

# THE NEW CREATION

A publication of the Christian Discipling Ministries International (CDMI)

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**NOTE:** The thoughts presented in the articles are those of the writer and are not necessarily totally endorsed by the New Creation Staff. *“Study to show yourself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth.” – 2 Timothy 2:15.*

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

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## A New Year Is Upon Us

A new year is upon us. It will be a year of temptations for us to overcome. It will also be a year with manifestations of our short-comings. And of course, it will be a year of blessings in our walk with our Lord Jesus.



I recently came to a better understanding of what it means in James 1:13 where we are told God tempts no man. *"Let no one say when he is tempted, 'I am being tempted by God'; for God cannot be tempted by evil, and He Himself does not tempt anyone. But each one is tempted when he is carried away and enticed by his own lust."* (Jas 1:13-14 NASB) This scripture does not mean that God does not tempt or try us but rather that God does not tempt us to do evil. That is the point of this Scripture. God's tests are for our growth in doing what is right and loyal to principle. How do we know this? Well, when we turn to the Book of Hebrews, we read: *"By faith Abraham, when he was **tested**, offered up Isaac, and he who had received the promises was offering up his only begotten son; it was he to whom it was said, 'in isaac your descendants shall be called.'*" (Heb 11:17-18 NASB) The word 'tested' in this text is the same Greek word as translated tempted in James. Who tempted or tested Abraham? It was God. So right here we have proof that temptations may come to us from God, but never to do evil. It is our own lusts that tempt us to do evil. It was not God's intention that Abraham literally sacrifice his own son, as can be seen from the angel stopping such an act and providing a ram as a substitutionary sacrifice. Abraham in this test (temptation) proved his faith to God and showed that he would obey even under the strictest of conditions. Satan, on the other hand, does not want us to succeed in the temptation. He wants us to do what is contrary to God's will. Such is the nature of his temptations. If the test is contrary to God's word, contrary to the principles of righteousness, then you can be assured that it is a temptation from our own lusts backed by Satan and not a test to strengthen us as New Creatures.

May we be on the alert to discern the difference clearly and resist temptations to do evil and yield fully to God's temptations or tests. The Lord bless your walk in 2020.

R.Whittaker

## A Christian's Dress Code

Did you know that we, as Christians, are told what clothes to wear? Like some of the more elite schools a certain dress code is required, we who are in the "School of Christ" are required to dress alike.

In the book of Colossians, chapter 3, this is spelled out for us by the Apostle Paul. Before we enrolled in the "School of Christ," we wore whatever we pleased regardless of how we looked to others. You might call this dressing according to worldly fashion standards. In verses 5-9 we read: *"Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming. In these you too once walked, **when you were living in them**. But now you must **put them all away**: anger, wrath, malice, slander, and obscene talk from your mouth. Do not lie to one another, seeing that you have put off the old self with its practices."*

Then in vss.12-14 we are told what to "put on" instead. "Put on then, as God's chosen ones, holy and beloved, *compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And **above all these put on love, which binds everything together in perfect harmony.***" Let's examine these a little more closely.

**Compassionate hearts** – the quality of having sympathetic feelings for those who are hurting.

**Kindness** – the quality that motivates action that shows genuine caring for others.

**Humility** – the quality of thinking more highly of others than self.

**Meekness** – the quality of submissiveness and being teachable.

**Patience** – the quality or ability to endure delays calmly and without annoyance,

**Bearing with one another** – the quality of putting up with someone whose personality may rub us the wrong way.

**Forgiving each other** – the quality of truly reconciling with someone who has offended us.

**Love** – the quality of godliness that encompasses all the above.

On rising each morning let's make sure we are properly clothed with the above qualities so that we will shine forth the Lord Jesus Christ.

E. Weeks

## The New Creature

(2 Corinthians 5:17; Colossians 3:10; Ephesians 4:24)

(All quotations are from the Revised Version unless otherwise indicated.)

