

Gospel

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THIS ISSUE'S THEME: **1 Corinthians**



Above: Temple of Apollo in ancient Corinth, Greece

Left: This is the bema (judgment seat) at Corinth. Paul stood here before Galleo, proconsul of Asia. Often, prisoners appeared here in chains which were attached to the rock below by spikes.

(CREDIT: DIANA TURNER)

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1 Corinthians: Mending a Worldly, Metropolitan Church

(AN INTRODUCTION TO THE BOOK)

Tim Johnson

Like an hour glass pinched in the middle, the north and south of Greece are tied together with a tiny piece of land only four miles wide. Near this precarious spot lay the city of Corinth, and all north-south travellers had to go through it. Barclay points out that if you stood in Corinth long enough, you would meet everyone in Greece. Compounding its importance was the maritime east-west shipping corridor that ended on the one side and began on the other. Ships would unload on the east side of the isthmus, have their cargo manhandled to the west side and re-loaded on another vessel, headed to some distant port. This avoided sailing around the more dangerous south of Greece, much like the Panama Canal eliminates a trip around Cape Horn. Corinth grew rich from trade in every direction. If Athens was the cultural centre of Greece, Corinth was its economic hub.

Like all old port cities, it attracted religions, foods, customs and vices from everywhere. Corinth had a bad reputation. It was infamous for its drunkenness, and any play featuring a Corinthian usually showed him drunk. At the top of a nearby mountain in classical antiquity loomed a temple manned by “sacred” prostitutes, and at night they would seek out partners in the city below. Thus, Corinth was known all over the Mediterranean world as a loose living community, full of dishonest traders, the luxuries of the rich, and devotees of the world’s idols.

Into this teeming cauldron of worldliness walked the apostle Paul on his second missionary journey, Acts 18. Somewhat discouraged from his experience in Athens, tired of Macedonian violence, and pretty well out of money, he lived and worked with Aquila and Priscilla. With a vision from God and the arrival of Timothy and Silas, he ploughed into the work of spreading the gospel. Staying only 18 months, the Corinthian church grew quickly before Paul left for Ephesus and Antioch.

Returning for a 2-year stay in Ephesus, Paul began to hear upsetting things about Corinth. “Chloe’s people” had paid a visit and found quarrels and divisive attitudes. (1:12) Three brethren from Corinth came to visit Paul with

further news - not all bad. (16:17) A letter from Corinth arrived with questions, adding more concern in Paul’s mind. (7:1) The apostle had sent an earlier letter to deal with fellowship issues (5:9, 11), but God obviously had reasons not to have it included in the New Testament canon. Some believe Paul may have made an emergency trip to the city (Barclay), but evidence is thin. He tried to convince Apollos to go (16:12), but the powerful preacher declined for the moment. Paul was inclined to send Timothy instead, and soon would. But with his work in Ephesus flourishing, he decided to delay his own desired visit. Promising to arrive within the year, he sat down and wrote the lengthy letter we call 1 Corinthians.

From its pages, we learn that the Corinthian church was full of talented people and tremendously blessed (1:7), but they were worldly in character (3:3). Many of them possessed the arrogance of wealth, but the disposition of children (14:20). They loved talented, entertaining preachers, but quibbled with Paul (4:3; 9:3). Eager to show off their talents, they considered others to be worthless (12:14f). Stubbornly insisting on their liberties, they treated



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others wrongly (10:23f). They possessed the arrogance of knowledge alone and lacked love for others (8:1-3). However, not all was festering troubles: they were concerned about proper marriages (7:10f), they wanted to be part of the special collection for Judea (16:1-4), and they had helped Paul (16:17-18).

Paul made no bones about his apostolic authority (1:1; 14:37). He argues face-to-face with his critics and offenders among them (4:3). He is tough and blunt. (5:4-5 13). At the same time, his tone was tender, as a father to his children (4:14-16). His arguments often build in intensity, reaching a clear logical climax (12:4-6; 13:4f). Almost every chapter contains quotes from the Old Testament as he builds his points. He is also poetic in his explanation of love (13). In chapter 12 he employs an almost humorous discussion between body parts (v15-19). His humility emerges everywhere: "I am least of the apostles, who am not fit to be called an apostle, because I persecuted the church of God" (15:9).

We often view 1 Corinthians as a book full of church problems – and there is some truth to that. It's from their struggles that bubbles up the proper way the Lord's church is to behave and function. We learn that the life of a preacher is often hard, his work is tested, and there is no need to compete with the preacher across town. Unity as a congregation is vital; we must do the hard work to get along. Church discipline is necessary when immorality festers; it is not to be neglected. Christian liberty is precious, but the feelings of others need to temper things. The book gives us inspired pointers in

practicing the Lord's Supper and the weekly collection. We even learn about orderly assemblies, when to speak and when not and that the exercise of love is the better way. The trials of Corinth have given us road markers to steer our way today.

Like bells in a carillon, the truths of this book often ring out clearly, helping us to remember them. Here's a few: "Knowledge makes arrogant, but love edifies" (8:1). "Because the foolishness of God is wiser than men, and the weakness of God is stronger than men" (1:25). "For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel" (9:16). "I have become all things to all men, that I may by all means save some" (9:22). "Therefore let him who thinks he stands take heed lest he fall" (10:12). "But now abide faith, hope, love, these three; but the greatest of these is love" (13:13). Like a portable briefcase, we can easily carry these truths with us.

The legacy of Corinth speaks to us today. Many of our modern churches of Christ flourish in metropolitan areas steeped in worldliness and wealth. Like Corinth of old, the challenges and struggles surrounding us are not easy, but the road for us

to follow has been laid out clearly in 1 Corinthians. Its truths are for "all who in every place call upon the name of our Lord Jesus Christ, their Lord and ours" (1:2).

Allow me leave you with a simple, almost universally acknowledged outline.

Outline of 1 Corinthians

1. Introduction. 1:1-9
2. The problem of unity. 1:10-4:21
3. The problem of human judgment. 5:1-6:20
4. Problems about marriage. 7:1-40
5. Problems with Christian freedom. 8:1-11:1
6. Problem of roles of women and men. 11:2-16
7. Problems with the Lord's Supper. 11:17-34
8. Problems with the Spirit's gifts. 12:1-14:40
9. Problems with the resurrection. 15:1-58
10. Problems arising from the special collection. 16:1-9
11. Conclusion. 16:10-24

References

1. William Barclay. *The Letters to the Corinthians*. Westminster Press, 1956.
2. Jim McGuiggan. *The Book of 1 Corinthians*. Montex Publishing, 1984.
3. All Scripture references are from the NASV.

