight evolved, but he acknowledged that it seemed incredible:

'To suppose that the eye, with all its inimitable contrivances, could have been formed by natural selection seems, I freely confess, absurd in the highest degree'

*Charles Darwin, The Origin of Species*

### What do you see?

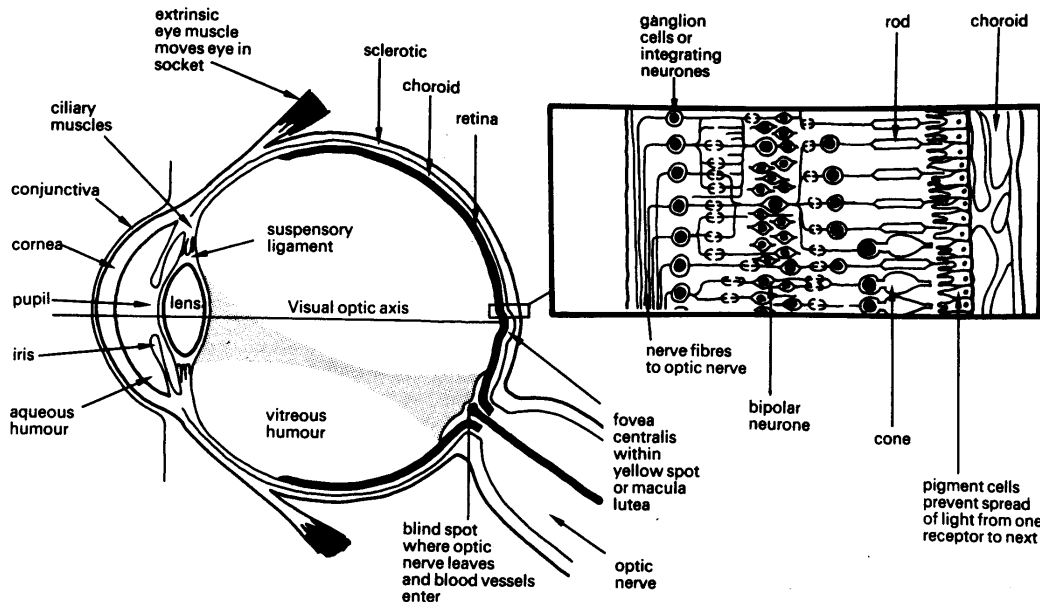


What do optical illusions like these tell us about the way we see things?



### ***Thinking about seeing - 25 amazing facts about our sight***

Read through the facts we have listed below. For each one, try to think whether it could have evolved, bearing in mind that often for one thing to work we need something else, which doesn't work without the first. For instance, in the first example, tears are no good without eyelids to spread them, but dry eyelids would damage the eye.



1. The eye cannot survive unless it is kept continually moist. Our eyelids achieve this by spreading tears across the surface every time we blink. When we're awake we do this about 10 times a minute. While we are asleep our eyelids form a closed seal, so that our eyes don't dry out.
2. Tears are not just salty water. They have an oily outer film which lessens evaporation. They also contain a powerful enzyme which kills bacteria.
3. The sockets in our skull that hold our eyes are not just holes. Several bones meet around our eyes to give an extra strong protection.
4. The cornea is amazingly clear and transparent, but it is made of five layers of tissue which are reinforced with fibres which criss-cross each other to make it stronger.
5. The cornea cannot have a blood supply - that would make it red - but the aqueous humour behind it is like blood plasma, and the cornea gets its nutriment from there and, to some extent, from tears. The cornea also absorbs oxygen from the air, and contact lenses can prevent this from happening.
6. The iris adjusts itself to control the amount of light that enters the eye. If it didn't do this the back of our eye would be burned in just the same way as we burn a piece of paper using sunlight and a magnifying glass.

7. The lens is made of long elastic fibres. When we want to see things a long way away, the suspensory ligaments pull on the lens to flatten it; close to, they relax and it becomes rounder. This happens in an instant, without us having to think about it, yet the lens is incredibly accurate, and in most people there is no discernible distortion.
8. We have muscles attached to our eyes which rotate them in their sockets so that they point to the thing we want to see. This means that we can glance at something else in an instant without moving our heads (compare that with a camera).
9. Our eyes move between 30 and 70 times a second - if we are reading, for instance, they flick around the page to see the sentence we are reading and all the words around. Even if we are looking at one stationary thing they keep moving very slightly so that the same bit of our retina is not used all the time. If this did not happen our vision would fade.
10. Our eyes also rotate to track moving objects. If we want to catch a ball, for instance, we don't have to move our head - we can follow it with our eyes, and so the image of the ball will 'appear' in roughly the same place on the back of our retina. Despite this, we still know how fast the ball is moving because our brain knows how quickly our eyes are rotating and it uses that fact in calculating its speed.
11. When we move our heads, we don't suddenly imagine that the room is moving, even though our eyes see a changing image of the room. Our brain knows that our head is moving and uses one signal to cancel out the other.
12. The image that arrives at the back of our eye is upside down and reversed left to right, but our brain sorts it out so that we see the right thing.
13. At the back of each eye we have around 120 million rod-shaped cells, which are incredibly sensitive to light, but see only in black and white. After about 20 minutes in the dark, the retina adapts chemically so that the rods can perceive very tiny amounts of light.
14. At night we can see things out of the 'corner of our eye' that we cannot see when we are looking straight at them.
15. There are also around 6 million cone-shaped cells, which see in colour. These are clustered around the fovea, which is the place where our eye sees best. There are three different sets, for red, green and blue light - as in TV cameras.
16. Inside our fovea there are around 150,000 cones per square millimetre (that's smaller than a pinhead).
17. This means that our eyes see much more clearly than a television camera. One of the reasons that we see television so clearly is that our brains make up for the inadequacies of the picture!
18. Our brain automatically corrects the balance of colours. So at night, in the yellow light of a room, we still see colours almost as well as in daylight. Cameras cannot do the same.
19. Our eyes don't just send a 'photograph' to our brains. The signal from each rod or cone is analysed by the cells in front of them, which are effectively brain cells. Some cells detect changes in light and dark, for instance; some detect specific movements, or lines in particular directions.
20. Our optic nerve is not just one connection. The nerve from each eye contains 800,000 fibres.
21. We have two eyes, and our brain combines the images from both to tell us about the distance of things we see, how fast they are travelling, and so on. We can manage with one, but God in his bounty has given us two (we also have two ears, but only one mouth!).
22. There are different parts of our brain which process what we see, ending up in the visual cortex, which is at the back of our heads. This is in two parts, one in each half of our brain.
23. Between our eyes and our brain some of the nerves cross over to the other side. The nerve fibres from the right side of each eye go to the right hand side of our brain, while those from the left side of each eyes go to the left side of the brain. This means that each half of the brain is seeing images

from both eyes. If we lose an eye, or if part of our brain is damaged, our vision will be impaired, but we can still see.

24. Our eyes grow from nothing. All the cells turn up in the right place, with all the connections to our visual cortex. That grows from nothing, too.
25. There is no evidence of the evolution of sight; no neat pattern that could explain what has happened. We would expect 'early' creatures to have basic eyes, and later animals to have more sophisticated sight, but this is not the case. For example, birds and most fish see in colour, whereas cats and dogs, among others, have very poor colour vision.

To add to all this, you may like to think about the following extract from a booklet 'Creation and Evolution' by David Pearce, available from the Christadelphian Office.