“Wherefore if any man is in Christ, *he is a new creature.*” These are Paul’s words, from 2 Corinthians 5:17. As we know, Christ designated Paul to be an apostle to the Gentiles (Acts 9:15; Galatians 1:16; 2:7; 1 Timothy 2:7), and Paul’s writings reflect his dedication to that commission. Many of the early churches outside Judaea were mixed congregations of Jews and Gentiles (Acts 14:1; 18:6), and Paul was faced with the responsibility of resolving the problems that arose out of the coming together of these formerly separate groups, the Law of Moses having previously prevented the social interaction of Jews with people of other nations (Acts 10:28).

In four of his letters Paul referred to the believer in Jesus as a “new creature” or “new man”, and large parts of those letters were devoted to counselling the believers concerning their attitude toward those of their fellow Christians with whom, apart from this newfound faith, they had very little in common. Paul saw that without unity the Church would inevitably disintegrate, but he knew that unity was impossible while its members still regarded themselves and others under the old labels, so he put it to them that because they had believed on Jesus Christ a change had taken place in them; that they were no longer the people that they had been, but had become something new and different.

If we begin from verse 14 of 2 Cor. 5, I think it will help us to follow Paul’s reasoning: “*For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died.*” This might seem a rather strange thing to say: “*one died for all, therefore all died*”; but it is just another way of saying, if Christ died for all, then His death symbolizes for *all who believe* a death to their old sinful way of life. The same thought is expressed at length in Rom. 6:2-4, “*We who died to sin, how shall we any longer live therein? Or are ye ignorant that all who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, even so we also might walk in newness of life.*” So, returning to our text in 2 Corinthians 5: 14-16, ...”*because we thus judge, that one died for all, therefore all died; and he died for all, that they which live ... [that is, the believers] should no longer live unto themselves, but unto him who for their sakes died and rose again. Wherefore we henceforth know no man after the flesh.*”

What does it mean, to know someone “after the flesh”? Looking through Paul’s writings, we find that he used this and similar expressions to indicate fleshly lineage, for example, 1 Corinthians 10:18, “Behold Israel after the flesh ...”, meaning the natural descendants of Jacob. In Ephesians 2:11 he addressed the non-Jewish believers as “Gentiles in the flesh”. So, to henceforth “know no man after the flesh” is to no longer attach any significance to natural descent, in particular not to discriminate between Jew and Gentile (Galatians 3:28). Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know *him so* no more. I take this to mean Christ’s connection with Israel. In Romans 1:3 Paul described Christ as “born of the seed of David according to the flesh”, and in the early verses of Romans 9, among the privileges which belonged to the nation of Israel, he included, “of whom is Christ as concerning the flesh” (Romans 9:5). Jesus was born king of the Jews (Luke 1:32) and was sent only “to the lost sheep of the house of Israel” (Matthew 15:24), His purpose being to fulfil God’s promises to that nation (Romans 15:8). Salvation was indeed “of the Jews” (John 4:22), but from the time that the Gentiles were called to be fellow heirs of the promises, Christ’s exclusive relationship with Israel ceased to exist (Acts 10:45; 11:18; Romans 3:29; Ephesians 2:15-18; 3:6).

In all of this, Paul was establishing a rational basis for what he was about to say: vs. 17, “*Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new.*” Neither Jew nor Gentile, but a “new creature” to whom neither of these descriptions applied -- the theory being that the people with whom this new creature would identify, with whom alone he would be able to find true fellowship, would be other new creatures like himself. Naturally, his allegiance would be to them, and by encouraging them to think of themselves in this way, Paul sought to establish a bond among the believers stronger than that of their traditional associations.

What was it, though, that distinguished this “new creature” from the rest of mankind? “*Wherefore if any man is in Christ, he is a new creature.*” It is the fact that he is “in Christ” which gives substance to the expression, “a new creature”, but we need to understand precisely what the apostle meant. We have already read from Romans 6, in which Paul likened baptism into Christ to dying with Him and being raised anew: Vs. 4, “*We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, even so we also might walk in newness of life.*” This is no trivial thing. Given the apostle’s choice of such a graphic metaphor, death and resurrection, one feels that he was alluding to the most profound change that a human being could possibly undergo.