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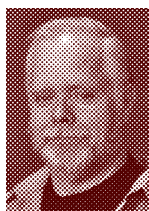
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Our Modern Corinth

Wayne Turner



The world of ancient Corinth seems very distant and alien to us. When we think of the city, many things come to mind – stone and marble buildings, toga clad people, horses and chariots in the streets, Roman soldiers, temples to long-abandoned deities, and so on. We do not easily identify today with a Greek city in a pagan world.

Reading Paul's letters to the Christians in Corinth, we are reminded that there truly is "nothing new under the sun." Things like customs, culture and technology may change, but human beings – the human heart – does not. Humanity is still dominated by its baser desires and attitudes. People want to feel superior to others, exclude those who are different, pursue pleasure and follow their impulses while ignoring principles of morality or even social norms. They want to gratify themselves while ignoring consequences.

The prevailing attitude at Corinth was carnality – worldliness, fleshliness. The immorality and idolatry of the pagan seaport were known around the world. William Barclay notes the infamy of the city, which was identified by the Greek word, *korinthiazesthai*, "to live like a Corinthian ... which meant to live with drunken and immoral debauchery." This was not exactly the environment which Christians would necessarily choose to plant a church. It was a moral and spiritual vacuum – even worse, Corinth was a cesspool. Paul's letters to the church in Corinth show that much of the sinful conduct and attitudes there had infiltrated the church as well. Some of those who were supposed to be Christians were little different from those around them. For example, this is seen when Paul says that he could not address them as spiritual but rather as unspiritual people – those who were carnal.

Christians cannot be like – think like and act like – the world. Although Paul had a close relationship with the church in Corinth, he could not allow them to flounder and fail spiritually. He had to teach and correct them. At one point, he even wrote them a "painful" letter. Sometimes, correction can be as hard on the teacher as on the students. The goal was for them to lead lives worthy of Christ.

Paul's letters are vitally important for us today. Why? Paul Birston says it in one word, "relevance." While culture is different, people have not changed. The world today is as carnal and immoral as the people of ancient Corinth. Paul writes, "The Corinthians letters have so much to say that is highly relevant to our world today."

This issue of the Gospel Herald focuses on the Apostle Paul's communication with the church in Corinth. We hope that an examination of Paul's teaching will not only show its relevance to us today, but also help us as we face living in a secular, carnal world. As noted above, Paul Birston has written an article for this edition, "Shrinking the Cultural Difference Closer to Zero." Tim Johnson gives us an overview of Corinth and the letter. He observes, "The legacy of Corinth speaks to us today. Many of our modern churches of Christ flourish in metropolitan areas steeped in worldliness and wealth. Like Corinth of old, the challenges and struggles surrounding us are not easy..." Shawn LeBlanc uses the athletic images of the games to encourage us to "finish the race." He says, "Running the race to get the prize is not just about receiving eternal life; it is also about the journey. We are to grow from this race. During our race we learn perseverance and we learn self-discipline; we learn what it takes to get to the end." Kevin Clearly uses the agricultural imagery to teach us about the resurrection, "As we witness the new life springing up all around us we should be reminded of God's ability to bring Glory from death. He made us from dust, and remade us from sin and selfishness into sanctified glorified saints." And Thayer Salisbury reflects on Paul's statement not to know anything but Jesus Christ. Thayer concludes, "It is not that Paul refuses to speak to any topic but the crucifixion of Christ. It is rather that when he addresses any topic, he does so from the perspective of the cross."

We appreciate the work and contribution of each of these men, and Paul Birston for putting this issue together. It is our hope that these articles will help you in your life as you live in a modern Corinth.

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Let's Finish the Race! (1 Corinthians 9:24-27)

Shawn Edward LeBlanc

The apostle Paul loved to use real life examples so that his audience could relate to his message. In 2 Timothy 2:3 to 6, Paul used three illustrations or life examples that his audience would understand, one after another, to make his point: the soldier, the athlete, and the farmer. Paul also used the life example of an athlete in First Corinthians 9:24 to 27.

Paul said in verses 24 and 25 "Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever."

Back in Paul's day, there were athletic games held throughout the Greek world. The games were celebrated every four years, on the isthmus which joined the Peloponnesus to the main land. These were: the Pythian Games (or Delphic); the Nemean Games; and the Olympic Games.

In the middle of these games, every second year, there was the Isthmian Games (or Corinthian games). It took place on the seacoast, about nine miles away from the city of Corinth on the isthmus which is where it derives its name. The competitors for these games had to prove they were of Greek blood and had undergone the necessary training and diet for these games. In these games, only one person would win the prize: a wreath, believed to have been made of pine leaves, which was placed on the winner's head. It was all about honour. The one with

the wreath was the winner and got all the honour and glory.

The winner would be lifted up on shoulders so that everyone could see him, so that he would tower above everyone. People would praise him with tears of joy and applause, throwing flowers all over him. His family would be honoured by his victory and he would ride out in a chariot. His name would be sung in triumphal odes and poems. And as Paul pointed out in verse 25, this wreath and this honour did not last. It was short lived because in two years time, someone else would get the crown, the wreath and would receive the honour. The former winner would be forgotten.

A Christian has something more worthwhile: a crown that will last forever. This crown comes with great glory and honour for those who will have remained faithful to the Lord

until the end. It is not a victory that is forgotten two years later; it is a victory that never ends!

Paul said in 1 Corinthians 9:26-27, "Therefore I do not run like a man running aimlessly; I do not fight like a man beating the air. No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize."

He does not run aimlessly; he stays the course and knows the direction he is heading. He does not fight like a man beating the air; he makes his punches count. He shows self-control and works at it so that he will not be disqualified for the prize. He intends to finish the race and win according to the rules so that he is not disqualified. What the great apostle to the Gentiles said brings to mind what he said in Second Timothy 2:5, "Anyone who competes in a race does so

according to the rules." The word of God is our standard for living and gives us the rules of the race. It teaches us how to stay on course and finish the race.

Running the race to get the prize is not just about receiving eternal life; it is also about the journey. We are to grow from this race. During our race we learn perseverance and we learn self-discipline; we learn what it takes to get to the end.

There are some very important differences worth noting between the race of the Isthmian Games and the Christian race of faith:

- One is about pleasing self; the other is about pleasing Jesus.
- One brings glory that fades; the other brings

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Let's Finish the Race!... continued from previous page

eternal glory because of the One (Jesus) who won the race before us and overcame the world.

• In the Isthmian Games, only the first person to cross the finish line is the winner; in the Christian race, every person who crosses the finish line is a winner.

It is a unique race. It is a race unlike any other and the judge of this race is Christ himself. It is a race in which we try to help the other competitors instead of just helping ourselves. We need to be a voice of encouragement to one another during the race. We need to help each other to stay on the course and not stray from it.

