

Glad Tidings

Of The Kingdom Of God



Featured **Articles**

One of the Family (p. 3)

Stand Still and See the Salvation of the LORD (p. 5)

Anxiety (p. 14)

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

Its objectives are—to encourage the study of the Bible as God’s inspired message to mankind; to call attention to the Divine offer of forgiveness of sins through Jesus Christ; and to warn men and women that soon Christ will return to Earth as judge and ruler of God’s world-wide Kingdom.

Table Of Contents

| | | |
|---|---|----|
| One of the Family |  | 3 |
| Stand Still and See the Salvation of the LORD |  | 5 |
| The Ancient World |  | 9 |
| Lamentations |  | 13 |
| Anxiety |  | 14 |
| Who Can Still the Sea? |  | 18 |
| Bible Reader’s Crossword |  | 19 |

Glad Tidings Distributors for orders and payments

United Kingdom
Becky Collard, 7 Lindridge Close,
Redditch, Worcs. B98 0QJ, UK
Tel: +44 (0)7521 079 190 (24 hrs)
orders-uk@gladtidingsmagazine.org

Australia
Ruth Morgan, 51 Jesmond Road,
Croydon, VIC 3136, Australia
gladtidingsaustralia@gmail.com

Canada
Vivian Thorp, 5377 Birdcage Walk,
Burlington, ON L7L 3K5, Canada
vivianthorp@bell.net

New Zealand
Neil Todd, 14 Morpeth Place, Blockhouse
Bay, Auckland 0600, New Zealand
thetodds@xtra.co.nz

U.S.A.
Pat Hemingray, 1244 Pennsylvania
Avenue, Oakmont, PA 15139, USA
orders-usa@gladtidingsmagazine.org

Other Countries
Andrew Johnson, 22 Hazel Drive,
Hollywood, Birmingham B47 5RJ, UK
orders-int@gladtidingsmagazine.org

Editor
Chris Parkin, 7 Thorntree Lane, Newhall,
Swadlincote, Derbyshire DE11 0LP, UK
editor@gladtidingsmagazine.org

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

One of the Family

ARCHIE was a stray. We have no idea about his life before he came to us, except that it must have been difficult. He was thin, balding, nervous with people and manically aggressive towards other dogs.

For the first few months we were the scourge of the neighbourhood, as we towed around our mangy fiend who snarled and lunged at every other dog we came across. But gradually he transformed into the good-natured hearth-rug we now know and love. Why the transformation?



Dogs are social animals. In the wild they live together, they have a strong loyalty to the pack and a sense of their place in it. What Archie needed was the security of knowing that he belonged.

Belonging

People are very like dogs in this respect. We're social animals. Some are more sociable than others. But we were designed to live in company, and God's dealings with people have always taken this into account. At first He dealt with families—

Noah and Abraham for example. Then Abraham's family became the nation of Israel. The worship and service of God was a communal activity, which centred on the Temple and involved gatherings and feasts. God never made allowance for people going away from the nation or worshipping on their own terms. Then we come to the New Testament of the Bible which deals with the time of Jesus Christ and his followers, and again we see a tight-knit community, centred around the teaching of Jesus and characterised by mutual love:

A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love for one another (John 13:34–35).

Much of the teaching of Jesus and his apostles was on this theme. For example, in 1 Corinthians 12 the Apostle Paul paints a picture of the community of believers as a human body. Christ is the head, and they are all body-parts—some are hands, some are feet, some are eyes and ears. *“And if one member suffers, all the members suffer with it; or if one member is honoured, all the members rejoice with it” (1 Corinthians 12:26).*

Fellowship

The special closeness that exists within the community of believers is often called

‘fellowship’. It’s more than just friendship, and it’s more than family love. The special relationship that believers enjoy with each other is due to the special relationship they each have with God:

That which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ (1 John 1:3).

So to go back to Paul’s picture—there are those who are hands and those who are elbows and those who are toes, and the reason they’re connected together is that they’re part of the body which is ruled by the head (Christ).

When a person is baptised they become a child of God, they join the family of Jesus Christ, they become a part of his body.



This is expressed beautifully in a Psalm: *“A father of the fatherless, a defender of widows, is God in His holy habitation. God sets the solitary in families; He brings out those who are bound into prosperity; but the rebellious dwell in a dry land” (Psalm 68:5–6).*

How does this work in practice? All over the world there are Christadelphian meetings. Some are big, some are small, some are rich and some are poor, they have many different characters. But they are united by

the ‘fellowship’ they enjoy with God and His Son Jesus Christ, and so with each other.

Sometimes fellowship is stretched. There are those who live hundreds of miles from their nearest brothers and sisters—for them, occasional meetings together are very precious. There are those who live in oppressive states where practising their religion is not allowed, and they have to devise ingenious ways to share their fellowship. There are those who are housebound through health or circumstances. This has been the experience throughout much of the world during the coronavirus crisis, and many believers have cause to be hugely thankful for the technology of the internet that has enabled them to carry on their fellowship on-screen.