Nevertheless, it is a metaphor; the believer has not literally died and been raised, therefore it is not a physical change that Paul was talking about. Turning back to Romans 6 again, this time the 11th verse, “*Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.*”

A dead human being has no power to respond to anything, including the temptation to do evil, and Paul was likening this *post mortem* inertia to a condition of mind which the believer should voluntarily adopt toward the influence of the world; as someone who is dead, registering no response; by contrast, however, “alive unto God in Christ Jesus”, with the mind receptive and directed toward the influence of God.

Only the believer in Jesus is in a position to truly do this, to reckon himself “dead unto sin”, because it requires extraordinary confidence, not in oneself, but in God. I would think it extremely difficult, if not impossible, for anyone with an appreciation of what sin is and what the consequences of sin are, to reckon himself “dead unto sin” without some assurance that he will not be held accountable for his failures, because there will be failures.

Can anyone reckon himself “dead unto sin” while at the same time experiencing guilt, or shame, or being afraid of God’s condemnation? I doubt that the human mind is capable of doing this. How could the Jew under the Law reckon himself “dead unto sin”? Self-reproach and fear were inseparable from that arrangement because of man’s inability to overcome sin. In the Gentile world, fear of divine retribution was an instrument in the hand of pagan priests to manipulate a credulous population. Only through Jesus is the problem of sin comprehensively and permanently dealt with, in the imputation or reckoning of righteousness to the believer. As Paul wrote in Romans 8:1, “*There is therefore now no condemnation to them that are in Christ Jesus.*” If one is “in Christ Jesus”, it means that the dominion of sin has ended (Romans 6:14); the estrangement from God which it caused, the condemnation of the Mosaic Law and its effect upon the conscience (Hebrews 9:9,14; 10:2,22), the bondage of the Gentiles to false gods (Galatians 4:8), are all removed, making it indeed possible to reckon oneself “*dead unto sin, but alive unto God in Christ Jesus*”.

“*Wherefore if any man is in Christ, he is a new creature.* The “new creature” therefore begins life through God’s gracious gift of imputed righteousness. This is the essential foundation without which the rest cannot proceed, and to those who had received this gift Paul gave the title, “new creature”, in order that they might see themselves as no longer Jew or Gentile in God’s sight.

“... *the old things are passed away; behold, they are become new.*” So much is contained in these few words. I believe that this embraces far more than the change within the believer that we have been talking about, and that Paul had in mind the monumental change in God’s mode of dealing with man, embodied in the Gospel, and of which the “new creature” is the product.

### **Colossians 3:10**

Despite the devotional character of much of this epistle, there is no mistaking Paul’s underlying intention, which was to counteract the influence of those who wished to impose Jewish customs upon the church. Just to align this with our previous passage, and to show that Paul was approaching the same issue in almost exactly the same way, I am going to quote a couple of verses from chapter 2 of Colossians. This might sound familiar: Vss. 12, 13 – “*having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he quicken together with him, having forgiven us all our trespasses.*” Here we see the same metaphor that Paul used in Romans 6, of having figuratively died with Christ and been raised again with Him to life; confirming also in plainer language that the basis of this change from death to life, and therefore the essence of being “in Christ”, is the forgiveness of our sins through faith, that is, justification or imputed righteousness.