In 2 Timothy 4:6 – 8, we read what is believed to be Paul's final words to Timothy. Paul said, "For I am already being poured out like a drink offering, and the time has come for my departure. I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store

for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day—and not only to me, but also to all who have longed for his appearing."

Paul understood the race of faith and he knew that he was at the finish line. He knew the prize that was waiting for him. He said this crown would be awarded to him and all who have longed for "his" appearing. We know that he is talking about Christ our Lord and His second coming. This is the hope of every Christian and what motivates us to fight on to win the race.

What are some of the things that cause us to go off course and not finish the race? What could possibly make us want to give up and stop running? Do we not know what is waiting for us? Do we realise how great our reward is? So, again, what are some reasons we might stop running the race? Maybe persecution or discouragement from our own brothers or sisters in Christ has hurt our desire to continue the

race. Perhaps sin has seduced us and instant gratification has become more desirable than the rewards waiting for us. Our desire should be for Christ. There should be nothing in this life that we desire more. If we put Him first in all that we do, we can have confidence that we will finish the race.

We know why we got into this race and what the prize is for finishing the race. We need to realise that we are running that race right now and we must not lose sight of the finish line. Our whole life after responding to the gospel is the race. We need to continue to live by faith in that gospel we obeyed, in our Lord whom we profess, and in His teachings from the Holy Word. Let's work hard to finish the race! Then we will receive the crown of righteousness, which is also the crown of life, and we will hear our master say, "Well done good and faithful servant!" (Matthew 25:21, 23).

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What the farm can teach us about the Resurrection

Kevin Cleary

It's April, the time of year that new life begins to emerge everywhere we look. As if by magic the world takes on the colours and sounds and smells of life. From a world of grey and white appears every imaginable hue of green punctuated with yellow daffodils and purple Irises. It's easy this time of year to understand why Paul, when he wanted to help us understand the glory of the resurrection, pointed to the glory of new life springing from the earth. Few are more aware of this new life than the farmer preparing for the sowing and sprouting that looks forward to another harvest and continued sustenance from God.

Paul has already reminded us of the Old Testament practice of devoting the firstfruits to God (Lev 23:9-14). This was done as a show of faith that there would be more to come. Just as the first cob of corn points to many more, so Christ being the firstfruits of the resurrection demonstrates that there is more to come. We who glory in his resurrection can look forward to the glory of our own.

Paul shortly turns his attention to a question regarding the resurrection. But someone will ask, how are the dead raised, with what kind of body do they come?

It is quite possible that it is this very objection that prompted the Corinthians to doubt the resurrection prompting the whole of Paul's discussion in 1 Cor 15. It was a common practice in the first century to allow the body to deteriorate in the tomb for one year and then to take the remaining bones and move them into an ossuary which could be placed in

a smaller space (*Mare*, Burial). The people then know very well that in a short time there is no body to be raised, for Christ three days was fine but after a few months there is nothing substantial to bring back. How could something so dead and dry and worn out become anything of substance?

Paul however does not consider this a substantial objection rather he calls it foolish. To make his point he uses common knowledge gained on the farm.

***What a beautiful thought this is to imagine:
our bodies as merely the seed of something far
greater designed by the God who so wonderfully
causes life to bloom each spring.***

First he points to a seed which when planted does not come out of the ground just as it went in. Instead God gives a body to the plant of his design. In the same way there should be no expectation that the body that goes into the ground will be the one that comes out. Rather, it will be a grander body just as the plant is grander than the seed from which is sprouted. What a beautiful thought this is to imagine: our bodies as merely the seed of something

far greater designed by the God who so wonderfully causes life to bloom each spring.

Paul elaborates reminding us that there are many different bodies that occur in nature. Bringing to our minds God's ability to provide different bodies for different purposes it should be expected that he would do so in the resurrection. After all, the perishable body would of necessity need to be replaced by one that is imperishable. Which anyone who has lived long in a perishable

human body knows all too well. To compare the nature of these two bodies Paul uses the words *psuchikos* (natural) and *pneumatikos* (spiritual) (Schwandt, Ed., 923). It's worth

taking a moment to consider these terms. Most translations render these physical or natural and spiritual. This has caused some confusion and almost seems to be a contradiction to the very things that Paul has been arguing. To the western thinker, spiritual often means incorporeal, non material or ghostly. This is not at all what Paul is telling us. It would be preferable to understand Paul's descriptions in terms of fit for

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eternity and not fit for eternity. With the spiritual body being the one fit for eternity and the natural body being the one that is not (Fee, 785). So Paul is saying that the resurrection body will be different from our current body in that it will be fit for eternity which our current body is not. The final explanation given for this new body is that it will be like the one Christ had after his resurrection. There can be no doubt that Christ's resurrection body, although different, was a body (Luke 24:38-41; John 21:12-14; 20:27). So we too will have a body one given by God as marvellous in comparison to our old body as the field of golden corn is to the pile of seed in the barn.

Finally, Paul is certain that he has proven his point and so concludes

with this message of hope, and encouragement,

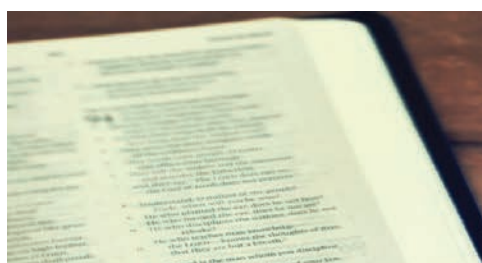
⁵⁰ *I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.* ⁵¹ *Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed,* ⁵² *in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.* ⁵³ *For this perishable body must put on the imperishable, and this mortal body must put on immortality.* ⁵⁴ *When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory."*

⁵⁵ *"O death, where is your victory? O*

death, where is your sting?" ⁵⁶ *The sting of death is sin, and the power of sin is the law.* ⁵⁷ *But thanks be to God, who gives us the victory through our Lord Jesus Christ.* ⁵⁸ *Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labour is not in vain.* (1 Corinthians 15:50-58)

As we witness the new life springing up all around us we should be reminded of God's ability to bring Glory from death. He made us from dust, and remade us from sin and selfishness into sanctified glorified saints. His household and dwelling place, His kingdom of Priests. Indeed, thanks be to God who gives us victory through our Lord Jesus Christ!

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The Know-Nothing Apostle

Thayer Salisbury

It is an interesting claim that Paul makes in First Corinthians 2:2, “For I decided to know nothing among you except Jesus Christ and him crucified” (ESV). Is he serious? Is this hyperbole? Did he really spend all those months in Corinth speaking of nothing but Jesus, and specifically about his crucifixion? If we are to follow apostolic example, are we to teach nothing but the Lord’s crucifixion? I believe that we should seek the answers to these questions in the remainder of First Corinthians. What does this letter tell us about Paul’s preaching? Was it really nothing but the proclamation of Jesus crucified?