Whatever the situation, believers are encouraged in the knowledge that they are not alone. God Himself has said *“I will never leave you nor forsake you” (Hebrews 13:5)*, and He has given them a family to share their faith with.

The culmination of history is described in the book of Revelation. In the last chapters we see a vision of the Kingdom of God, and the final fulfilment of God’s purpose with His people:

And I heard a loud voice from heaven saying, “Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people” (Revelation 21:3).

A worldwide family to share this life with, and the prospect of sharing eternity with God Himself. Are you interested?

Stand Still and See the Salvation of the LORD

THE ONLY LIFE they knew was slavery. But now, with Moses as their leader, the people of Israel were preparing to leave for the Promised Land. Plague after plague had brought Egypt to its knees, as Almighty God demonstrated to the Pharaoh that it was time to let His people go. After the seventh plague the king's advisers had urged him to agree to God's request: "Do you not yet know," they said, "that Egypt is destroyed?" (Exodus 10:7). But he couldn't, or wouldn't see, so more devastating acts of destruction followed, culminating in the death of the firstborn son in every home, the king's included.



Passover Night

That was the night when God's angels of destruction went through the land of Egypt

and only spared those houses where the doorway was daubed with the blood of the Passover lamb. For the Israelites had been told about God's escape plan and had been given strict instructions about finding a lamb, keeping it in the house, then killing it, daubing its blood around the doorway, roasting it, and eating it. They were ordered to stay in their houses that night, nobody must step out of the door. That experience was the origin of the Passover meal that Jews keep to this day, as they remember God's gracious provision for their ancestors.



Finally Pharaoh gave in. His son and heir dead, and a wail of grief erupting throughout his land, he told the Israelites to leave.



It was midnight when the infant nation of Israel departed and headed for freedom. What a scene that must have been as hundreds of thousands of people gathered their stuff together, herded their animals and their children, and set off *en masse* by the light of the moon. They followed Moses into the unknown and began their journey.

Slaves are used to being told what to do, and live under strict control and daily discipline. Now they were free, but what did freedom really mean? Where were they going, and how far away was it—this promised land? The sense of adventure would soon wear off to be replaced by anxiety, insecurity and fear. For things were destined to get worse quickly.

Economic Loss

Nations which introduce immigration controls soon find that they need workers to do many things that foreign workers used to do. In the UK after Brexit, farmers asked whether British nationals would help them harvest their produce; hoteliers asked whether they would be waiters and kitchen

staff; nursing homes needed replacement carers and cleaners.

Egypt was losing hundreds of thousands of slaves: people they hadn't needed to pay and skilled workers who had been trained over many years for a wide variety of important jobs. So, notwithstanding the remarkable display of divine power as the ten plagues had crippled the nation, Pharaoh had second thoughts about setting them free. He decided to bring them all back, mustered his army and set off in pursuit.

The journey out of Egypt was slow going for the Israelites, who were travelling with animals and children. Pharaoh and his army of charioteers caught up with them quickly. No doubt he meant to frighten them with his show of military might and then herd them like cattle and bring them back to Egypt. So they were trapped.

A Dilemma!

They had camped by the side of the Red Sea, and behind them were Pharaoh's forces. It was a time of crisis and at such a time there was only one thing they could do. People who are trapped can easily lose their confidence and fall into despair.

At the time of writing people in many nations across the world are being told to isolate themselves at home whilst their governments and health services wrestle with the coronavirus pandemic. No one knows how long it will last. Concerns are being expressed about the effect this could have upon people's mental health and their

general wellbeing. So, what can be learned about the dilemma that faced this infant nation in their time of crisis?

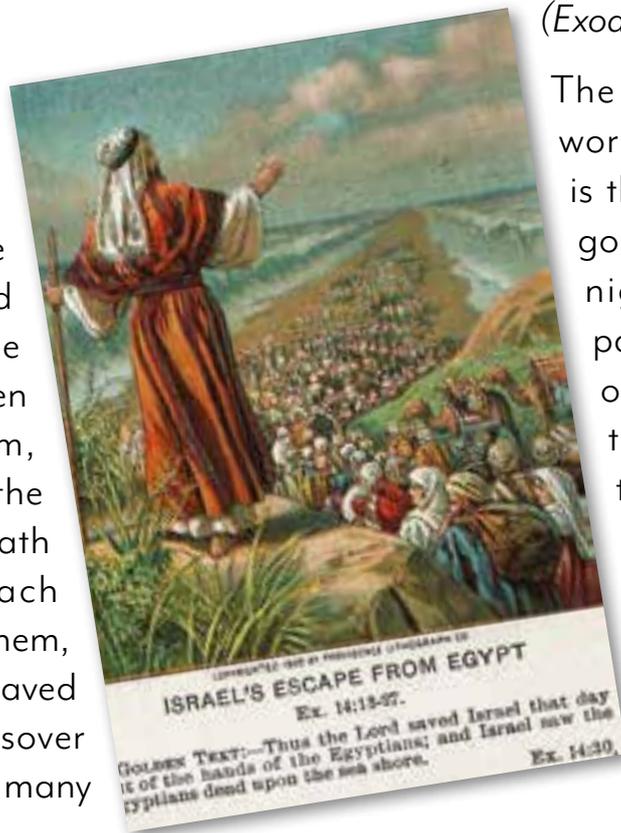
They were God’s people, and this was His escape plan and, not for the last time as it worked out, He had brought them into a situation where they had to be dependent upon Him. They weren’t very good at that—a bit like some of us—because they had been living in a world that did not recognise Him. Ancient Egypt was crammed full of gods and religion was a huge part of their national life, but the Egyptians had no regard for the God of Israel, the Creator of heaven and earth. The ten plagues with which God devastated Egypt were each designed to show His mastery over the supposed gods of Egypt (Exodus 12:12). Now there was to be another opportunity for the Egyptians, and the Israelites, to learn about the Almighty God of Israel.