We are unaware of our tears, most of the time. Only when we are upset and they begin to overflow, do they become a nuisance. Most of the time the salty, antiseptic secretion of the tear glands carries out its vital role of lubricating and cleaning the delicate but exposed surface of the eye, the conjunctiva, with impressive efficiency. But what happens to our tears when we are not crying? Why do they not spill over our lower lid and run down our cheeks all the time, getting in the way? The answer is that in the inner corners of the eyes are two tiny tubes, about 1 cm long, the tear canals, which drain away the surplus liquid. You can find the entrance to the lower one if you stand in a good light with a mirror, and gently pull down your lower lid. It can be seen as a small pinhole in the rim of the eye lid. The canal runs downwards through the thickness of the eyelid itself, and drains the tears into a collecting sac, which then discharges the moisture via a long channel in the bone of the skull to an exit hole on the inside of the nose. That is why the bride's mother always blows her nose at the wedding; as the tears well up in her eyes, the tear ducts bear them away into the nose. Sometimes you can taste the salt, if you sniff when you have been crying.

Now, the question is, how did these tiny tubes evolve? How would a tear canal begin? Did a depression arise on the inside of the eyelid of an early mammal; and then generations later, a tube begin to extend away from this depression? Bear in mind that such a proto-tube would serve no useful purpose, and should theoretically have been eliminated at once by natural selection. Assume that it survives, and after a few hundred thousand years has begun to meander down through the thickness of the eyelid. We now have to imagine a channel opening up for it through the bony ridges surrounding the top of the nose. If there was no way through, the embryonic tube would reach a dead end as it struck the bone, like an oil rig drill meeting impenetrable rock. Even if there was an unused channel already there, it would be pure coincidence if the tube developed **towards** it. Subject purely to random mutations, it has no reason to aim downwards and inwards. In fact, we might have to postulate dozens of tiny tubes springing up in different parts of the eyelid in turn, some near the outer corner, some in the middle, until at last, after millions of years, one tube on the inner corner coincided with a channel that had independently developed in the bone, and broke through the inner lining of the nasal cavity, somehow forming a neat, unblocked exit hole. Now, at last, the tear duct would be able to serve a useful purpose. Fluid could finally flow from eyeball to nose and throat, like the water did on the day they completed the Bridgewater Canal. Through all those long millennia, early mammals would have blundered along, their vision blurred by the tears their eyes must have to keep them clean, and their cheeks permanently wet with an irritating overspill.

*from 'Creation and Evolution' by David Pearce.*

## Evolution = Purposelessness

It is interesting to reflect how often scientists who believe in evolution find themselves using the language of design. They speak of nature 'doing' things, or of evolution 'arranging' something. Just two examples:

Why should evolution go to the trouble of building up such curious entities as centre-surround receptive fields?

*David Hubel, Eye, Brain and Vision, W.H Freeman, 1988*

Nature has evolved truly startling visual organs ... each animal has been given the very optical tools it needs to do the work it must in order to survive.

*A.S.Freese, The Miracle of Vision, Harper and Row, 1977*

Of course, only an almighty creator can have a purpose with the universe and the power to bring it about. Think about this chilling paragraph from the introduction to the book of the BBC series 'Life on Earth', which makes exactly that point. Without God there is no purpose to anything.

This, however, risks imposing an appearance of purpose on the animal kingdom that does not exist in reality. Darwin demonstrated that the driving force of evolution comes from the accumulation, over countless generations, of chance genetical changes sifted by the rigours of natural selection. In describing the consequences of this process it is only too easy to use a form of words that suggests that the animals themselves were striving to bring about change in a purposeful way - that fish *wanted* to climb on to dry land and to modify their fins into legs, that reptiles *wished* to fly, strove to change their scales into feathers and so ultimately became birds. There is no objective evidence of anything of the kind and I have endeavoured, while describing these processes in a reasonably succinct way, not to use any phrases that might suggest otherwise.

*David Attenborough, Life on Earth, © David Attenborough Publications Ltd*

Thankfully, we can reflect on wonders like our eyes and recognise that they tell us not only that the Almighty is a wonderful creator, but they show us something of what he is like.

'He that planted the ear, shall he not hear? he that formed the eye, shall he not see?'

*Psalms 94:9*



Look at 1 Peter 3:12-18.

What does this tell you about how you can deal with difficult situations at school or with other young people?

***What to say in difficult situations***



***How to say it***



***What can we do (as opposed to say)?***



***What else?***



## 12 IN THE IMAGE OF GOD - GOD MANIFESTATION

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### ***God the Creator***

There are many passages in scripture that make it clear that God created the universe and formed all life. Look at Genesis 1:26 and Job 38:7, and see that the angels were also involved, and that the word 'God' includes them.

### ***In the plains of Mamre***



Look at Genesis 18:1-2, 20-22, 33, and 19:1. Who was it that Abraham met?



### ***Jacob the wrestler***



Read Genesis 32:24-30 and Hosea 12:3-5. Who did Jacob wrestle with?



### ***God revealed to Moses***



Now read Exodus 3:2-7, 13-16. Who was it that Moses met?



### ***The angel of God's presence***



Look at Exodus 13:21; 14:19; 23:20-23; 33:14; Deuteronomy 32:10-12; Psalm 106:9; and Isaiah 63:9. What did the Israelites see that represented the presence of God? Who was it that went with them?



### ***The captain of the army of the Lord***



Read Joshua 5:13 - 6:2. Who spoke to Joshua?



### ***The prophets***



Read 2 Chronicles 36:12 and see how the words of Jeremiah are referred to. Now look at Jeremiah 2:2-3. This passage has been chosen more or less at random, but try to imagine what it must have been like to have stood listening to Jeremiah when he was speaking.



### ***In these last days ...***



See how all this is summed up in Hebrews 1:1-5, which then leads us to consider the Lord Jesus. Get clear in your mind that Jesus was a much greater revelation of God than any of the events we have been considering.

## ***We shall be like him***



Look up 2 Corinthians 3:18, Ephesians 4:22-24, 1 Peter 1:3-4 and 1 John 3:2. What do these verses say about God's plans for his people, and how he intends to make everyone in his image?



## **Names by which God is known**

The chart below summarises some of the more commonly used names and titles of the Almighty God.

| English       | Hebrew         |            | Meaning  |
|---------------|----------------|------------|--|
|               | Singular       | Plural     |  |
| God           | EI             |            | Might or power   |
| God           | Eloahh         | Elohim     | Mighty one(s). When the word 'Elohim' is used of God it has a singular verb even though it is plural.  |
| Most High God | EI Elyon       |            | Perhaps an early name of God, which appears mostly in the Pentateuch and the Psalms.   |
| Almighty God  |                | EI Shaddai | This name is at times associated with fruitfulness, as in Genesis 28:3-4; 35:11-13.  |
| LORD of Hosts | Yahweh Sabaoth |            | The word Sabaoth means 'armies'. God is head of hosts of angels, and of the armies of his people.  |
| Lord          | Adon           | Adonai     | The word means 'lord' or 'master', and Adon is normally used of human lords. It is normally used in conjunction with 'Yahweh', translated as Lord GOD. |
| LORD          | Yah            |            | An abbreviated form of Yahweh  |
| LORD or GOD   | Yahweh         |            | I am, or I will be   |

## 13 IN THE IMAGE OF GOD - FATHER AND SON

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Look at John 1:1-5, and see how many echoes of creation you can find



**Genesis**

**John**



Now look at verse 14 and summarise in your own words what the verse is saying. What does it mean that 'the word was made (or became) flesh'? And in what sense did people see the glory of God?



Now look at some other passages in this gospel: John 14:6-11. Summarise how it was that Jesus was Emmanuel - God with us.





Now look at some other passages - Hebrews 1:1-3; 2 Corinthians 5:19; Colossians 1:19; 2:8-9 and John 5:17-22, and summarise what they say about the relationship between God and his son.



## 14 IN THE IMAGE OF GOD - WHAT OTHERS BELIEVE

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### The doctrine of the trinity - the great divide

The doctrine of the trinity is regarded as the most important teaching of nearly all Christian churches and, so far as they are concerned, is the main difference between themselves and Christadelphians. The Athanasian creed, which is effectively an 'official' definition, begins with these words:

Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith. Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly. And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

*The opening of the Athanasian Creed*

It is accepted by the Roman Catholic church and by Anglican churches throughout the world.