Clearly, there are other topics covered.

The Christo-centric statement itself comes in the midst of a lengthy discussion of Christian unity. The problem of division among the brothers is introduced in 1:10 and never really disappears from view. In one sense, Christian unity is the central topic of the epistle, but this is especially true of the first four chapters. At the heart of this plea for unity we find the claim “I know nothing but Christ.”

Chapters five through seven deal with moral issues facing the church. Chapter five reveals that one brother is living with his father’s wife. Instead of disciplining him, the church is condoning this sin. Chapter six treats the problem of brothers suing one another in the public courts, and then returns to a discussion of their moral failures. Chapter seven discusses circumstances under which one should and should not marry, and how one should behave within marriage.

Chapters eight through ten deal with problems related to living in a city given over to idolatry. Should they eat meat purchased in the public meat market? Such meat is likely to have been offered to an idol. Does this make it unfit for Christian consumption? If their non-Christian friends invite them

to dinner, should they accept? What if the occasion is a pagan holiday?

Chapters eleven through fourteen deal with problems the church is having in their assemblies. Worship wars, it seems, are not new. How were they to deal with a situation where several people claimed to have received a revelation from the Spirit? Were sisters as well as brothers to be allowed to speak? Was the Lord’s Supper to be taken as part of a full meal? Did it matter how they dressed for their assemblies?

At an absolute minimum, we see that four major topics are introduced

The basis for Paul’s appeal to unity is their common salvation springing from the sacrifice of Christ. He points to the cross.

in First Corinthians. Paul speaks of unity, morality, idolatry and worship. So has he failed in his claim to know nothing but Christ?

The Heart of the Issues

It is not that Paul refuses to speak to any topic but the crucifixion of Christ. It is rather that when he addresses any topic, he does so from the perspective of the cross.

Unity is not urged as the best means of church growth, or as the safest way to protect ourselves in a dangerous situation. On the eve of the American Revolution, Benjamin Franklin urged the American colonies to unity by saying, “We must, indeed, all hang together or, most assuredly, we shall all hang separately.” This was a pragmatic argument for unity, and it was effective in its time. But the lasting and principled unity that Paul desires for the church in Corinth must have a deeper basis. A unity founded only on a common external threat is all too likely to dissolve once the threat disappears. The basis for Paul’s appeal to unity is their common salvation springing from the sacrifice of Christ. He points to the cross.

Morality is not urged on the basis of health considerations. The Apostle does not suggest that they avoid immorality because of the possibility of sexually transmitted diseases. He does not clinch his argument by saying, “we cannot cure the illnesses that might result.” His clincher is “You are not your own, for you were bought with a price. So glorify God in your body” (6:19-20). He points to the cross.

The problem of idolatry, and of meat offered to idols, is not addressed from the point of view of physical health. It is not suggested that, “Well, after all, you should not be consuming so much meat, it raises your cholesterol.” Nor is the opinion of the world given a great deal of weight in regard to this matter. The

central issues are the communion of the believer with the Lord who died in his place (10:14-16), and the concern that such believers should show for fellow believers who are also saved by that same sacrifice (8:10-11). He points to the cross.

The worship issues at Corinth are approached in a similar manner. The reaction of the world to our worship, while not completely irrelevant (14:23-25), is not central. Nor are the likes and dislikes of individual members to be made the central consideration. Paul’s discussion of worship in First Corinthians ends very much where it began, with a focus on the glory of our Lord. Like our Lord in Gethsemane (Mt 26:39), we are to seek not what pleases ourselves but what honors our God (10:31-33). The matters of first importance are the death, burial, and resurrection of Christ (15:1-5). He points to the cross.

So Paul is true to his claim. He discusses many subjects in First Corinthians, but he views them all from the foot of the cross. May we learn to do so in our teaching, preaching, and reasoning.

Toledo, Ohio

Shrinking the Cultural Distance Closer to Zero:

A Practical Exercise in Applying Our Lives to the Gospel of Christ in 1 Corinthians

Paul Birston

Paul's letters to the Corinthians letters have much to say that is highly relevant to our world today.

Ironically, many people dismiss the relevance of the Bible. They argue that there is such a large cultural distance between "then and now." The reasoning goes that since first century culture then was so much different than ours now

many of the teachings of Scripture don't apply today and, after all, we know better than they so we are free to do what we desire.

In reality, there are vast areas of agreement between the culture of the first century then and our world now, such as the dominating fascinations with mass entertainment, fame, power, materialism, social status, physical gratification,

appearances and sports. In many ways, human nature outside of Christ is a constant through time.

I recommend to you a simple practical exercise to appreciate the everlasting relevance of 1 Corinthians. (If you find this helpful you can also do this with other New Testament books such as Romans, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, etc.) Read through Paul's first letter to the Corinthians. As you read make a list on the left side of a page of all the problems the Corinthian church faced in its first century context. Then examine each problem individually and make a second list on the right side of the page of the identical or equivalent or parallel contemporary problem or matter of conscience in our churches and world today.

How close are your two lists? Why? How does Paul address each problem in ways that are relevant today? How does he occasionally use the Old Testament and the example of Israel to do this? How do Paul's teachings on love address relational problems? Thinking about Thayer's article on Paul's focus on "Jesus Christ, and Him crucified" (2:2), how does the gospel of Jesus' death, burial and resurrection provide the forgiveness of our sins and our justification provide the ultimate answer to each problem and issue? In light of all this, how can we apply our lives to Jesus' gospel and live victoriously with God every day?

Winnipeg, Manitoba



Niagara Area Wide Worship

During the month of June
(at 6:00 p.m.)

- | | | |
|-----------------------|---|---|
| June 4 th | - | Tintern Church of Christ
4359 Spring Creek Rd., Vineland |
| June 11 th | - | Grimsby Church of Christ
63 Casablanca Blvd., Grimsby |
| June 18 th | - | Father's Day |
| June 26 th | - | |

THROUGH A WOMAN'S EYES

Articles for this page or reactions to it should be sent to:
editorial@gospelherald.org
Virginia Hipwell, Editor



Heads Up

My first high school field trip, which took place in the early 1960's, was my Latin class's attendance at a Catholic mass in order to experience Latin in use. To be able to participate in this outing I needed one thing that I did not own – a hat. At that time a head covering was expected of women entering a Catholic church building. In those days there was much discussion and unfortunately, some dissention among churches of Christ as to whether or not women should be required to wear hats.