Education

The Israelites themselves had little experience of what God can do to achieve His purpose. They had witnessed some of the ten plagues, but had been spared many of them, located as they were in the land of Goshen. The death of the firstborn in each house had not affected them, because they had been saved by the blood of the Passover lambs. In all probability, many

of them had not really understood what the Passover was all about, a detail the New Testament discloses when it describes Moses as the only one who really believed what was about to happen (Hebrews 11:28). Now they would learn something that was vital for their spiritual wellbeing, and it was Moses who acted as tutor. The people were terrified and complained that *“it would have been better for us to serve the Egyptians than that we should die in the wilderness”* (Exodus 14:12). What Moses said in reply is good counsel for all of God’s people, at any time, when they are facing problems that seem insurmountable:

Moses said to the people, “Do not be afraid. Stand still, and see the salvation of the LORD, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever. The LORD will fight for you, and you shall hold your peace” (Exodus 14:13–14).



The God who created the world can do anything: He is that powerful! Exodus 14 goes on to relate how that night God blocked the path of the Egyptian army, opened a way through the sea and allowed the Israelites to cross dry-shod to the other side. In the morning, when the Egyptian army tried to follow, they were destroyed. It was as simple as

that: amazing to us, straightforward for Almighty God. The Israelites were impressed as their spiritual education took a huge leap forward. Years later, an inspired Psalmist would sum up that experience in these words:

He rebuked the Red Sea also, and it dried up; so He led them through the depths, as through the wilderness. He saved them from the hand of him who hated them, and redeemed them from the hand of the enemy. The waters covered their enemies; there was not one of them left. Then they believed His words; they sang His praise (Psalm 106:9–12).



“For Us!”

This was an event which carries special significance and has been deep-rooted in Israel’s national memory ever since. Well over a thousand years later, the apostle Paul looked back to that remarkable day and explained that this was also meant for our spiritual education: *“Now these things became our examples” (1 Corinthians 10:6).*

When we are in difficult circumstances, and unsure what the future holds, and perhaps fearful as were the Israelites, we can either despair or we can do as Moses suggested—*“Stand still and see the salvation of the LORD”*. We can take some time to think about God, to read His inspired Word, to learn about His escape plan for us which is centred in the saving work of the Lord Jesus Christ, and believe that we can be rescued from all those things about which we may be afraid.

God is about to save the world from sin and death by sending His Son—the Lord Jesus Christ—to set up a new world government. It will be an adventure even more startling than the one that faced the Israelites as they left Egypt, and we can be part of it if we want to be and if we learn about the things that really matter—the gracious purpose of God revealed in the Bible. Make it your resolution to spend some time now getting in touch with God.

Tecwyn Morgan

Visit www.gladtidingsmagazine.org
for:

- **magazine subscriptions**
- **video content**
- **past editions and articles**

[www.facebook.com/
GladTidingsMagazine/](https://www.facebook.com/GladTidingsMagazine/)

Search for Glad Tidings Magazine on
[YouTube](https://www.youtube.com/)

The Ancient World

This is the seventh in a series in which we examine this fascinating Bible book. You can catch up with the previous articles at www.gladtidingsmagazine.org.

ACTS WAS WRITTEN in the early part of 62AD and contains an account of the work of some of the apostles from about 30AD to 62AD. Some have suggested that it was written later but dressed up to seem authentic; others suggest that it has been tampered with since it was written so that it is an inaccurate record. One of the ways to test these assertions is to compare the content of Acts with what we know about the world in the period it describes.