The Trinity is the term employed to signify the central doctrine of the Christian religion -- the truth that in the unity of the Godhead there are Three Persons, the Father, the Son, and the Holy Spirit, these Three Persons being truly distinct one from another.

*From the Catholic Encyclopedia, copyright © 1913 by the Encyclopedia Press, Inc. Electronic version copyright © 1996 by New Advent, Inc.*

### The development of the teaching

The first thing to be said is that the doctrine of the trinity is not taught in the Bible.

Trinity, in Christian theology, doctrine that God exists as three persons—Father, Son, and Holy Spirit - who are united in one substance or being. The doctrine is not taught explicitly in the New Testament, where the word God almost invariably refers to the Father; but already Jesus Christ, the Son, is seen as standing in a unique relation to the Father, while the Holy Spirit is also emerging as a distinct divine person.

*"Trinity (theology)," Microsoft (R) Encarta. Copyright © 1994 Microsoft Corporation. Copyright © 1994 Funk & Wagnall's Corporation.*

Neither the word Trinity, nor the explicit doctrine as such, appears in the New Testament, nor did Jesus and his followers intend to contradict the Shema in the Old Testament 'Hear, O Israel: The Lord our God is one Lord' (Deuteronomy 6:4)...The doctrine developed gradually over several centuries and through many controversies.

*The New Encyclopaedia Britannica, (1976), Macropaedia, Vol X, p.126.*

The formulation 'one God in three Persons' was not solidly established, certainly not fully assimilated into Christian life and its profession of faith, prior to the end of the 4th century. But it is precisely this formulation that has first claim to the title the Trinitarian dogma. Among the Apostolic Fathers, there had been nothing even remotely approaching such a mentality or perspective.

*The New Catholic Encyclopedia (1967), Vol XIV, p299*

The important point is that the doctrine of the trinity is not taught in the Bible; it evolved over many years, as can be shown from the three creeds most used in Christendom. They have been reproduced below so that you can see this progression.

### The Apostles' Creed

This is among the oldest of creeds, although there are several documents with similar statements dating from the second and third century. It seems unlikely to have been written by the apostles, as was once thought. Nonetheless it fits well with scriptural teaching, and says nothing of the trinity. (In passing, the word 'catholic' means 'universal', and it is not talking about the Roman Catholic church.)

I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried: He descended into hell; The third day he rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy Catholic Church; the Communion of Saints; the Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

*The Apostles' Creed*

### The Nicene Creed



In 325, the first ecumenical council was convened in Nicaea (a place in Bithynia now known as Izmit, in Turkey) by Constantine I, emperor of Rome, to settle a dispute concerning the nature of Jesus Christ. Of the 1800 bishops in the Roman Empire, 318 attended the council, and there was a prolonged debate. Against the wishes of the majority, the emperor Constantine imposed a decision on the church, and the result is known as the Nicene Creed.

There are many different translations of the creed (it was written in Greek), but it reads something like this.

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the scriptures, and ascended into heaven and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe one Catholick and Apostolick Church. I acknowledge one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

*The Nicene Creed, 325 AD*

Unsurprisingly, a decision imposed by the emperor failed to stifle debate, and there was a great deal of argument over the next century or so, focussing this time on the holy spirit. The divisions over this issue laid some of the ground for the eventual split between the Roman Catholic church in western Europe and the orthodox churches in the east.

### **The Athanasian Creed**

The Athanasian Creed appears to have been produced by a number of authors in the late 4th century or first half of the 5th century AD, and contains a fully-fledged statement of the doctrine of the trinity.

It is regarded as authoritative by Roman Catholics and Anglicans, although some protestants do not accept it. It is almost entirely devoted to a very complex statement of the doctrine of the trinity. The clauses are not always numbered, but the numbers have been reproduced here because you may find them useful.

1. Whosoever will be saved, before all things it is necessary that he hold the catholic faith;
2. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.
3. And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity;
4. Neither confounding the persons nor dividing the substance.
5. For there is one person of the Father, another of the Son, and another of the Holy Spirit.
6. But the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the majesty coeternal.
7. Such as the Father is, such is the Son, and such is the Holy Spirit.
8. The Father uncreated, the Son uncreated, and the Holy Spirit uncreated.
9. The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible.
10. The Father eternal, the Son eternal, and the Holy Spirit eternal.
11. And yet they are not three eternal but one eternal.
12. As also there are not three uncreated nor three incomprehensible, but one uncreated and one incomprehensible.
13. So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty.

14. And yet they are not three mighties, but one mighty;
15. So the Father is God, the Son is God, and the Holy Spirit is God;
16. And yet they are not three Gods, but one God.
17. So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord;
18. And yet they are not three Lords but one Lord.
19. For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord;
20. So are we forbidden by the catholic religion to say; There are three Gods or three Lords.
21. The Father is made of none, neither created nor begotten.
22. The Son is of the Father alone; not made nor created, but begotten.
23. The Holy Spirit is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding.
24. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.
25. And in this Trinity none is afore or after another; none is greater or less than another.
26. But the whole three persons are coeternal, and coequal.
27. So that in all things, as aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.
28. He therefore that will be saved must thus think of the Trinity.
29. Furthermore it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ.
30. For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man.
31. God of the substance of the Father, begotten before the worlds; and man of substance of His mother, born in the world.
32. Perfect God and perfect man, of a reasonable soul and human flesh subsisting.
33. Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood.
34. Who, although He is God and man, yet He is not two, but one Christ.
35. One, not by conversion of the Godhead into flesh, but by taking of that manhood into God.
36. One altogether, not by confusion of substance, but by unity of person.
37. For as the reasonable soul and flesh is one man, so God and man is one Christ;
38. Who suffered for our salvation, descended into hell, rose again the third day from the dead;
39. He ascended into heaven, He sits on the right hand of the Father, God, Almighty;
40. From thence He shall come to judge the quick and the dead.
41. At whose coming all men shall rise again with their bodies;
42. and shall give account of their own works.
43. And they that have done good shall go into life everlasting and they that have done evil into everlasting fire.
44. This is the catholic faith, which except a man believe faithfully he cannot be saved.

*The Athanasian Creed*

### ***What do you think?***

### **Passages of scripture that are used to support the teaching**

There are several passages of scripture that are used in support of the doctrine of the trinity. None of them goes anywhere near the sort of statements that we have read in the Athanasian Creed, but it is worth having a look at some of them. Here is one list of such quotations.

The Trinity is a widely used theological term that accurately describes the biblical teaching concerning the tripersonal nature of God. The Bible teaches that within the nature of the one true God (Isaiah 42:8; 43:10; 44:6, 8; 45:21; 1 Corinthians 8:4-6; Nehemiah 9:6; 1 Timothy 2:5) there are three eternal, distinct, divine Persons (Matthew 28:19; Luke 3:21,22): the Father (2 Peter 1:17); the Son (Word) (John 1:1-3,14; 8:24, 58; Colossians 1:15-19; Titus 2:13); and the Holy Spirit (Acts 13:2; 10:19,20; Hebrews 3:7-11; Acts 5:3,4; Hebrews 9:14). The doctrine of the Trinity is biblical. It is neither illogical nor unreasonable, but its complete comprehension is beyond our finite logic and reason.

*Evangelising the Cults (a section on the Jehovah's Witnesses), © Ronald Enroth, Word (UK) Ltd, 1991*

### ***The one true God***

Isaiah 42:8; 43:10; 44:6, 8; 45:21; 1 Corinthians 8:4-6; Nehemiah 9:6; 1 Timothy 2:5

### ***Three eternal, distinct, divine Persons?***

Matthew 28:19

Luke 3:21,22

### **The Father**

2 Peter 1:17

### **The Son (Word)**

John 1:1-3,14

John 8:24, 58

Colossians 1:15-19

Titus 2:13

### **The Holy Spirit**

Acts 13:2

Acts 10:19,20

Hebrews 3:7-11

Acts 5:3,4

Hebrews 9:14

## Some helpful passages



You may like some time to look up these other passages, which help to make clear the relationship between the Lord Jesus and his Father.