This question stemmed from Paul's instructions in 1 Corinthians 11:3-16. These days most of our fellowship simply dismiss these verses as tied to the Greco-Roman culture of the first century and therefore no longer applicable.

CAUTION: We must be very careful about disregarding any passage of Scripture as merely cultural. Much of the New Testament could be (and far too much has been) set aside as cultural and invalid by those who wish to "modernize" the church. Even in those rare instances where a particular element has lost its meaning due to changes in customs, there is still an underlying principle which was the reason for the instruction being given. We must not ignore Scripture, such as this passage in 1 Corinthians, because of a cultural component.

There are at least two timeless truths that may be seen by examining 1 Corinthians 11:3-16. Whether or not we think it should be that way, God has established

a hierarchy which we are to abide by. **"But there is one thing I want you to know: The head of every man is Christ, the head of woman is man, and the head of Christ is God"** – verse 3 (NLT).

Some would seek to disregard this verse by pointing to the male dominated society in which Paul lived as the reason the command was given. However, Paul goes beyond his culture back to Creation as a basis for his statement. (verses 8 and 9) This is not a ranking based on value or

Since even the Godhead submit to one another in order to accomplish their purpose, what right do we have to balk at our God-assigned roles?

importance. It does not indicate inferiority or superiority. For we know that Christ is not inferior to God the Father (Colossians 1:15-20; John 1:1,2; Philippians 2:5-11; Hebrews 1:2-4) nor is woman inferior to man (Galatians 3:28; 1 Peter 3:7).

"The equality of Christ with the Father is everywhere apparent in Scripture, as Paul himself said in Philippians 2:6; but, even so, the

Godhead itself could not function in the project of human redemption without the subordination of the Son 'for that purpose.' Just so, the subordination of woman to her husband does not set aside the equality of both male and female 'in Christ,' but it is for the purpose of making the family a viable and successful unit. This verse makes the 'headship of the man over the woman parallel to the leadership of God over Christ'. Thus the same equality, unity of purpose and unity of will, should exist between a man and his wife as exists between the Father and the Son."¹

Rather, this distinction is a chain of command such as one might find in governments, businesses, organizations, military, sports teams or social clubs. Such organization is necessary for any group of people to be able to work together effi-

ciently and effectively to accomplish their purpose, whatever that purpose may be. In His infinite wisdom, our God ordered His creation as He deemed best. It is a matter of position and role, not worth. Since even the Godhead submit to one another in order to accomplish their purpose, what right do we have to balk at our God-assigned roles? We need to adhere to God's established order for men and women in the church and in the family. (See 1 Corinthians 14:33b-35; 1 Timothy 2:11-14;

continued on next page

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Heads Up... continued from previous page

Ephesians 5:21-25; Colossians 3:18, 19; 1Peter 3:1, 2.)

Closely tied to this principle is one that should be self-evident but which current North American society is actively trying to ignore. That is the fact that men and women are different. God created two separate genders. "So God created human beings in his own image. In the image of God he created them; male and female he created them" – Genesis 1:27 (NLT). Besides the obvious physical differences, scientists tell us that there are genetic and chemical differences. Our brains are "wired" differently so we think differently and behave differently. We are different emotionally. We have different strengths and weaknesses.

God created man and woman in different ways and for different reasons. It should not be surprising then, that their roles are also different. In the passage in 1 Corinthians, Paul points out that the two gen-

ders are interdependent. Working together in their designated roles, they complement and complete each other. This is God's plan. See Genesis 2:18-24. There is inherent in these differences behaviour appropriate to role and gender. Men are to look and act like men and women are to look and act like women. (Deuteronomy 22:5)

It is difficult to pinpoint the precise details of Paul's instructions to the Corinthians in these verses. Even translators and commentators do not agree as to what was meant by some of the words and what specific behaviours Paul was trying to correct. Still we can be sure of this – in the church and in the family, God placed men in the role of leader. All of us, both men and women, are under the headship of Christ. Our submission to these positions of authority should be reflected in the way we dress (including our hair style) and the way we behave.

"Any time that Christian men or women adopt styles, whether of clothing or hair, which are widely accepted as immoral, anti-social, anti-establishment, or in any manner degrading, such actions constitute a violation of what is taught here."² If I were to appear in public looking like a prostitute, it would degrade myself and disgrace my husband, the church and my Lord. Everything we do ultimately reflects on our Saviour. As Paul stated in the previous chapter in verse 31, **"So whether you eat or drink, or whatever you do, do it all for the glory of God"** (NLT).

"When others see us, may what they see speak well of the Saviour."³

1 James Burton Coffman, *Commentary on 1 Corinthians 11*. www.studydrive.org

2 Ibid

3 *Our Daily Bread*, devotional booklet; July 21, 2017

Virginia Hipwell
May 8, 2017

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Email: Harold Bruggen at
hbruggen@gmail.com*

ONTARIO

Barrie: We were blessed with ten community guests during our March 5 Friends Day, with Jamie Azzoparde (Waterloo) as our guest speaker. Equally encouraging was our 9th annual Young Adult Weekend at the end of April. Thirty-nine young people came for the event, which featured Emmanuel Burnstad (Edmonton) as our speaker. All guests were housed in homes of the church, so it was a big project for us. We're very proud of the young adults that we have in our congregations in Canada.

Bramalea: Several young people were baptized recently: from Bramalea Jack Hunter-Buffington, son of Patrick and Sara Hunter-Buffington, on April 23; Aaisaish Qamar, daughter of Dilnawaz Qamar & Qamar Sohail, on April 30 in Pakistan by her grandfather, Asghar Ali; and Kayla Noguiera on May 07. From the Mississauga congregation, Elis Cariaga was immersed on April 30 by his father, Sam Cariaga. Bob Hibbard, minister for the Strathmore church of Christ, preached for the Bramalea congregation on Sunday, April 30, while Kevin Hunter, Bramalea's preacher, spoke at Strathmore. David McPherson – one of our own members – preached on January 15. Lucy Pinto, one of our young women, is in Peru on a mission trip. \$1,300 was sent to the Lahore, Pakistan, congregation to air condition their building and they responded that the cool air was greatly appreciated. \$2,000 was contributed to the Dome church in Ghana to close in their building. Clothing was recently donated to Sam Cariaga for him to take to the Philippines.