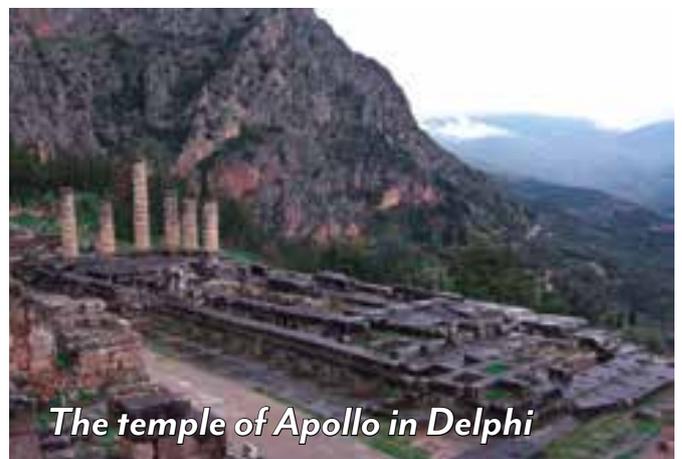
In Acts we find references to 51 different cities and to at least 20 provinces. Some of these are mentioned only in passing, but others are described in considerable detail. The detail in Acts can be matched up with information from two sources: one of these is the findings of archaeology and the other is what is written about the same places in ancient literature.

The book of Acts gives verifiable details of customs and of people. Some of the people in Acts appear in other literature and some have left inscriptions. For example, the Asiarchs were officials who regulated religious observance in the province of Asia. They are referred to in Acts 19:31. Archaeologists have found a building in

Ephesus which seems to have been the offices of the Asiarchs.

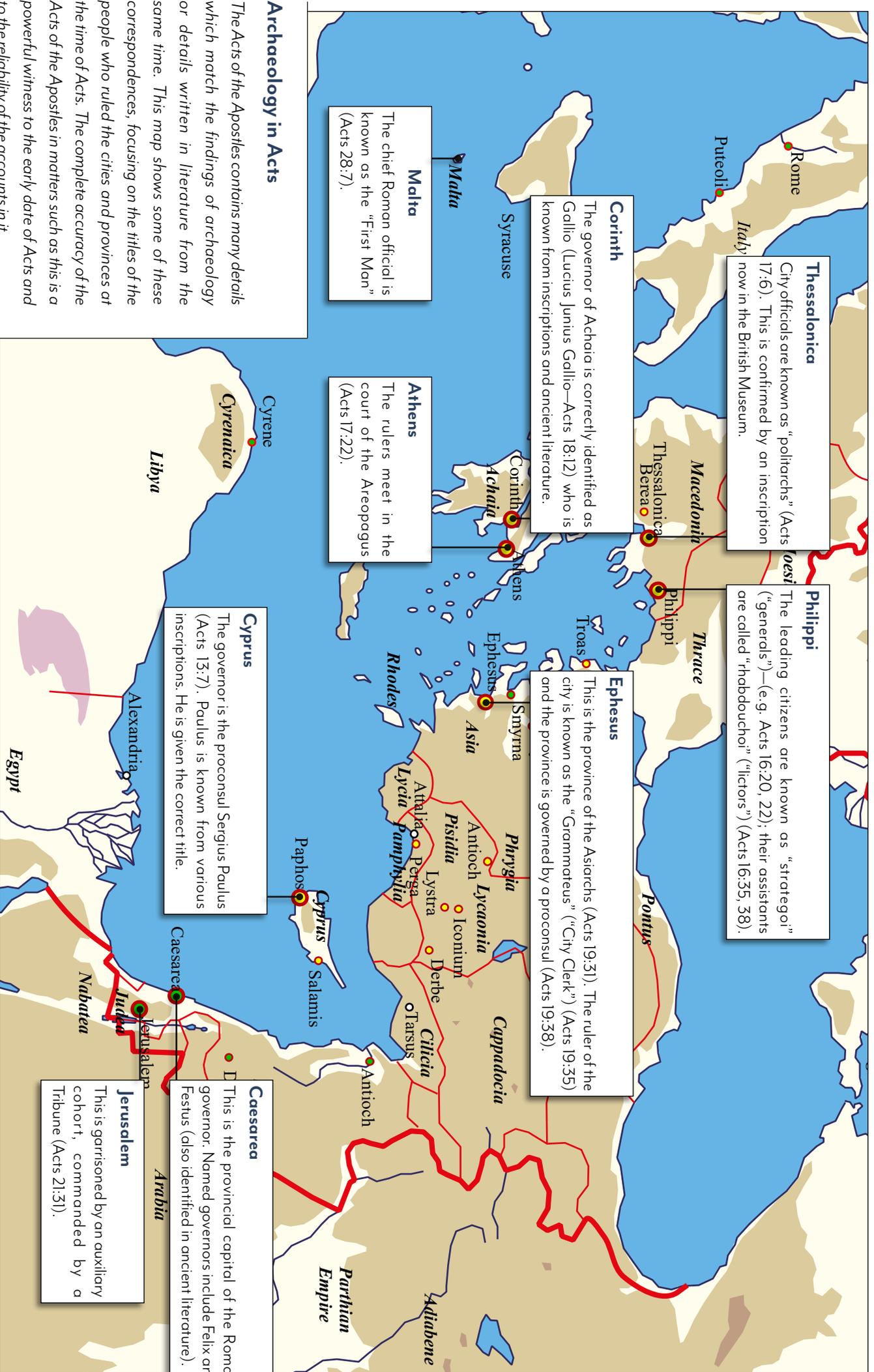
Corinth

There is a wealth of evidence about the city of Corinth at the time of Paul. Archaeologists have excavated the city centre, and among the structures discovered is the governor's judgement platform: this is referred to in Acts 18:12 as the "judgement seat". The governor was Gallio, and an inscription of his has been found in the ruins of the temple of Apollo in Delphi. It can easily be dated to his term of office which Acts describes.