From the beginning of chapter 3, this line of thought is continued:

Vss. 1, 2 – “*If then ye were raised together with Christ, seek the things that are above, where Christ is seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth.*”

“*If then ye were raised together with Christ.*” Paul was not casting doubt on the matter: most assuredly God had ‘quicken’d’ them, or made them alive together with Christ, in forgiving them their trespasses. Paul’s intention here was to remind them that God, having provided this gracious gift, now required something of them. Because He now regarded them differently, no longer as enemies but as adopted sons (Romans 5:10; 8:15), they must regard themselves differently, beginning with a radical change in their priorities and objectives: “*Set your mind on the things that are above, not on the things that are upon the earth*”. In other words, a complete change of mind; and in this we see the fuller implication of repentance, because that is what the Greek word *metanoeo* [Strong #3340] means: *to think differently*.

While invoking the prospect of the heavenly reward, “*the things that are above*” also embraces the word that had come to them from heaven, from the mind of God, through Christ and the apostles; and in the contrast



between heaven and earth there is the unmistakable moral contrast between godliness and worldliness. By setting their minds on the things of God's word, that is, committing themselves to be guided by His word, then the *"things that are upon the earth"*, which had formerly occupied their thoughts, would be displaced. And then Paul projected into the future. Colossians 3:4 – *"When Christ, who is our life, shall be manifested, then shall ye also be manifested with him in glory."*

By bracketing the believers' present life between a symbolic death with Christ and their eventual manifestation with Him in glory, Paul was impressing upon them that the process of change which had commenced in them was directly connected with gaining eternal life. It was as though they had actually laid aside their bodies in death, and were in a period of waiting for the life to come, which for the present time is *"hid with Christ"*. Yet they continued to live, albeit no longer unto themselves, no longer having their minds set *"on the things that are upon the earth"*. How were they to address this challenging task? Continuing the analogy to death and resurrection, Paul wrote, Colossians 3:5 – *"Mortify therefore your members which are upon the earth, (Mortify [Strong #3499] means literally, "put to death" [Diaglott].) fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry. For which things' sake cometh the wrath of God upon the sons of disobedience, in the which ye also walked aforetime when ye lived in these things."*

They must now regard themselves as though the body to which such ungodly behaviour came naturally, which once *"lived in these things"*, had indeed died. As we have read in Romans 6:11, *"reckon ye also yourselves dead unto sin"*, which is a self-imposed state of mind. In Colossians 3, verses 8 to 10, Paul spelled out how that new mindset should manifest itself: *"But now put ye also away all these: anger, wrath, malice, railing, shameful speaking out of your mouth: lie not to one another; seeing that ye have put off the old man with his doings, and have put on the new man, which is being renewed unto knowledge after the image of him that created him:"*

We can see that Paul followed essentially the same steps to the same conclusion that he arrived at in 2 Corinthians 5, except that he described what they have become as *"the new man"*, rather than the *"new creature"*; however, there is no doubt that they are one and the same: *"and have put on the new man, which is being renewed"*. New, yet *being* renewed, which tells us that the renewal which has nominally taken place at the time of belief and repentance (Romans 6), and been symbolized in baptism, is in reality a commencement. We all know from experience that even with the most sincere intentions, real, meaningful change in people happens slowly, and

often with great difficulty. What the believer has done is not change miraculously or instantaneously, but *commit* to change. The putting off of the old man and the putting on of the new man are in fact synchronous and ongoing. “*And have put on the new man, which is being renewed unto knowledge ...*” The Diaglott word-for-word has “*being renewed by exact knowledge*”, which is surely the intended meaning, inasmuch as it is the increasing influence of God’s word that drives the renewal. Its power over our life increases in direct proportion to what we understand and retain, because to that extent God’s influence is no longer solely from outside, but within, in the form of an enlightened conscience. ‘Conscience’ comes from the Latin, meaning ‘with knowledge’, and while we all have the capacity for conscience, the things in our conscience are learned, not innate. It is the restructuring of the Christian’s conscience which is at the heart of renewal, because it is this which allows justification to have its desired effect (Hebrews 9:9,14; 10:2,22).