Tintern: Matt Burrows joined our full time staff. Matt is working on a Bachelor's degree in Youth and Family Ministry with a minor in music from Rochester College. He will be working

with Youth and Young Adult programming as well as Worship. Noel Walker graduated this month from Lipscomb University with a Doctor of Ministry degree. The congregation celebrated this accomplishment with a surprise reception on Sunday March 26 after worship. A potluck wedding shower was held for Micaela Zila (daughter of Richard and Eartha Zila) and Sam Rainbow. They will be married in Ottawa on June 24. Congratulations to the both of them! Isaak Andrew Moore was born in April to Katy and Patrick Moore. Katy and Patrick have a daughter Violet. On April 28 to May 1, several teens and chaperones went to Pontiac, Michigan, to volunteer with Micah 6 mission outreach. They prepped gardens, cleaned yards and more yards and helped out wherever they were sent. Plans are underway for our Bible Day Camp. The dates are July 3 through 7 and the theme is Rome: Paul and the Underground Church. If you would like to be involved please contact Tintern or you can register online at <https://vbspro.events/p/events/tintern>. The men's Bible study group, Wings & the Word continues to meet every other week at Neighbourhood Pizza in Beamsville. If you are interested in more details contact Noel (noel.walker@gmail.com). For more information on what's happening at Tintern: www.facebook.com/TinternChurchOfChrist or www.tinternchurchofchrist.ca.

Toronto (Bayview Ave): Bayview hosted the 55th Annual Training For Service program on Friday, April 14, 2017. The theme for the day was "Counter Culture", featuring Chuck Monan, the preacher for the Pleasant Valley Church of Christ in Little Rock, Arkansas. Chuck shared his insights into the present times with humour and Biblical, historical, literary and visual references. Of particular relevance was his contrast of present society's moral order and God's moral order and guidelines for Christians living out the gospel today. The number registered for the day was 486, with 23 Ontario congregations represented and one congregation from each of Michigan and Arkansas. Feedback has been extremely positive on the speaker, the theme, and the venue. Glen Forest Secondary School was used for the first time, when schools previously employed were not available. The school is wheelchair accessible, with a compact footprint for our purposes and

lots of parking. We were blessed to have Chuck and Susan worship with us at Bayview on Sunday, April 16, with Chuck leading our Bible study and speaking at worship service as well.

Toronto (Strathmore Blvd.): May 7 was Key To The Kingdom Day in support of this television ministry. That day brethren and congregations across Canada joined in prayer for this work and also contributed to the financial needs for the program. This year we are blessed again by Vision and Joy continuing our weekly costs as they were for last year. Because of Vision beginning to broadcast in high definition, we need to spend extra this year to upgrade some of our production equipment. We had already upgraded our cameras but need to upgrade some of our computer hardware to take advantage of the improved software being used. Your prayers and financial support are greatly appreciated as reach out across Canada with sound Bible teaching. We are thankful for the, according to our latest ratings report, 18,200 households that are tuned in to the program each Friday.

Waterloo: The GLCHS Chorus visited us on Sunday May 7 and presented their program during our Bible class time, we encouraged all classes to convene in the auditorium for this presentation in song. Don Rose, president of the school, spoke during worship assembly time after which we provided the chorus a light lunch. Venezuela Then and Now is a fund raising event to help the elderly and sick children in a hospital in Venezuela. This event was organized by our brethren from Venezuela on May 27. Did you know you can listen to and download each week's sermon via our website? Check it out! www.waterloo-churchofchrist.ca

Windsor – (West Side): We continue to have several ministries going on at this time: we partner with a Food Rescue Program (with a downtown mission), a community clothing program, a ladies shelter support program, and a ESL (English as a Second Language) training class. We don't seek to simply worship in isolation from the neighborhood that God has placed us in but we believe we are called to be engaged as Jesus' people in this neighborhood. You can learn more about our congregation on the web at www.windsorchurchofchrist.weebly.com.

The background of the poster is a photograph of a campsite. In the foreground, there is a wooden wagon with the words "OMAGH CAMP" painted on its side. Behind the wagon, there is a white building with a blue roof, a basketball hoop, and a playground with a blue slide. The scene is surrounded by lush green trees under a blue sky with white clouds.

Camp Omagh Family BBQ JULY 9th, 2017

- | | |
|-------------------|---|
| 3-5 pm | Family Activities
(bring your swimsuit!) |
| 5 pm | BBQ Dinner |
| 6 -7:30 pm | Hymn Sing
(bring your lawn chairs!) |
| 7:30 pm | Fellowship |

Come out and join us!
(freewill collection to cover costs)



by Marion Waugh
#7, 420 Hunters Green
Edmonton, AB T6R 2X3
Phone: (780) 637-0867
Email: waughr1@shaw.ca

(BC news supplied by Barbara Lewis)

ALBERTA

Edmonton, Northside: The Ladies retreat was enjoyed, Liz Lobert of Medicine Hat was guest speaker. Lessons included: Control Issues, In Control, Out of Control and Under Control. The theme of Alberta Spring Fellowship was Confirming The Promises (Romans 15:8). Thought provoking lessons were given by Michael Mazzalongo of Oklahoma City, OK and Don Patton of Hot Springs, AR. Jeremiah Eggar of Wolf Point, MT gave the lesson to the teens. Our own Kevin Uebelin was song leader. A warm welcome to Benjamin Decardi-Nelson, Agustin Polpamba and his wife Angelique Nyiramukobwa, David Rwidegymbya and Lois Braat who all wish to identify with our congregation. A fond farewell was given to Karen and Larry Boswell at a potluck. They are moving on to Indiana. We are conducting interviews in search of a new evangelist.

BRITISH COLUMBIA

Abbotsford (CENTRAL VALLEY): Recent deaths this spring have prohibited some of the long distance traveling Norm and Jen Weir are accustomed to doing to visit the churches in places that are without a preacher. (A similar work has been started in the State of Washington to encourage small congregations and evangelists working with them.) The Weirs left on May 4 for Creston, making a stop at Castlegar on the way to visit with Lee Gentry, a former farmer in the Vancouver area, and Ellen Martins (nee Jacobs). They also visited Danyelle and Curtis Edgars who have bought a home nearer Creston. Curtis is still working at the mines in Elkford, but is able to travel with other workmen. Danyelle has not been well since having Spinal Meningitis, so probably

will be unable to have her VBS for the Elkford children this summer.

Delta: Linda Sokalofsky, our bulletin editor, is a long-standing member of the Delta City Choir, which was kept busy with several programs before their big finale at the end of May. News pictures and word from Larry and Bonnie Sawyer, former Oakridge members who have been on Vancouver Island for many years and are now in Nanaimo, were excited to learn that their granddaughter's volleyball team had won the Gold for all of Canada in Toronto playoffs this spring.

Nanaimo: Paul Rasmussen, graduate of Great Lakes Christian College who serves as campus minister at the Waterloo church of Christ, was the speaker for a series of lectures here May 12, 13 and 14. They were well attended.