The temple of Apollo in Delphi

In Corinth Paul used the home of Titius Justus, which was next door to the synagogue (Acts 18:7). A door lintel with the inscription "[Syn]agoge Hebr[aios]" was discovered on one of the main streets in the city. The date of this inscription is debated, but it could well be the synagogue that was in use at the time of Paul's visit.



Thessalonica
 City officials are known as "poliarchs" (Acts 17:6). This is confirmed by an inscription now in the British Museum.

Philippi
 The leading citizens are known as "strategoi" ("generals")—(e.g. Acts 16:20, 22); their assistants are called "rhaddouchoi" ("lictors") (Acts 16:35, 38).

Corinth
 The governor of Achaia is correctly identified as Gallio (Lucius Junius Gallio—Acts 18:12) who is known from inscriptions and ancient literature.

Ephesus
 This is the province of the Asiarchs (Acts 19:31). The ruler of the city is known as the "Grammateus" ("City Clerk") (Acts 19:35) and the province is governed by a proconsul (Acts 19:38).

Malta
 The chief Roman official is known as the "First Man" (Acts 28:7).

Athens
 The rulers meet in the court of the Areopagus (Acts 17:22).

Cyprus
 The governor is the proconsul Sergius Paulus (Acts 13:7). Paulus is known from various inscriptions. He is given the correct title.

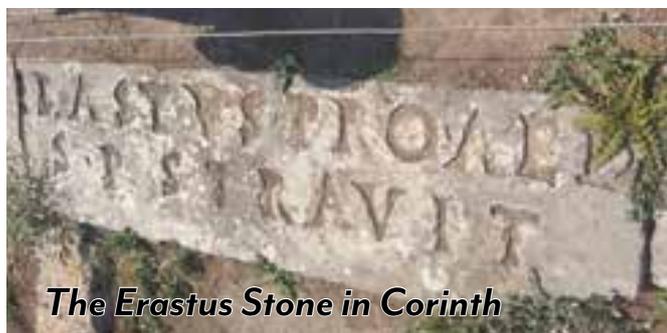
Caesarea
 This is the provincial capital of the Roman governor. Named governors include Felix and Festus (also identified in ancient literature).

Jerusalem
 This is garrisoned by an auxiliary cohort, commanded by a Tribune (Acts 21:31).

Archaeology in Acts

The Acts of the Apostles contains many details which match the findings of archaeology or details written in literature from the same time. This map shows some of these correspondences, focusing on the titles of the people who ruled the cities and provinces at the time of Acts. The complete accuracy of the Acts of the Apostles in matters such as this is a powerful witness to the early date of Acts and to the reliability of the accounts in it.

The most spectacular discovery in Corinth is an inscription on a pavement. Translated into English it reads: “Erastus, for having been made aedile, laid this at his own expense.” Erastus is mentioned in the letter which the apostle Paul wrote from Corinth to the church in Rome: he’s identified as “the treasurer of the city” (Romans 16:23). An aedile was a lower rank of official than the treasurer, but it seems this inscription is from an earlier stage of his political career.



The Erastus Stone in Corinth

Similar detail appears in excavations of other cities.

Government Officials

The Roman Empire was run by appointing a Roman governor to head the system of government in each province. This means that different provinces and cities had different constitutions and different sets of titles for the officials who ran them. These people were in a position to put their names on monuments and inscriptions, so we are able to confirm the titles by which they are known in Acts.

We have already seen that Erastus was aedile in Corinth. This was a Roman colony and so was run on Roman lines; the inscription is in Latin. Gallio was proconsul of Achaia at exactly the correct time (the

year after the decree of Claudius); he is identified by his correct title in Acts 18:12.

It is noticeable that Acts mentions the ruling officials in a number of cities; these are confirmed by inscriptions discovered by archaeologists (as shown in the chart). Acts is correct in every instance. There was no central registry of this information in Rome; no one would be able to produce an accurate set of titles unless they had been there themselves and, as the system changed from time to time, at the correct date. Acts fits exactly with this requirement, as do the letters in the New Testament. It could only have been written by someone who was either an eyewitness or received their information, in great detail, from an eyewitness. This matches what we know of Luke, the writer of Acts.

The Roman Army

A last line of evidence comes from the information that Acts contains about the Roman Army. Acts occasionally mentions military officers. For example, Cornelius was a centurion in the Italian cohort (Acts 10:1) The unit can be identified as Cohors II Italica Civium Romanorum, which is identified from various inscriptions.

Conclusion

Acts and Luke fit exactly into the period that they describe. Their accuracy is confirmed by archaeological discoveries and by references to the same time in ancient literature.