Mark 10:18; 13:32; 14:25;

Luke 1:34-35

John 5:19; 7:16; 10:34-36; 12:49; 14:8; 17:1-3; 20:17

Acts 2:36; 3:15; 10:42

Romans 1:7

1 Corinthians 15:24-28

Philippians 2:6-11

1 Timothy 2:5

2 Peter 1:16-18



Write in your own words a summary of the story of Hosea.



What does the book show us about the Lord God?



How does God describe Israel restored?



What lessons can you learn for yourself?

## 16 FAMILY MATTERS - SEX

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Read Genesis 2:18-24. What is sex for, and how did it begin?



For obvious reasons, much of the Bible's teaching about sex is in the context of its teaching about marriage. List some of the characteristics of Christian marriage. Matthew 19:4-6; 22:30; 1 Corinthians 7:1-7; Ephesians 5:21-33; 1 Peter 3:1-8 may help.



Give some examples of sexual relationships which the Bible does not allow. In the light of the previous questions, can you suggest why? 1 Corinthians 6:9-11, 18-20 and Romans 1:26-27 may help.



What extra reason do believers have for resisting immorality?



Are disciples of the Lord Jesus free to marry non-believers? 1 Corinthians 9:5; 7:39; 2 Corinthians 6:14-18.



Do you think it is OK to 'go out with' non-believers?



Suggest some of the problems which could arise from relationships with non-believers, and ways to avoid or deal with them.



Think about and note down some practical hints for people of your own generation, to help them stick to the Bible's teaching about relations between the sexes.



## 17 FAMILY MATTERS - PARENTHOOD

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### What sort of parent is God?



Look at some or all of these passages:

Psalm 103:11-14; Hosea 11:1-4; Isaiah 49:14-15; (notice that this passage likens God to a mother - we are not just talking about fathers) Matthew 7:9-11; Hebrews 12: 5-14; Deuteronomy 8:1-10 (this passage is not about God as a parent as such, but shows how he cared for his children).



### What qualities would you like your children to develop?



Proverbs 1:10; 2:1; 3:11; 5:1-2; 6:16-19; 10:1,5; 13:1,24.



### *Does the Bible say the same?*



Deuteronomy 4:9; 6:7; 11:19; Psalm 78:4; Proverbs 19:18; 22:6; 29:17; Ephesians 6:4; Colossians 3:21; 1 Timothy 3:5,12 (this is particularly talking about leaders in the church but shows the importance of good parenting); 2 Timothy 3:14-15.



## Discipline



What do you think discipline is? What is it for? What is the right way to discipline a child - and the wrong way?



## Practical questions

1. How can you best teach a child to read the Bible and pray?
2. How can you best teach your child about God?
3. Do you think it is right to apologise to a child?
4. What is likely to happen if you keep saying to your child “not now” “I haven’t time” etc?
5. What is likely to happen if you spend all your time dancing attendance on your child?
6. It has been said that you should only punish a child for disobedience. Do you think this is right?



### **CHILDREN LEARN WHAT THEY LIVE**

If children live with criticism, They learn to condemn.  
If children live with hostility, They learn to fight.  
If children live with fear, They learn to be apprehensive.  
If children live with pity, They learn to feel sorry for themselves.  
If children live with ridicule, They learn to be shy.  
If children live with jealousy, They learn what envy is.  
If children live with shame, They learn to feel guilty.  
If children live with tolerance, They learn to be patient.  
If children live with encouragement, They learn to be confident.  
If children live with praise, They learn to appreciate.  
If children live with approval, They learn to like themselves.  
If children live with acceptance, They learn to find love in the world.  
If children live with recognition, They learn to have a goal.  
If children live with sharing, They learn to be generous.  
If children live with honesty and fairness, They learn what truth and justice are.  
If children live with security, They learn to have faith in themselves, And those around them.  
If children live with friendliness, They learn that the world, Is a nice place in which to live.  
If children live with serenity, They learn to have a peace of mind.  
With what are your children living?

*Children Learn What They Live, by Dorothy L. Nolte*

## 18 FAMILY MATTERS - BIRTH CONTROL? ABORTION?

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### Who is in control of your life?



Read Psalm 131:1-3; 32:8-11 and Matthew 6:25-34. What do you think these passages teach about our priorities in life, and about what our motives should be when we come to take decisions? How does this relate to the subject of birth control and abortion? Who should be in charge?



### Contraception

#### **ROMAN CATHOLIC TEACHING ON THE PURPOSE OF MARRIAGE**

Thus amongst the blessings of marriage, the child holds the first place. And indeed the Creator of the human race Himself, Who in His goodness wishes to use men as His helpers in the propagation of life, taught this when, instituting marriage in Paradise, He said to our first parents, and through them to all future spouses: "Increase and multiply, and fill the earth." As St. Augustine admirably deduces from the words of the holy Apostle Saint Paul to Timothy when he says: "The Apostle himself is therefore a witness that marriage is for the sake of generation: 'I wish,' he says, 'young girls to marry.' And, as if someone said to him, 'Why?,' he immediately adds: 'To bear children, to be mothers of families'."

*Casti Connubii, Encyclical of Pope Pius XI on Christian Marriage December 31, 1930*



Look at the passages the pope was referring to, and see what you think they mean. The first reference is in Genesis 1:28, the second in 1 Timothy 5:14. Look at the preceding verses to see the context. What do you understand the scripture to be teaching?



## ROMAN CATHOLIC TEACHING ON BIRTH CONTROL AND ABORTION

... But the Church, calling men back to the observance of the norms of the natural law, interpreted by her constant teaching, teaches that each and every marriage act must remain open to the transmission of life.

... In fact, just as man does not have unlimited dominion over his body in general, so also, with particular reason, he has no such dominion over his generative faculties as such, because of their intrinsic ordination to the bringing into being of life, of which God is the principle. "Human life is sacred", John XXIII recalled; "from its very inception it directly involves the creative action of God."

### Unlawful Means of Birth Regulation

In conformity with these fundamental elements of the human and Christian vision of marriage, we must once again declare that the direct interruption of the generative process already begun, and, above all, directly willed and procured abortion, even if for therapeutic reasons, are to be absolutely excluded as lawful means of birth regulation.

Also, to be excluded, as the Magisterium of the Church has on a number of occasions declared, is direct sterilization, whether perpetual or temporary, whether of the man or of the woman.

Similarly excluded is every action that, either in anticipation of the conjugal act or in its accomplishment or in the development of its natural consequences, would have as an end or as a means, to render procreation impossible.

*Humanae Vitae, Encyclical Letter of Pope Paul VI, 'On the Regulation of Births', July 25, 1968*

Write down some situations in which people might consider abortion. In each case, think of the possible alternatives facing the parents.



## An unborn child



Look up Job 10:8-12; Psalm 139:13-16; Jeremiah 1:5. What do these passages tell us about the growing foetus in the womb?





Look at Psalm 127:3-5 and 128:3-4. What do these passages tell us about God's view of children?



Look at Exodus 21:22. What light, if any, do you think this passage throws on the subject? Don't expect any easy answers!



Can abortion ever be justified? If so, under what circumstances?



If as Christians we try to dissuade someone from having an abortion, what responsibilities does that place on us?



## 19 FAMILY MATTERS - DIVORCE? REMARRIAGE?

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### What makes a marriage fail?

What do you consider to be the causes of divorce and the breakdown of marriage?



In what way do these cause a marriage to break down? Why might some married couples seem able to cope with these difficulties?



### What God has joined



Read Matthew 19:3-6. What does this tell you about what marriage is?



### What makes a marriage work?



### ***Is divorce ever right?***



Look at Malachi 2:14-16 and Jeremiah 3:6-14. What do these passages teach you about how God regards divorce, and how he teaches us to behave when problems arise?