Oakridge: During the absence of Brother Milton and his son, Sixto, who spent two weeks in El Salvador visiting Milton's father as he recovered from surgery, two of our capable members filled in for both Bible class and preaching duties. Stephen Winters delivered lessons on April 30, and David Jacobs, the son of one of Canada's long-time preachers and missionaries to the Far East, on May 7. Mila Lahantacon was able to make a trip to the Philippines to be reunited with her husband and two children and to bring them back with her after receiving her permanent residency in Canada. A Medical missionary to Ghana wrote to us requesting a place to stay overnight Saturday and get to church the next morning when she arrived here to attend a Tropical Disease course at U. B. C. and did not have a resident room available until Sunday.

Salmon Arm: Our first service in our new building was very emotional as we thanked God for directing us to this new location, which is 490 5th Ave. SW, Salmon Arm, B. C. V1E 1V4. Marie Taylor, our bulletin editor, also noted that it might be helpful in spreading the news of our move by posting our web page <www.sa4christ.com>, on Facebook. The page is being upgraded with new information and pictures. We were invited by the Elderberry Group of Coldstream, B. C., to have fellowship with them over board games and lunch in April.

Surrey: We were able to send a collection of \$390 to help the medical mission of Brother Reynaldo and his team in the Philippines recently. Four of our men had a busy but useful trip to Vancouver Island to help with all the work needed to get the SRBC ready for summer occupation. Always faithful, Rosita Dimappi went to her heavenly home on March 26. Our sympathy goes out to her family which includes her son Ted, his wife Dita, and their children, Jeremiah and Josh. A memorial service which Rosita had planned herself was carried out by her son a week later. As she had been active in a community Seniors club, several attended the service and spoke of their association with her. Kim Susetyo, Jacob's wife, was seriously injured in a car accident in April while here from Indonesia where they now live. She has been placed in a rehab hospital where her relatives and friends are now able to visit her as she recovers.

MANITOBA

Carman: Spring Lectureship theme was "Against Such Thing There Is No Law". The Ladies Retreat was themed "Being Like Jesus" with Darla Peterson of Weyburn, SK as guest speaker.

Winnipeg: The Tree of Knowledge program is having a "1000 Potluck" in honor of the 1000 Bible Verses that have been memorized by the children since the beginning of the program. Syvana Rodrique was baptized. Rita Denedchezhe was also baptized. There was a workshop on "How to Study Your Bible". The ladies are gathering together good as new purses and feminine products to send to Crossings in Dauphin, MN for women in need. The young Women's Bible Study group hosted a multigenerational ladies singing event to encourage fellowship among all sisters.

SASKATCHEWAN

Weyburn: Fifth Sunday singing was held in Weyburn in April. Caleb Vance has arrived to work with the church for the summer. The GLBC off-campus class "Experiencing God in Spiritual Disciplines" taught by Jim Holston was held. Braelee Wade was baptized by her Dad. Risa Burdan was also baptized by her Dad.

MISSION NEWS

Barbara Lewis
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Spokane, WA 99206-4475
e-mail: ray-bjl@comcast.net



THAILAND: In 1994, a group of four young married couples spent months preparing to go to Thailand to teach the people that their idols would not take them to heaven. They made five church plantings in the city of Chiang Mai. Between 1995 and 2016, there have been 266 baptisms. This year, Win, the son of a famous witch doctor, married a Christian nurse and moved to Chaing Mai. She persuaded him to come to church with her and he asked for studies. His mother told him the spirits had warned her. He replied, "No, mother, that was the Holy Spirit", as he was baptized.

CAMBODIA: With gratitude for the many responses to our request for life

jackets for all of the school children on the Tonie Sap Lake where the Ship of Life works, our distribution continues and progress is being made. The sheer volume of so many jackets means that we can only give out a certain number at a time due to delivering them in one ten-ton truck which will hold only 1,000 vests. Beginning in July when the ship is back on the lake, it will head for villages that have not been reached as yet, which will take most of the year. Both schools and local officials express their gratitude where we have distributed this far. One superintendent even said that this is the greatest thing that has ever happened in their village since children can now get to school without fear, which will mean the schools will have better attendance, and that will, in turn, mean a better future for their entire village. Also, Dr. Paul Pinckley, Manager on the Ship of Life, found a "Children's Tract" which tells the story of Jesus. He obtained permission from the publisher to translate, edit and print it in the Cambodian language. It is now

being translated into Vietnamese for use among the hundreds of patients seen on the Ship who use that language. The cost will be about \$5,600 per year, but we will be sharing the gospel with parents and children who have never heard the name of Christ before.

A GLOBAL CRISIS: Families who notice are becoming alarmed at the food prices that are continuing to rise around the world. We are told that it will be a global disaster bigger than any tornado, earthquake or flood, as 925 million people are already suffering from hunger and malnutrition. In the U. S., prices are 36% higher than last year, with the average person spending 10% of his income for food. That doesn't seem like much to some because in Kenya families must use 45% just to survive. In Arizona, more than half of the Native Americans live below poverty level, and probably the same statistic is applicable to the many other native tribes scattered throughout the continental U. S. The answer for a great many of the affected population

The **Thessalon**, ON Church of Christ is seeking applications for the position of **full time evangelist**.

Thessalon and area has a population of about 2,500 and is located on the north shore of Lake Huron, about one hour east of Sault Ste Marie.

Our congregation of about 70 members wants to work with an enthusiastic and dedicated individual in ministering to our Church family and community. A three bedroom house with a finished basement is included.

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lies in being taught how to grow their own foods, even in desert countries. A number of organizations supported by the churches of Christ and individual Christians are devoting as much time to training natives (along with their children) how to improve whatever soil they live on and use the drip method of irrigation as in responding to tragedies. For parents, it is an exciting thing to see their children learn new things about God's creation. Several of the Healing Hands staff and other volunteers visited Kayenta, Arizona, last year to teach families how to create a healthy diet for their families on very little income. They explore the city garbage dump to collect decaying waste that can be used for compost in their sandy soil. Entire families (of sometimes several generations) are all learning and sharing together.