John Thorpe

Lamentations

AFTER the Babylonian invasion of 586 BC, Jerusalem and its temple lay in ruins. The inspired writer (probably Jeremiah) knew that these troubles had been allowed by God because of His people the Jews' refusal to respond to Him.



The book of Lamentations contains a series of poems about the desolation of Jerusalem and the sufferings of the Jews.

Despised and Rejected

Chapter 1 is a sad commentary on the plight of the Jews, who would be despised and rejected by the world, just as God had been despised and rejected by them. The lamentations about God and His people are reflected in the sorrows and sufferings of Jesus. He bore *“the yoke in his youth”* (3:27) and gave *“his cheek to the one who strikes him”* (3:30) for the transgressions of others. These are echoes of Isaiah’s great prophecy of Jesus Christ:

He was oppressed and he was afflicted, yet he opened not His mouth; he was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so he opened not his mouth. He was taken from prison and from judgment, and who will declare his generation? For he was cut off from the land of the living; for the transgressions of My people he was stricken (Isaiah 53:7–8).

Hebrew Acrostic

The book of Lamentations uses a poetic form called an *acrostic*: three of the five chapters (chapters 1, 2 and 4) have 22 stanzas corresponding to the number of the letters in the Hebrew alphabet; each verse commences with a letter of the alphabet, in order. Chapter 3 has 66 shorter verses, and groups of three verses start with the same letter. Chapter 5 does not follow an alphabetical pattern.

Norman Owen

By kind permission of ‘The Christadelphian’

Some interesting links with other parts of the Bible

- ◆ Lamentations 1:12—see Matthew 27:39; Luke 23:28.
- ◆ Lamentations 2:15—see Psalms 48:2; 50:2.
- ◆ Lamentations 3:30—see Isaiah 50:6; Matthew 26:67.

Anxiety

AS A LOVING FATHER, God cares deeply about the wellbeing of His children. Within the Bible He has provided wise counsel to assist with all the problems of our lives. One of the major problems that afflicts many people is that of anxiety and worry.



I am not saying that if you have a problem with anxiety, the Bible is necessarily all you need. Some problems require the assistance of medication or therapy. Reading the Bible will not solve a mental health problem, any more than it will treat a broken leg. The Bible does not deal with mental health, but it does deal with spiritual health. Attention to your spiritual health will solve many of your problems, and help with them all. And attention to your spiritual health will not just benefit you in this life, but it can equip you for eternal life!

What Is Anxiety?

You may be familiar with the term ‘anxiety’, but what actually is it? One textbook definition of this curious ailment is: ‘A sense of apprehension or doom that is accompanied by many physiological reactions, such as accelerated heart rate, sweaty palms and tightness in the stomach.’* Textbook definitions can be very helpful but a real-life example from the Bible will serve to demonstrate what anxiety is all about.

The Apostle Paul’s life involved a tremendous amount of suffering, which he summarised in his second letter to the Corinthians:

In labours more abundant, in stripes above measure, in prisons more frequently, in deaths often. From the Jews five times I received forty stripes minus one. Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep; in journeys often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and toil, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness— besides the other things, what

* N. Carlson, G. Martin and W. Buskist, *Psychology* (London, 2004), p. 801

comes upon me daily: my deep concern for all the churches (2 Corinthians 11:23–28).

Paul had enormous concern for all the different Christian congregations and he described it as a ‘daily pressure’. The fact that this was included at the end of such a staggering list of hardships demonstrates just how significant this pressure was in his life. It also demonstrates that anxiety is not always a bad thing—it wasn’t that Paul was doing anything wrong, quite the opposite in fact! Anxiety can be experienced as an unfortunate side-effect of our concern for others—it could therefore be described as ‘the high cost of compassion’. This ‘positive anxiety’ is not necessarily a problem, but it can become one.

Jesus Christ demonstrated how to deal with this kind of anxiety:

Great multitudes came together to hear, and to be healed by him of their infirmities. So he himself often withdrew into the wilderness and prayed (Luke 5:15–16).

He would take time out to replenish his spiritual reserves through solitude and prayer.



Although anxiety isn’t always problematic, the wrong type of anxiety can have a seriously detrimental effect on us. What guidance is there in the Bible to help us alleviate this type of ‘negative anxiety’?

Good Words

Anxiety in the heart of man causes depression, but a good word makes it glad (Proverbs 12:25).

What we would describe as ‘the mind’ is often described in the Bible as ‘the heart’ (see Genesis 6:5 and Luke 9:47 for examples of this). The proverb says anxiety causes ‘depression’. In extreme cases anxiety can be a cause of clinical depression, which is a medical condition that requires medical treatment. But the proverb is speaking more widely about an experience we all know. We know what it is to be ‘depressed’—pressed down. To have a ‘weight on our mind’. How can this grievous weight be lifted from us? The second part of the proverb has the answer: ‘a good word makes it glad’. What we are being taught is that words have the power to make us glad—the very antithesis of feeling anxious.