### ***The legal side of divorce***



What does 1 Corinthians 6:1-8 teach you about the rights and wrongs of the legal aspect of a divorce?



### ***Is remarriage acceptable?***



Read Matthew 19:3-9; Mark 10:4-12; 1 Corinthians 7:10-15 and 1 Corinthians 7:39, and discuss whether there are any circumstances under which remarriage might be acceptable. If you find that passages seem not to say the same thing, you may like to discuss why, but don't have an argument about it.



### ***What if it all goes wrong?***

What is the situation for anyone who is divorced and remarried? Have they forfeited any hope of salvation? If not, what is the way back for them?



**Personal wealth**

Think for a minute about these passages and make one or two notes about what they say.



Exodus 30:15; Proverbs 22:2; Psalm 49:15-20. How does God value us, and what does he think of our riches or poverty?

***Is it good or bad to be rich?***

Some more scripture teaching to look at. What do these verses teach us? If you have time, think about some biblical characters who were rich or poor, and see what lessons we can learn from them.

Ecclesiastes 5:18-6:3; Ecclesiastes 5:10-17; Proverbs 28:6.

1 Timothy 6:7-11; Matthew 19:23-26; Proverbs 11:4.

Luke 6:22-25; Matthew 6:22-34; Philippians 4:11-13.

***Some helpful words***

You may like to read these words carefully - perhaps memorise them, so that you can recall them when you need to.

'Two things I ask of you, O LORD; do not refuse me before I die: Keep falsehood and lies far from me; give me neither poverty nor riches, but give me only my daily bread. Otherwise, I may have too much and disown you and say, "Who is the LORD?" Or I may become poor and steal, and so dishonour the name of my God.' (Proverbs 30:7-9)

### ***Some instructions***



What do these verses teach us about how we should use, or think about, wealth?

Matthew 5:42 and James 2:2-4; Romans 12:13 and Matthew 6:2



### ***What are true riches?***



Isaiah 55:1-2 and Jeremiah 9:23-24; James 2:5 and 1 Timothy 6:17-19



### **Possessions and the family**

Of course all these principles apply equally in family life, but it is worth spending some time thinking about how they should work.

#### ***Looking after money at home***

Think about who in a marriage should look after money. What should happen?



What causes arguments? So how can they be avoided?



***Some good advice***

- Don't be greedy.
- Don't be concerned about what you don't have.
- Don't be concerned about what other people have.
- Don't be concerned about what other people think of what you have or don't have.
- Help others with what you have.
- Don't get into debt trying to live beyond your means.
- Look around you and be glad you have what you have.
- Thank God and recognise that everything has come from him.

If you are married:

- Think about pleasing your husband or wife, not yourself.
- Share your money, pay the bills, then decide together what to do with the rest.

***Some questions to consider:***

- Should we give to charities? Which?
- Should we give to beggars?
- Should we give tithes?
- When Jesus comes could you walk out on everything you possess?
- How important is it to have a nice home? Good car? Good job?
- How important are good qualifications?

***What does 'righteousness' mean?***



Is anyone righteous naturally?



So what happens to unrighteous people? (Remember the very first law God made.)



***What does 'justify' mean?***



Do you think people would want to be justified with God?



Can they be justified by obeying a set of commandments?



What can justify them? (Galatians 3:11)



***What is 'faith'?***



***What does 'impute' mean?***



Abraham had faith (Romans 4:19-22) and this was imputed to him as what?



***What does 'salvation' mean?***



What are we saved from by faith?



Whom do we have to have faith in? If we do what happens to us? (Romans 4:25)



***What does 'grace' mean?***

(Apart from daintiness) By whose grace are we justified? (Romans 3:24)



***Read Romans 3:20-24.***

Close your Bible and write down what this passage tells us.



***Why do we need a mediator?***

Think about the lessons of the nation of Israel, in Exodus 19:12, Leviticus 10:1-3, and Ephesians 2:12.

***The Priesthood of Aaron and his sons***

Look at the descriptions of the priests in the law in Numbers 18:7; Leviticus 21:17-23; and Leviticus 8:5-13, and see how they were intended to show to the Jewish people something of what Jesus would be like when he came.



Read Hebrews 5:1-3 and see what it says about the job of the priests.



### ***The Priesthood of Jesus***



Look at Hebrews 2:14-18; 4:14-15, and see how the Lord Jesus Christ, in order to save humans, had to be human himself.



Now look at these other passages and see the differences between the Lord Jesus and the Old Testament priests: Hebrews 7:24-28; Hebrews 9:12,14.



### ***So how does Jesus help us now?***



Look at Ephesians 2:12-15; 1 Peter 3:18; Hebrews 9:15; Hebrews 10:19-22; and 1 John 2:1, and see how Jesus acts as a mediator on our behalf.



In the Roman Catholic and Eastern Orthodox churches and in the Church of England and other Anglican churches, the priest is a member of the sacerdotal ministry. ... The Mormons recognize both a high priesthood and a lower one. Most Protestant churches acknowledge no specific priesthood. They believe in the universal priesthood of all believers and do not recognize the need for a mediator between themselves and God. The priesthood has traditionally been restricted to men, but in recent years women have been ordained as priests within the Anglican Communion. ... Religions outside the Judeo-Christian tradition have often had a priesthood. A priestly class was recognized by the ancient civilizations of Greece, Rome, Egypt, and by the Celtic tribes of Ireland, Britain, and Gaul. The priestly function continues to be important in modern-day Shinto, Buddhism, and Hinduism.

*"Priest," Microsoft (R) Encarta. Copyright (c) 1994 Microsoft Corporation. Copyright (c) 1994 Funk & Wagnall's Corporation.*

In most of Christendom priests are appointed, who are regarded as representing the Lord Jesus. Here are two examples. In the Church of England, in the service for the ordination of priests, the bishop places his hands on the head of those being ordained and says the following words:

Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen

*The Ordering of Priests, Church of England Book of Common Prayer*

The Catechism of the Roman Catholic Church says this of its ministers:

But 'the members do not all have the same function.' Certain members are called by God, in and through the Church, to a special service of the community. These servants are chosen and consecrated by the sacrament of Holy Orders, by which the Holy Spirit enables them to act in the person of Christ the head, for the service of all the members of the Church. The ordained minister is, as it were, an 'icon' of Christ the priest. Since it is in the Eucharist that the sacrament of the Church is made fully visible, it is in his presiding at the Eucharist that the bishop's ministry is most evident, as well as, in communion with him, the ministry of priests and deacons.

*'Celebrating the Church's Liturgy' from the Catechism of the Catholic Church*

What do these quotations tell you about the role of priests today?



## ***Priests in the New Testament***

If you have access to a concordance, you may like to look at the references to priests in the New Testament. You will notice that nearly all refer to the Jewish priests, although in the epistles there are several verses that refer to the Lord Jesus.



There are some which refer to members of the church. Look at 1 Peter 2:3,9; Revelation 1:5-6; Revelation 5:9-10. Whom are these passages talking about?



The New Testament, in some translations at least, does talk about bishops, and it is worth looking to see what is said about them. There are just four references: Acts 20:28; Philippians 1:1; 1Timothy 3:1-2; Titus 1:7. Looking at the quotations above, how do the priests in the modern churches compare with what the scripture says about bishops?



There are some scriptural references in the quotations above, and it is only fair that we should look at those. The words 'Whose sins thou dost forgive, they are forgiven' from the ceremony for ordaining priests, come from John 20:22-23. Matthew 16:17-19 and 18:18 appear to say similar things. Does that justify the modern role of priests?



In the quotation from the Catechism, the phrase 'the members do not all have the same function' comes from Romans 12:4. A more specific passage is Ephesians 4:11, which talks of the differing roles of members of the church. Does this have any real connection with modern priests?