ZIMBABWE: This is one of Africa's nations whose prisons are packed with occupants, yet are given hope through World Bible School material sent by teachers. From John Reese, president of WBS, came the story of what happened at the Mutimurefu Maximum Prison in Masvingo shortly before they arrived on a mission trip. So many inmates responded to the message of a new life in Christ that one of the wardens helped with the baptizing when Chris Magadu saw there were too many for one person to do. The Reeses have found that many wardens and chaplains now approve of WBS for two reasons: After evaluating all of the lessons and recognizing that they are neither partisan or political, but clearly Biblical, they see no reason to prohibit their distribution. They also witness the positive results in Prisoner behaviour. This particular prison is known for its infamous and feared gang of devil worshippers. One of the satanic leaders defiantly proclaimed that he would not even touch a WBS lesson booklet. However, having accidentally found one called "The Way of Life", he could not resist taking it up to look at it, eventually reading it secretly. The result was that he joined the 176 in asking for baptism. He had such a malevolent reputation that the superstitious warden was afraid to allow him into the tank because he feared this man's evil might be transmitted through the water and

harm others! In fact, with his confession of his sins this man revealed that his cellmates had planned to murder some of the other inmates in order to offer their blood to demonic spirits. However, Brother Magadu thought of a solution: he suggested baptizing everyone else first, letting this man be the last one!

JAPAN: Joel and Kristin Osborne, along with Hiro and Megumi Akahoshi, continue their work in Mito, Japan, and in Cambodia. Donations are needed if they are to go on with their work. They may be contacted at the following: Joel Osborne at joelsensei5@gmail.com; Hiroaki Akahoshi at hxa04@acu.edu; or Bramalea church of Christ at mail@bramaleacofc.ca, or phone 905-792-2292.

Pictures & Reports

We are always looking for items concerning outreach and service activities of congregations across Canada. Pictures are worth a thousand words, they say, and we like to have pictures we can publish on mission outreach and service projects in evangelism, teaching and doing service. These may be of work done in Canada or by Canadian congregational groups who travel and serve outside of Canada. Good quality digital photographs allow us to see, be encouraged by and praise God for these activities of our fellow Christians. We look forward to being able to share these "good news reports" with readers of the Gospel Herald.

— The editors

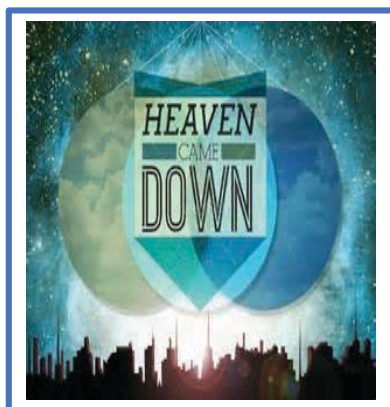
PRIME TIMERS AT



2017

A Wonderful Time of Senior Fellowship,
Food, Fun and Lots of Bible Learning.

Our Theme For 2017 is:



**This Is A Week In Praise
Of The Church That
Jesus Purchased With
His Own Blood.**

JULY 4th-7th

**ALL YOU NEED IS TO BE
55 OR OLDER.**

**COME ENJOY THE
WEEK!**

Look for Registration Information at your local
congregation, or visit us at www.campomagh.org



Last Paper Issue

For over eighty years, the Gospel Herald Publication has promoted New Testament Christianity from a uniquely Canadian perspective. The paper is written, organized, promoted and published by volunteers. However, we cannot get the paper printed or mailed for free! This year, the rising cost of print, paper and postage have come together into a 'perfect storm'. Generous donations (for which we thank you) have balanced our books, but not going forward. Therefore, we are making changes in the way we publish the paper in order to reduce our costs and ensure our future.

Starting with the July, 2017 issue, the Gospel Herald will only be available in electronic form, called PDF. It is easily accessed by anyone with an electronic tablet, iPad, smart phone, computer or book reader like Kindle or Kobo.

Advantages for the Gospel Herald

- As a publisher, we are going 'green'. We just started saving trees.
- Our costs will come down so that we can operate in the black.
- We gain the power to produce as many copies as necessary at no extra cost.

Advantages for you:

- **Readability just got better:** If you like large print, you get to pick how big, big is.
- **Portability:** You can take hundreds of Gospel Herald issues with you in your pocket.
- **Affordability:** As a non-profit publication, we will pass our savings on to you.
- **Colour:** We have been writing about 'how the world is'. Colour lets you see it that way
- **Split second delivery:** Every issue is a rush-order – no more waiting at the mailbox.
- **Interactive links:** We can link our readers to online resources.

New Subscription rates:

- One year PDF subscription – \$12.00
- Group Rate (ten or more subscribers) – \$10.00 for each PDF subscription in the group.

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If you have any questions, please contact Max at 416-706-5633, maxc@strathmorecofc.ca or Gospel Herald c/o 346 Strathmore Blvd, Toronto, ON M4C 1N3.

OVERCOME!

The burden of sin and the gift of forgiveness

JUNE 30-JULY 2, 2017

Join us for a great time of fun, fellowship and food in a weekend retreat that is focused on exploring the concept of sin, its symptoms, and solutions.

9th Filipino Inter-Congregational Retreat

**In Him we have
redemption through
His blood, the
forgiveness of sins,
according to the
riches of His grace.
Ephesians 1:7**



Deconstructing Sin

Friday, 8:00 PM-8:45 PM

Sin isn't new, but it can be sneaky!

Sin Symptoms

Saturday, 9:30 AM-11:45 AM

Why is sin the biggest problem for humanity? How does sin impact us individually?

Solutions to Sin

God makes it possible for us to overcome sin - but what does this look like in everyday life?

Lessons followed by separate discussions for men and women.

Sinking in Sin

Sunday, 9:30 AM-10:15 AM

So that we can prepare ourselves against sin, we take it apart in its various stages.

Forgiveness is for All

Sunday, 11:15 AM-11:45 AM

God has granted us forgiveness through Jesus Christ, and we are now called to share this grace to others who sin against us.

Hosted by the Bramalea and
Mississauga churches of Christ at

Camp Omagh

Registration begins at 3 PM Friday
1014 W Lower Base Line, Milton ON

Registration & Information

Sam or Nestor

samcariaga@yahoo.com

ianne.garcia19@gmail.com

Guest Speakers

Jay & Linda Manimtim

Edmonton church of Christ



CLEARVIEW CHRISTIAN CAMP

Kenosee Lake, Saskatchewan Canada



FIFTY-PLUS CAMP

August 6-11, 2017

Presenters: Bill and Joy McDonald, Centerville, Tennessee

Laughter and Tears Through the Years:

~A look at the mature Christian's point of view about the ups and downs of life.

~ Considerations of the assurances given by Christ.

~A practical look at the experiences of grief brought on by loss and a discussion of the healing value of mourning.

Bill and Joy now own and have been in the McDonald Funeral Homes business and vocational ministry work since 1976 (41 years). One of Bill's main interests and skills is public speaking where he has spoken to many and various groups in thirteen states on a variety of subjects. He has been an elder at Centerville Church of Christ for 25 years. He has many "loves" including God, Church, wife, four children, nine grandchildren, dogs, hunting, Scouts, speaking, people, etc., etc.

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Directors: John and Carolyn McMillan

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