Paul wrote to the Galatians: 3:27, “*For as many of you as were baptized into Christ did put on Christ.*” 5:14, “*For the whole law is fulfilled in one word, even in this: “Thou shalt love thy neighbour as thyself.”*” 6:2, “*Bear ye one another’s burdens, and so fulfil the law of Christ.*”

To “put on the new man” is the same as “to put on Christ”. The commandment to “love thy neighbour as thyself” Paul called “the law of Christ” (see James 2:8), and verses 12 to 14 of Colossians 3 expand on those virtues which are characteristic of Christ Himself: “*Put on, therefore, as God’s elect, holy and beloved, a heart of compassion, kindness, humility, meekness, longsuffering, forbearing one another and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye, and above all these things put on love, which is the bond of perfectness.*”

### **The image of God**

Colossians.3:10, “*and have put on the new man, which is being renewed unto knowledge after the image of him that created him:*” That is, “after the image of Him that created *the new man*”. Ephesians 4:24, which we will look at shortly, declares the “new man” to have been created “after God”, that is, in God’s likeness. Now, it is written of Adam that he was made in God’s image (Genesis 1:26), yet according to the scriptures Adam was not unique in this respect. We find the same description used by God of mankind after the Flood (Genesis 9:6), and some two and a half thousand years later both Paul and James affirmed that in their day human beings still retained the likeness of God, even unconverted Gentiles (Acts 17:29; James 3:9). How then do we distinguish between that which is apparently common to the

whole human race, and the image of God to which this small group of His elect is being conformed?

The explanation is, I believe, that the Bible uses the concept of God's image in two different ways. As distinct from the lower orders of creation, God gave man superior powers of reason and with that the capacity to acquire moral judgement according to divine principles; in simple terms the ability to learn to discern good and evil. In this sense, man was made like God, and it is this that the scriptures refer to as being present in mankind generally. It is, however, a capacity that lies idle without instruction and belief. To a limited extent it was developed in God's people of old, but only through Christ does it begin to be employed as God intended it.

On the other hand, "the image of him that created him" in Colossians 3:10 represents the full development of this capacity, the divine moral *character* itself; originating in God, exemplified in Christ, and through emulation being developed in the believer.

### **"Christ is all, and in all"**

**Col. 3:10, 11:** *"of him that created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all."* Here is the proof that Paul had been moving toward the same conclusion as in 2 Corinthians 5, in the hope that the Colossians also might find a fellowship in Christ which would eclipse the distinctions of race, culture and social status which hitherto had separated them. Christ being "all, and in all" is the antithesis of a church divided along racial lines, so that the first part, "Christ is all", would seem to express a changed perspective on life. Paul's words in Philippians 3 come to mind: Philippians 3:7, *"Howbeit what things were gain to me, these have I counted loss for Christ, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but dung, that I may gain Christ, 9 and be found in him."*

Paul's life had become geared to the cause of Christ and the attaining of the resurrection of life. Christ had become "all" to him, in the sense of 'all-important', and he counselled his readers, *"Brethren, be ye imitators together of me"* (verse 17). Had they followed his example, the things that stood between them would have become insignificant. The second part of Colossians 3:11, *"Christ is ... in all"*, refers to that which, ideally, all believers share. It connects closely with Jesus' prayer in John 17:20-23, *"Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in*

*me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.”*

God is spoken of as being “in” Christ, Christ as being “in” the Father, the believers as being “in” God and “in” Christ, and Christ as being “in” the believers. This is by no means easy to grasp, but I believe that the key to understanding it is in verse 22, and Christ’s desire that His disciples “*may be one, even as we are one*”, which expresses hope for a unity among the believers like the unity that existed between Christ and His Father. A unity like this among the believers could only be one of mind, that is, fellowship [Strong #2842], which is a state of sharing or holding things in common. Because Christ compared that to the unity between Himself and the Father, we can infer that both relationships were of the same kind, and this unity or fellowship of mind must explain the idea of one being “in” the other. It is obvious then that the fellowship of the believers with one another, with Christ, and ultimately with God, grows with the renewal of the “new man”, because it is the growing likeness of Christ, and to produce this was the goal of all the apostle’s work. To the Galatians he wrote, Galatians 4:19, “*My little children, of whom I am again in travail until Christ be formed in you,* and in chapter 1 of Colossians, he defined the object of the Gospel calling: Colossians 1:27,”... *which is Christ in you, the hope of glory.”*