The obvious place to look for ‘good words’ is in the Bible itself. When we listen to or read from the Bible, we will frequently encounter inspiring exhortations, which turn our attention away from our anxious thoughts and elevate our minds on to divine subject matter. The following ‘good words’ are a vision of the future Kingdom of God on earth, and were specifically designed for those with ‘anxious hearts’:

Strengthen the weak hands, and make firm the feeble knees. Say to those who are fearful-hearted, "Be strong, do not fear! Behold, your God will come with vengeance, with the recompense of God; He will come and save you." Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then the lame shall leap like a deer, and the tongue of the dumb sing. For waters shall burst forth in the wilderness, and streams in the desert... And the ransomed of the LORD shall return, and come to Zion with singing, with everlasting joy on their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away (Isaiah 35:3-6, 10).



‘Good words’ can also be spoken or written by friends or family, and for those who are baptised members of God’s household good words will be offered by their brothers and sisters in Christ. These words may take the form of advice forged by personal experiences, or a quotation from an appropriate Bible passage. Sometimes when we are told that we are in someone else’s prayers, such ‘good words’ can have

a significant effect on reducing our anxiety levels.

Prayer

This leads us to a very important gift we have been given to counteract anxiety: the gift of prayer.

Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He cares for you (1 Peter 5:6).

God wants His children to ‘cast their care’ upon Him, through the medium of prayer. Telling their heavenly Father how they are feeling is an important part of discipleship as it demonstrates the intimacy of their relationship with Him. We should not doubt that the all-powerful Creator of the universe does want to hear about our problems:

If I say, "My foot slips," Your mercy, O LORD, will hold me up. In the multitude of my anxieties within me, Your comforts delight my soul (Psalm 94:19).

Casting our anxiety on to God through prayer can have the effect of lifting the weight from off our minds, in the sure knowledge that whatever is troubling us is now in the loving hands of the God of all comfort.

The Ultimate Example

The greatest example of prayer in the midst of extreme anxiety is, of course, the Lord Jesus Christ. The Lord, very understandably, had a strong ‘sense of apprehension or

doom' as he approached the time of his crucifixion. The excruciating anxiety which Christ experienced as he awaited his arrest in the garden of Gethsemane is captured in very moving Gospel records such as the following, from Luke's account:

And he was withdrawn from them about a stone's throw, and he knelt down and prayed, saying, "Father, if it is Your will, take this cup away from me; nevertheless not my will, but Yours, be done." Then an angel appeared to him from heaven, strengthening him. And being in agony, he prayed more earnestly. Then his sweat became like great drops of blood falling down to the ground (Luke 22:41-44).

It is suggested that Jesus at this moment experienced 'hematidrosis', a rare condition brought on by extreme stress in which the sufferer literally sweats blood. Even in such indescribable distress, Jesus prayed to his heavenly Father.

This awe-inspiring example demonstrates in the most emotive way the necessity of praying to God when we are feeling anxious. It may be that we won't feel like praying when we feel anxious but, as always, Jesus sets us the example by praying the most fervently even when he was suffering the most.

Conclusion

We cannot expect our lives to be free from anxiety. We have seen the magnificent examples of the Apostle Paul and the Lord Jesus Christ himself, and how they dealt with it.

We've seen some of the key factors which can boost our spiritual health—taking our anxieties to God in prayer, dwelling on His good words, and sharing our anxieties with others.



Finally, what could be more positive than this encouragement by the Apostle Paul:

Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus (Philippians 4:6-7).

Stephen Blake

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

e-mail editor@gladtidingsmagazine.org

or connect with us via our web site

gladtidingsmagazine.org

Who Can Still the Sea?

WHO in the heavens can be compared to the LORD?

Who among the sons of the mighty can be likened to the LORD?

God is greatly to be feared in the assembly of the saints,

And to be held in reverence by all those around Him.

O LORD God of hosts,

Who is mighty like You, O LORD?

Your faithfulness also surrounds You.

You rule the raging of the sea;

When its waves rise, You still them.

(Psalm 89:6–9)

This magnificent song shows that the heaven and the earth, the whole world is God's. He is to be had in reverence by all His creation. His majesty is demonstrated by His power to control the raging of the sea.

But did you notice the question: *'Who in the heavens can be compared to the LORD? Who among the sons of the mighty can be likened to the LORD?'*

Jesus answered that question, one evening as he sailed across the Sea of Galilee with his disciples:

And a great windstorm arose, and the waves beat into the boat, so that it was already filling. But he was in the stern, asleep on a pillow. And

they awoke him and said to him, "Teacher, do you not care that we are perishing?" Then he arose and rebuked the wind, and said to the sea, "Peace, be still!" And the wind ceased and there was a great calm. But he said to them, "Why are you so fearful? How is it that you have no faith?" And they feared exceedingly, and said to one another, "Who can this be, that even the wind and the sea obey him!" (Mark 4:37–41).

God gave His Son the authority and power to heal the sick, raise the dead, and even to still the storm. He is the one *'who is mighty like You, O LORD'*, and he also is to be held in reverence.