### **Clay and Potter**

It is instructive to look at some passages where God describes his relationship with us as being like that between a potter and his clay. Look at these verses:



Genesis 2:7; Job 10:9; 33:6; Isaiah 29:16; 45:9; Jeremiah 18:1-6; Romans 9:20-21 and summarise briefly what they tell us.



### ***The Clay***

What does clay need to be like to be useable? What should we be like?



### ***The Potter***

What does a potter do in order to make a pot? What does God do to us?



### **How should we approach God?**

Given what we have thought about so far, what should be our frame of mind when we pray?



What do the phrases ‘... in the name of Jesus’, or ‘... for the sake of Jesus Christ’ mean?



## The content of our prayers



Think about the Lord’s prayer; you can find it in Matthew 6:9-13 or Luke 11:2-4. What does it contain? Should our prayers contain all these elements? All the time?



## Starting points

Prayer is not always easy, and we all forget sometimes. What can we do to pray more readily?



## Another model prayer



Look at Daniel’s prayer, recorded in chapter 9. What did he pray about? What can we learn from him?





Acts 2:42-47 is a vivid description of the fellowship that was enjoyed by the thousands of members of the early church. In a word, what do you think fellowship meant to them, and how did it show itself?



### **Practical sharing and friendship**



Look at Romans 15:26-27. What form did their fellowship take? How should members of an ecclesia show this fellowship today?



### **A common faith**



The members of the early church all believed the same things; Philemon 1:5-7 is just one example. How can the members of an ecclesia grow this aspect of fellowship?



### **Fellowship with the Lord Jesus and with God**



Look at 1 Corinthians 10:16-17 and 1 John 1:3,6. How can we develop this fellowship?



## Dealing with sin

The new testament has many situations where the apostles gave specific instructions in situations where there were problems - for example, 1 Corinthians 1:10, 1 Corinthians 16:15-16, Acts 20:30-31. It is important that in any ecclesia there should be those in a position to give positive scriptural guidance where it is needed.

Sometimes there were problems where action had to be taken. Look at the examples below, and summarise what was the problem being dealt with, what action was taken, and why.



|   | <b>What was the problem?</b> | <b>What should happen?</b> | <b>What was the motive?</b> |
|---|------------------------------|----------------------------|-----------------------------|
| 1 Timothy 5:20                          |                              |                            |                             |
| Titus 1:10-14                           |                              |                            |                             |
| 2 Thessalonians 3:11-15                 |                              |                            |                             |
| Romans 16:17-18                         |                              |                            |                             |
| 1 Corinthians 5:5-7, 11-13              |                              |                            |                             |
| 1 Timothy 1:19,20;<br>2 Timothy 2:16-18 |                              |                            |                             |

## 26 ECCLESIAL LIFE - PRAISE AND WORSHIP

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### *Psalm 96*

O sing unto the LORD a new song: sing unto the LORD, all the earth.  
Sing unto the LORD, bless his name; shew forth his salvation from day to day.  
Declare his glory among the heathen, his wonders among all people.

For the LORD is great, and greatly to be praised: he is to be feared above all gods.  
For all the gods of the nations are idols: but the LORD made the heavens.  
Honour and majesty are before him: strength and beauty are in his sanctuary.

Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.  
Give unto the LORD the glory due unto his name: bring an offering, and come into his courts.  
O worship the LORD in the beauty of holiness: fear before him, all the earth.  
Say among the heathen that the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.  
Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice  
Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

### **Some helpful Bible passages**

Look at these examples of worship and make some notes about the lessons you have learned from them.



Genesis 24:52

Exodus 15

Leviticus 10:1-3

1 Chronicles 16:37-43

Nehemiah 8:5-10



Psalm 137:3,4

Psalm 150

Isaiah 29:13

Amos 6:1, 4, 5

Matthew 23:27

Luke 4:14-22

Acts 16:25

***So why do we worship?***



***How do we worship?***



## 27 ECCLESIAL LIFE - THE ROLE OF SISTERS

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### Principles

#### *What happened in the Garden of Eden?*



Look at Genesis 1:26-28; Genesis 2:21-24; Genesis 3:1-19; 1 Timothy 2:12-14, and summarise the points that emerge.



| On the one hand ... | On the other ... |
|---------------------|------------------|
|                     |                  |

#### *The Law of Moses*



How did God instruct the people through the Law of Moses? Summarise briefly what each of these groups of verses says, then try to come to a balanced conclusion at the end.

Exodus 35:21-22; Numbers 5:5-7 & 6:2; and Deuteronomy 31:11-12



Exodus 13:2,12, Leviticus 12:3, Exodus 23:17



Numbers 30:2-15



Deuteronomy 1:13



| On the one hand ... | On the other ... |
|---------------------|------------------|
|                     |                  |

***In the New Testament?***



Look at these passages, which make some general points about how God regards men and women, and the relationship between them. Again, write a summary.

Galatians 3:27-29; 2 Corinthians 6:18 and Luke 10:38-42



Ephesians 5:21-33 and 1 Peter 3:1,7



| On the one hand ... | On the other ... |
|---------------------|------------------|
|                     |                  |

## In Ecclesial Life



Look at 1 Timothy 2:8-13 and 1 Peter 3:1-7. What are these verses saying about the role of women? The word for 'silence' is the Greek word 'hesuchia'.

*hesuchios* ... indicates 'tranquility arising from within,' causing no disturbance to others. It is translated 'quiet' in 1 Timothy 2:2, RV (KJV 'peacable'); 'quiet' in 1 Peter 3:4, where it is associated with 'meek', and is to characterize the spirit or disposition.

*Vine's Expository Dictionary of New Testament Words*



A different word - 'sigao' - is used several times in 1 Corinthians 14:28-35.

*sigao* ... translated 'to hold one's peace', in Luke 9:36; 18:39; 20:26; Acts 12:17, 15:13 (in v12 'kept silence'; similarly rendered in 1 Corinthians 14:28,30,34)

*Vine's Expository Dictionary of New Testament Words*

Do these verses literally mean that sisters can make no sound at any time when other members of the ecclesia are present? What about singing?

In the same passage in 1 Corinthians 14 another word is used, which is translated 'speak'. Whatever it was, women were not allowed to do it. The Greek word is '*laleo*'.

*laleo* ... is used several times in 1 Corinthians 14. The command forbidding women from speaking in a church gathering, v34,35, is regarded by some as an injunction against chattering, a meaning which is absent from the use of the verb everywhere else in the NT; it is to be understood in the same sense as in verses 2, 3-6, 9,11,13,18,19, 21 23, 27-29 and 39.

*Vine's Expository Dictionary of New Testament Words*

What does 'speak' mean in those other verses?



How would you understand the role of Priscilla in Acts 18:24-26?



**What are we to learn from all these passages?**



***What about hats?***



1 Corinthians 11:1-5



***So what can sisters do?***

***What should brethren do?***

### The principle of separation



Look at Exodus 19:6. What did it mean for the nation of Israel to be 'a kingdom of priests and a holy nation'?



Now some New Testament passages which use similar language about those who believe in the Lord Jesus. Look at 2 Corinthians 6:14-17; Hebrews 10:10; 1 Peter 2:5, and summarise what these verses say about believers and their relationship with other people.



### *Separation from other denominations*

Is it a good thing that there are so many Christian denominations?



Look at these passages and see what they teach about divisions in what was once a single church. 1 Corinthians 1:10-14; 12:20-25; 1 Corinthians 11:18; Romans 16:17; Luke 11:17.



Is it good in practice that there should be so many churches?



### ***So why are there divisions?***



Look at Acts 19:8-10, and see how the believers in Ephesus separated themselves from the Jewish Synagogue.

Read Acts 20:29-30; 2 Timothy 4:3-4 and 2 Peter 2:1-2, and see what the apostles said would happen to the church.



### ***So what should be our attitude to other denominations?***



Look at Mark 9:38-40 and Luke 11:23. Although these verses seem to contradict each other, when we look at them together we can learn an important lesson about our attitude to others. Now look at Philippians 1:14-18. All in all, what do you conclude from these passages?