From 2 Corinthians 5 we have seen that the “new creature” is brought into being by God’s gift of imputed righteousness. Colossians 3 has augmented that picture with the ongoing development of the “new man”, showing us that he is *being* renewed by knowledge into the likeness of Christ, and therefore of God. Now finally a few verses from Ephesians 4 will, I am confident, complete our understanding of “the new creature” or “new man” by gathering together the teachings of both those other epistles, and at the same time establishing a connection with another very important New Testament theme, that of the Holy Spirit.

Having enjoined them to no longer behave as the Gentiles (verses 17-19), who had given themselves up to a life of wickedness, Paul continued in verses 20-24, *But ye did not so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus: that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness and holiness of truth.”* It is the last two verses that I am most interested in, the latter first:

24, *“and put on the new man, which after God hath been created in righteousness and holiness of truth.”*

In effect, this is a summary of what we have learned from 2 Corinthians and Colossians: *“put on the new man, which after God”*, that is, in God’s image; *“hath been created in righteousness”*, that is, righteousness by faith; *“and holiness of truth”*, the sanctifying influence of the word of God. It is the preceding verse, however, which really adds to our understanding: 23, *“and that ye be renewed in the spirit of your mind.”* This introduces the idea of man’s spirit. It tells us that it is a function, or characteristic, of the mind. It tells us that the difference between the “old man” and the “new man” is a spiritual change, a renewal of spirit, and therefore the factors in the creation of the “new man”, righteousness and holiness of truth, must also be the agents of this renewal of spirit. As I have already put forward, the realization that in Christ he has been freed from the condemnation of sin, manifests itself in the cleansing of the believer’s conscience (Hebrews 10:22). This forms the basis of a spiritual change by removing the impediment of guilt, self-reproach and fear, feelings which are alien to the mind of God and render man unlike Him at a fundamental level.

How do we separate the idea of ‘spirit’ from ‘conscience’? In the scriptures, the word ‘spirit’ [Hebrew #7307 *ruach*; Greek #4151 *pneuma*], though literally meaning ‘breath’, when used of human beings almost always indicates a predominating mental disposition. For example, when Moses called on the people to make voluntary offerings for the tabernacle, this was the response: Exodus 35:21, *“And they came, every one whose heart stirred him up, and every one whom his spirit made willing ...”* In other places the spirit of individuals has been described as *‘jealous’* (Numbers 5:14), *‘hard’* (Deuteronomy 2:30), *‘sad’* (1 Kings 21:5), *‘anguished’* (Job 7:11), *‘contrite’* (Psalm 34:8), *‘broken’* (Psalm 51:17), *‘faithful’* (Proverbs 11:13), *‘hasty’* (Proverbs 14:29), *‘haughty’*, *‘humble’* (Proverbs 16:18,19), *‘patient’*, *‘proud’* (Ecclesiastes 7:8), *‘perverse’* (Isaiah 19:14), *‘erring’* (Isaiah 29:24), *‘grieved’* (Isaiah 54:6), *‘ready’* (Mark 14:38), *‘meek’* and *‘quiet’* (1 Peter 3:4) [KJV renderings]. Invariably the context shows that the word ‘spirit’ has been used to indicate the state of mind of the person concerned, which has then manifested itself in behaviour.