Psalm 89 goes on to sing the praises of the Son of God:

He shall cry to Me, 'You are my Father, my God, and the rock of my salvation.' Also I will make him My firstborn, the highest of the kings of the earth (vs. 26–27).

When Jesus Christ returns to establish the Kingdom of God, it will not just be the kings of the earth who are subdued before him—he will also tame nature itself.

Robin de Jongh

Across

- 1 A governor of Caesarea (5)
(Acts 23:24)
- 5 Paul had this citizenship (5)
(Acts 22:27)
- 6 These are washed away at your baptism (4)
(Acts 22:16)

| | | | | | | | | | |
|---|----|---|----|----|----|----|----|---|----|
| 1 | | 2 | | | | 3 | | 4 | |
| | | | | | 5 | | | | |
| 6 | | | | | 7 | | | | |
| | | | | | | | | | |
| 5 | | 8 | | 9 | | | 10 | | 11 |
| | | | | 12 | | | | | |
| | 13 | | | | | | | | |
| 6 | | | 14 | | | 15 | | | |
| | 16 | | | | | | | | |
| | | | | | 17 | | | | |

Down

- 1 A governor of Caesarea (6)
(Acts 25:13)
- 2 Paul did this at Caesarea (6)
(Acts 18:22)
- 3 This part of the ladder reached to heaven (3)
(Genesis 28:12)
- 4 Barnabas took this man to Cyprus (4)
(Acts 15:39)
- 5 Crispus had this position in the synagogue at Corinth (5)
(Acts 18:8)
- 9 Paul did this in the midst of the Areopagus (5)
(Acts 17:22)
- 10 God told Ananias that Saul was a chosen one to bear His name (6)
(Acts 9:15)
- 11 Gallio was the proconsul here (6)
(Acts 18:12)
- 13 Paul taught that Jesus was raised from this (4)
(Acts 17:31)
- 14 I down remained at Caesarea for more than this number of days (3)
(Acts 25:6)

- 7 "I went ... to Jerusalem to worship" (2)
(Acts 24:11)
- 8 Otherwise (4)
(Acts 24:20)
- 12 Jesus was taken down from this and laid in a tomb (4)
(Acts 13:29)
- 14 "And he came ... Ephesus" (2)
(Acts 18:19)
- 15 Ephesus was in this region (4)
(Acts 19:26)
- 16 The Philippian jailor asked what he needed to do to be this (5)
(Acts 16:30)
- 17 Paul called here on his journey to Rome (5)
(Acts 28:1)

(These clues use the New King James version of the Bible. If you're using another version some words may not be quite the same.)

Free Offer

If you would like to receive the Glad Tidings magazine FREE for 6 months —send your name and address to one of the addresses below. Or go to our website at: www.gladtidingsmagazine.org/free-magazines

Name

Address

Postcode

Country



Addresses for the Free Offer :

In the UK write to: FREEPOST GLADTIDINGS
(orders-uk@gladtidingsmagazine.org)

In Africa and Europe write to: Anne Bayley, 17 Chesterton Close, Hunt End, Redditch B97 5XS, UK

In other countries, to: Andrew Johnson, 22 Hazel Drive, Hollywood, Birmingham B47 5RJ, UK
(orders-int@gladtidingsmagazine.org)

Contact Details:

To find out about your nearest Christadelphian meeting, or to request free Bible literature or a correspondence course, please write to the address nearest you.

United Kingdom

FREEPOST GLADTIDINGS
orders-uk@gladtidingsmagazine.org

Africa & Europe

Christadelphian Bible Mission,
404 Shaftmoor Lane, Birmingham
B28 8SZ, UK
requests@cbm.org.uk

The Americas

CBMA, 567 Astorian Drive, Simi Valley,
CA 93065, USA
cbma.treasurer@gmail.com

Caribbean

CBMC, Box 55541, Unit 119, 15280,
101 Avenue, Surrey, BC, Canada V3R 0J7
philsnobelen@shaw.ca

India

T Galbraith, GPO Box 159, Hyderabad,
500001, India
tim@galbraithmail.com

South and East Asia

ACBM, PO Box 152 Cobbitty NSW,
Australia 2570
galway280@gmail.com

Picture Credits:

- p. 4: *John Mathias*
- p. 5: *Gerard Hoet (public domain)*
Pete Souza (public domain)
- p. 6: *Jerzy Strzelecki / CC BY-SA (modified)*
- p. 7: *thebiblerevival.com*
- p. 8: *istock.com/Tutye*
- p. 9: *Luarvick / CC BY-SA 3.0*
- ps. 10–11: *John Thorpe*
- p. 12: *Rduncan2 / CC BY-SA*
- p. 13: *Julius Schnorr von Carolsfeld (public domain)*
- p. 14: *istock.com/Nopphon Pattanasri*
- p. 17: *istock.com/DisobeyArt*

www.facebook.com/GladTidingsMagazine/

YouTube: search 'Glad Tidings Magazine'

Unless otherwise indicated, all Bible quotations are taken from the New King James Version.® Copyright © 1982 by Thomas Nelson Inc. Used by permission. All rights reserved.