Look at Galatians 1:6-9; 2:11-14. What was the attitude of the apostle Paul to people who did not follow the teaching that the Lord Jesus had revealed to him? What should we learn from this?



### ***What are the positive reasons for remaining separate?***



## 29 THY KINGDOM COME - ISRAEL AND THE ARABS TODAY

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Here are the URLs of some Web sites which may contain useful information relating to current events. Some of them may not exist any more, but that's the way with Web sites. If you are able, look at some of them and see what they say about current events. There are hyperlinks at <http://www.christadelphian.org/cssu>: look for *The Way of Life*, among Study Class notes.

### **Arab Web sites**

|                                   |   |
|-----------------------------------|---|
| Arabic News                       | <a href="http://www.arabicnews.com">http://www.arabicnews.com</a>   |
| Defenders of A'al-ulbait          | <a href="http://web.syr.edu/~maalkadh/">http://web.syr.edu/~maalkadh/</a>   |
| Hamas - Home Page                 | <a href="http://www.hamas.org/">http://www.hamas.org/</a>   |
| Islamic Association for Palestine | <a href="http://www.iap.org/main.html">http://www.iap.org/main.html</a>   |
| Lebanon Militias                  | <a href="http://tartan.dcs.st-nd.ac.uk/~aaron/LEB/leb4.html">http://tartan.dcs.st-nd.ac.uk/~aaron/LEB/leb4.html</a> |
| Middle East News Israel           | <a href="http://www.hebron.com/index.html">http://www.hebron.com/index.html</a>                                     |
| Nablus - Mount Of Fire            | <a href="http://www.eecs.ukans.edu/~bishtawi/nablus.html">http://www.eecs.ukans.edu/~bishtawi/nablus.html</a>       |
| Palestine Research and Studies    | <a href="http://www.cprs-palestine.org/">http://www.cprs-palestine.org/</a>   |
| Radio Islam                       | <a href="http://abbc.com/islam/english/toread/shahak1.htm">http://abbc.com/islam/english/toread/shahak1.htm</a>     |

### **Israeli Web Sites**

|                                     |   |
|-------------------------------------|---|
| Facts about Israel                  | <a href="http://www.israel.org/facts/index.html">http://www.israel.org/facts/index.html</a>       |
| Christian Embassy Jerusalem         | <a href="http://www.intournet.co.il/icej/">http://www.intournet.co.il/icej/</a>                   |
| Israeli Ministry of Foreign Affairs | <a href="http://www.israel.org/">http://www.israel.org/</a>                                       |
| The Jerusalem Post                  | <a href="http://www.jpost.co.il/com">http://www.jpost.co.il/com</a>                               |
| Middle East Digest                  | <a href="http://www.intournet.co.il/icej/">http://www.intournet.co.il/icej/</a>                   |
| Recent developments in the News     | <a href="http://www.templemount.org/recent.html">http://www.templemount.org/recent.html</a>       |
| Virtual Jerusalem                   | <a href="http://www.virtual.co.il/">http://www.virtual.co.il/</a>                                 |
| Window on the Western Wall          | <a href="http://www.thewall.org/">http://www.thewall.org/</a>                                     |
| 100 Years of Zionism                | <a href="http://village.co.il/leumi/ped/index.html">http://village.co.il/leumi/ped/index.html</a> |
| The Zionist Exhibition              | <a href="http://wzo.org.il/home/">http://wzo.org.il/home/</a>                                     |
| Zionist.com Home Page               | <a href="http://www.zionist.com/homepage.htm">http://www.zionist.com/homepage.htm</a>             |

### **Others**

|                                  |   |
|----------------------------------|---|
| The Arab-Israel Conflict in Maps | <a href="http://www.jajz-ed.org.il/100/maps/index.html">http://www.jajz-ed.org.il/100/maps/index.html</a>                         |
| The Holocaust and Germany        | <a href="http://fcit.coedu.usf.edu/holocaust/timeline/timeline.htm">http://fcit.coedu.usf.edu/holocaust/timeline/timeline.htm</a> |
| Lachish Picture Archive          | <a href="http://home.uleth.ca/geo/htmjoel/pic.htm">http://home.uleth.ca/geo/htmjoel/pic.htm</a>                                   |
| Ritmeyer Archaeological Design   | <a href="http://dSPACE.dial.pipex.com/ritmeyer/">http://dSPACE.dial.pipex.com/ritmeyer/</a>                                       |

## Bible prophecies and recent events

The Jews will be thrown out of their land and scattered into all nations.

Jerusalem will be destroyed and ruled by Gentiles.

They will be persecuted in the countries where they are scattered.

They will return to their land and will rule it themselves.

The desert areas of Israel will be cultivated.

The land of Israel will be given back to its people before Jerusalem.

When the Jews return to their land there will be trouble.

Jerusalem will be the focus of problems for the nations.

During this time Lebanon will see destruction.

Israel will produce fruit that will go all over the world.

After their return they will still be a Godless people.

A king will rule with justice and righteousness.

Luke 21:24

Deuteronomy 28:63-64

Ezekiel 36:8-12

Deuteronomy 28:65-67

Ezekiel 36:34-35

Zechariah 12:2-3

Isaiah 27:6

Zechariah 12:7

Zechariah 10:9,11

Isaiah 32:1

Zechariah 11:1

Ezekiel 39:26

Jews have returned to Israel from over 100 countries. In 1948 they became an independent state.

Until 1948 much of the land of Israel was swamp or desert. Since then Israel has successfully cultivated many of these areas.

Throughout the centuries Jews have been persecuted. They have been expelled from most of the countries they lived in. Probably the worst persecution was in the holocaust.

Around 750 - 600 BC the Jews were exiled. They were scattered around the world after AD 70.

Since 1948 Israel has produced abundant fruit and exports it to many countries.

Modern Israel is a materialistic, secular state which relies on its own military power.

In the disputes over territory Jerusalem has been a focus of conflict.

This has not happened yet.

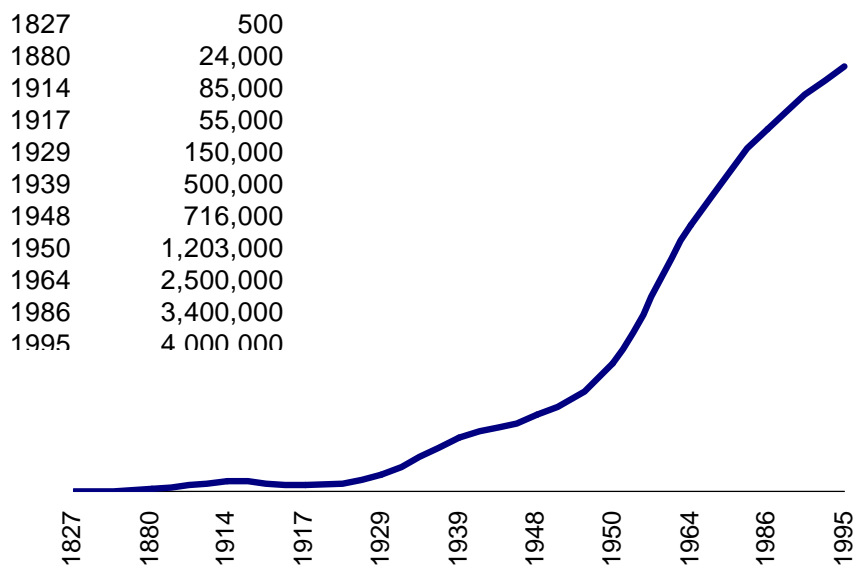
Lebanon was once a beautiful country with a luxurious tourist area and a rich financial centre. Since 1975 war has destroyed it.

When the State of Israel was declared, the Arab nations immediately attacked. There have been several wars since then and Israel has never been really at peace.