For us who believe on Jesus Christ, the assurance which God’s gracious gift of imputed righteousness brings, causes a profound change in our state of mind, particularly in our attitude toward God, which in the absence of fear increasingly becomes one of devotion, which is sanctification or holiness (John 17:17), and of love. Fear disables love; that is a characteristic of human beings (1 John 4:18); it is therefore our confidence in God which

makes us free to love others. The restructuring of the conscience according to truth consolidates and develops that state of mind, or spirit, so that it more and more resembles God's Spirit. Jesus said, John 6:63 *"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life."* Jesus called His words "spirit" because of the spiritual effect that His teachings would have upon those who believed. If the "new man" is created in the image of God, then the renewal of spirit must also be in the likeness of God's Spirit, the Holy Spirit. Jesus prayed, John 17:17 *"Sanctify them in the truth: thy word is truth."* That is, 'make them holy in the truth'. Righteousness and holiness of truth together bring about a renewal of spirit, and unity among the people of God. *"... that they may be one, even as we are one."* John 17:22

In conclusion, let me return briefly to Paul's words in 2 Corinthians 5:17: *"Wherefore if any man is in Christ, he is a new creature, the old things are passed away; behold, they are become new."* This is not unlike Revelation 21:5, *"Behold, I make all things new"*, and I think that there exists a harmony between these scriptures. Paul understood that the inward change, which individual members of the Church were undergoing, embodied a principle, which would apply in the salvation of all people. Indeed, I think he saw that the work of the Kingdom age had already commenced in Christ's elect, and accordingly we find the same concept expressed by the apostle James: 1:18, *"Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures."*

Paul W. Brownlow  
(taken from New Covenant News, Australia)

## **An Important Reminder to our Readers**

CDMI has established a dedicated phone line for any who wish to contact us and speak with a live person. If you call and get voice mail, please leave a message with your phone number for a call back. Our phone number is manned by a volunteer and is ready and waiting for your inquiries.

CDMI phone line: **239-237-6319**

## **Casting out Fear**

(concluding thoughts of article begun in prior issue)

### **Rejecting the Use of Fear as a Method of Motivation**

*The oldest and strongest emotion of mankind is fear, and the oldest and strongest kind of fear is fear of the unknown.* – H. P. Lovecraft (American novelist, 1890-1937) There are plenty of people who understand this fact very well. The great misfortune in the history of the Christian Church is that its early leaders understood this well and used the power of fear. The doctrine of eternal torment was formulated by conniving men intent on securing control over people and extracting money from their pockets. Give us power over your salvation so that we can protect you from the dangers of hell.

One would have thought that perhaps this belief in eternal torment and the control over people that it engenders would have been thrown off in the Protestant Reformation, but it survived largely unchanged. While Protestants do not subscribe to a system where the people are subservient to the priests, many—not all—find it comforting to believe in such a place where they are sure they themselves are NOT going, but others are because they deserve it! And the fear is passed on to children at an early age in leveraging church attendance and consequent financial support.

And even if you don't believe hell is taught in the Bible, today we have an organization in Christendom that has parlayed fear of eternal death—Second Death—to the same end: control over the people and financial support for the organization.

Today, those who are in places of influence and mass communication understand the power of fear too well. These people use it to every advantage in trying to influence and shape public opinion, and to stir people to take actions—actions that will benefit not the mass of people, but the interests of those putting out such messages. Former-President Richard Nixon once candidly stated: *“People aren't motivated by love. People are motivated by fear. But they won't tell you that in Sunday school.”*

In 1970, on the eve of congressional elections, U.S. Senator Edmund Muskie of Maine stated on national TV: *“There are only two kinds of politics. They’re not radical and reactionary or conservative and liberal or even Democratic and Republican. There are only the politics of fear and the politics of trust. One says you are encircled by monstrous dangers. Give us power over your freedom so we may protect you. The other says the world is a baffling and hazardous place, but it can be shaped to the will of man.”*

Unfortunately, when fear and anxiety play a large role in our thinking, the role of logic and reason is diminished. And, again, those who practice using fear as a tactic know and understand this. By creating fear in peoples’ minds, they distract people from clearly thinking through a matter or situation, and can get people to do and say things that they might not otherwise do if they thoroughly reasoned on the matter. Political strategists of our day are masters at using fear. They manufacture issues to create fear in the minds of the people, often pitting one group against another—along economic, racial, ethnic, or religious lines. Once that fear has been planted, the people will follow almost anything they hear from that source.