The Jews ruled some of the land of Israel in 1948, but they did not govern all Jerusalem until 1967.

In AD 70 the Romans destroyed Jerusalem. It was in Gentile hands until 1967.

### The number of Jews living in Palestine







30 THY KINGDOM COME - WHAT THE FUTURE HOLDS

Use this chart to look at as many passages as you can which speak of events which seem to be in the future. In general it is possible to see a broad outline of the sequence of events, but it is not the intention of this exercise to try to do this in detail; simply to identify the themes of various scriptural passages.

|               |                   |  |  |  |  |  |  |  |
|---------------|-------------------|--|--|--|--|--|--|--|
| <b>Events</b> | <b>References</b> |  |  |  |  |  |  |  |
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## 31 THY KINGDOM COME - PICTURES OF PEACE

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Look through the verses listed below and make notes about what they say about the kingdom of God after the Lord Jesus returns.



### Who will be there?

|                  |  |
|------------------|--|
| James 2:5        |  |
| Matthew 25:31-40 |  |

### *Jews*

|                 |  |
|-----------------|--|
| Romans 11:25-27 |  |
| Isaiah 60:9-12  |  |

### *Arabs*

|                    |  |
|--------------------|--|
| Psalms 72:9-11, 15 |  |
| Isaiah 19:19-25    |  |

### What will the world be like?

#### *The land of Israel*

|                 |  |
|-----------------|--|
| Amos 9:13-15    |  |
| Ezekiel 47:8-12 |  |



***The rest of the world***

|                  |  |
|------------------|--|
| Psalm 72:16      |  |
| Isaiah 11:6-9    |  |
| Isaiah 35:1-2, 7 |  |
| Micah 4:3-5      |  |

***The people***

|               |  |
|---------------|--|
| Luke 20:35-36 |  |
| Isaiah 35:5-6 |  |
| Zephaniah 3:9 |  |

***Worship***

|                   |  |
|-------------------|--|
| Zechariah 8:20-22 |  |
| Micah 4:1-2       |  |
| Isaiah 11:9       |  |



## Who will govern?

### *Who will be king?*

|               |  |
|---------------|--|
| Matthew 25:31 |  |
| Isaiah 9:6-7  |  |

### *Anyone else?*

|                   |  |
|-------------------|--|
| Matthew 19:28     |  |
| Daniel 7:27       |  |
| 2 Timothy 2:11-12 |  |

### *How?*

|                      |  |
|----------------------|--|
| Psalms 72:2-4, 12-14 |  |
| Isaiah 11:4          |  |

## And after the millennium?

|                        |  |
|------------------------|--|
| 1 Corinthians 15:24-28 |  |
| Revelation 21:4        |  |
| Revelation 22:1-5      |  |

***What aspects make you want to be there?***

***How much do you want to be there?***

## 32 THY KINGDOM COME - THE PROBLEM OF SUFFERING

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The big question - Why?

*What are the immediate causes of suffering in the world?*



*Does God know about everything that happens?*



*How does God feel?*



Look at some or all of these passages: Genesis 6:5-6; 1 Chronicles 21:15; Isaiah 63:9,10; Lamentations 3:31-40; Jonah 4:11; Ezekiel 33:11; Luke 19:41-44, and summarise in a few words what they tell us about how God feels about the wickedness of men and the suffering that they experience.



## Does God cause suffering?



Now look at 1 Samuel 2:6-7; Amos 3:6; Isaiah 45:5-10 and Luke 13:1-5. What do they tell us about whether God causes the terrible things that happen in the world, and about what we should learn as a result?



## Why?



This may sound hard, but remember how God is affected by the suffering in the world. He does not bring suffering and then stand by unfeelingly. It all has a positive purpose. Look at Hebrews 12:5-11 to see a general statement of why God brings suffering, and then at three examples: Hebrews 2:10; Deuteronomy 8:1-3 and 1 Peter 5:6-10.

How would you summarise these passages?



## Summary



Read Romans 8:18-25 together, slowly, and talk about each verse as you do so. Then, in your own words, write a short summary below.



O Lord, remember not only the men and women of good will, but also those of ill will. But do not remember all the suffering they have inflicted on us; remember the fruits we have borne, our courage, our generosity, the greatness of heart which has grown out of all this, and when they come to judgment, let all the fruits which we have borne be their forgiveness

*Unknown prisoner in the women's concentration camp at Ravensbruck in Germany*

If God IS, why is there evil? But if God is not, why is there good?

*Augustine*

In the light we can see as far as the Sun. In the dark we can see stars, which are millions of times further away.

*David Watson*

“REAL isn’t how you are made”, said the Skin Horse, “It’s a thing that happens to you. When a child loves you for a long, long time, not just to play with, but REALLY loves you, then you become Real.”

“Does it hurt?” asked the Rabbit.

“Sometimes.” said the Skin Horse, for he was always truthful. “When you are Real you don’t mind being hurt.”

“Does it happen all at once, like being wound up,” he asked, “or bit by bit?”

“It doesn’t happen all at once.” said the Skin Horse. “You become. It takes a long time. That’s why it doesn’t happen to people who break easily, or who have sharp edges, or who have to be carefully kept. Generally by the time you are Real, most of your hair has been loved off, and your eyes drop out, and you get loose in the joints and very shabby. But these things don’t matter at all, because once you are Real you can’t be ugly, except to people who don’t understand.”

*Margery Williams, The Velveteen Rabbit*

To keep me from becoming conceited because of these surpassingly great revelations, there was given me a thorn in my flesh, a messenger of Satan, to torment me. Three times I pleaded with the Lord to take it away from me. But he said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” Therefore I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me. That is why, for Christ’s sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.

*The Apostle Paul, 2 Corinthians 12:7-10*

### 33 THE WAY OF LIFE

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... small is the gate and narrow the road that leads to life, and only a few find it. Matthew 7:14

#### ***The Road not Taken***

Two roads diverged in a yellow wood,  
And sorry I could not travel both  
And be one traveller, long I stood  
And looked down one as far as I could  
To where it bent in the undergrowth;

Then took the other, as just as fair,  
And having perhaps the better claim,  
Because it was grassy and wanted wear;  
Though as for that, the passing there  
Had worn them really about the same.

And both that morning equally lay  
In leaves no step had trodden black.  
Oh, I kept the first for another day!  
Yet knowing how way leads on to way,  
I doubted if I should ever come back.

I shall be telling this with a sigh  
Somewhere ages and ages hence:  
Two roads diverged in a wood, and I -  
I took the one less travelled by,  
And that has made all the difference.

*Robert Frost*

Make level paths for your feet and take only ways that are firm. Do not swerve to the right or the left; keep your foot from evil. (Proverbs 4:26-27)

Then he said to them all: "If anyone would come after me, he must deny himself and take up his cross daily and follow me". (Luke 9:23)

To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps. (1 Peter 2:21)

When you pass through the waters, I will be with you; and when you pass through the rivers, they will not sweep over you. When you walk through the fire, you will not be burned; the flames will not set you ablaze. (Isaiah 43:2)

What do you think? If a man owns a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go to look for the one that wandered off? (Matthew 18:12)

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, who for the joy set before him endured the cross. (Hebrews 12:1-2)

If you are unfaithful, I will scatter you among the nations, but if you return to me and obey my commands, then even at the farthest horizon, I will gather them from there and bring them to the place I have chosen as a dwelling for my Name. (Nehemiah 1:8-9)

Though I walk in the midst of trouble, you preserve my life; you stretch out your hand against the anger of my foes, with your right hand you save me. (Psalm 138:7)

Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me. (Psalm 23:4)

See, I set before you today life and prosperity, death and destruction. For I command you today to love the LORD your God, to walk in his ways ... I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live. (Deuteronomy 30:15-16, 19)

Oh Master, it is good to be  
High on the mountain here with thee  
Where stand revealed to mortal gaze  
Thy faithful saints of other days

***Enjoy your walk!***