Do you know what attracted me to the Bible Students’ message? Two things: (1) That God has a plan to save every person who has ever lived, and (2) God’s invitation through Isaiah the prophet recorded in ...

*Isaiah 1:18 (NASU)--“Come now, and let us reason together,” says the LORD, “Though your sins are as scarlet, they will be as white as snow; though they are red like crimson, they will be like wool.”* Not only was the message reasonable, but I learned that I can appeal to and commune with the Lord on the basis of reason. I could question the Lord and he would answer. But the strategists of today do not want the people to question or reason upon their pronouncements. The Lord’s people need to be very careful to avoid being ensnared in these selfish and self-serving human agendas that are driven upon the people by messages and innuendos designed to create fear.

Not that long ago, Adolph Hitler was able to stir up fear of the Jewish people among his countrymen. He and his associates blamed the Jews for everything that was wrong with their country, all of the



problems they were having. This led to the German peoples' acquiescence and support of a program to punish them. (Remember how fear and punishment go together?) It started with harassment, then vandalism of their property. It grew into a deadly scheme to completely exterminate them. Those of us who know and understand the history of World War II would tend to think that after the Holocaust, no one would ever again fall prey to an ideology targeting the Jews as undesirable people. But anti-Semitism is on the rise again worldwide. In fact, its greatest surge seems to be in Western Europe, particularly France. Who would have thought that such a thing could spring up again in the lands where the Holocaust played out?

As Americans who treasure our foundational ideas, such as "all men are created equal," we might think that such a thing could not happen here. But Anti-Semitism is trending higher even in the United States. In 2017, there were 1,986 recorded incidents of harassment, vandalism, and assaults directed against Jews, a 264% increase over the 751 incidents in 2013. The Jewish people have been the most perennially-scapegoated people throughout history. Scapegoating is "a process in which feelings of aggression, hostility, frustration, etc., are focused and projected upon another individual or group; the amount of blame being unwarranted." Scapegoated groups throughout history have included almost every imaginable group of people: genders; religions; people of different races, nations, or sexual orientations; people with different political beliefs; or people differing in behavior from the majority.

Besides the Jews, other identifiable groups in the United States have been scapegoated—blamed for ills that befall our country. There are many, principally so-called Christian ministers, who were quick to publicly blame the 9/11 attack, Hurricane Katrina, Hurricane Sandy, and other disasters on the homosexuals in America, declaring that these disasters were God's punishment upon our country for tolerating such individuals. It reflects their ignorance of the Doctrine of the Permission of Evil. Our heavenly Father tolerates them and has a plan to heal them. Because fear is connected with punishment, as our theme text tells us, the declaration that these disasters are God's punishment on us has stimulated the fear of such people, and the accompanying animosity toward them. It is another worldly tactic—

focusing on the human failings of others, so that we do not look at our own failings. It is an attempt to shroud hypocrisy in apparent virtue. I think that some of those leaders who speak out so vehemently on this matter wish the United States was among those countries that have the death penalty for homosexuals. (There are currently 8 such countries.)

*Romans 12:18 (NIV)--If it is possible, as far as it depends on you, live at peace with everyone.* Pastor Russell says, “We may avoid denunciation of things we cannot endorse . . . What God sees fit to permit, we can see fit to endure.” (R4978:6, 2621:6)

We serve a God who cares for every member of the human race, who is “*not willing that any should perish [eternally], but that all should come to repentance.*” (1 Peter 3:9) We serve a Lord who gave his perfect life in an agonizing death to redeem every member of the human race.

Perfect love casts out fear. Using fear to motivate people has no place in the ministry of the disciples of Christ. Rejecting the use of fear to motivate people is part of our rejecting the ways of this world. We should beware of anyone giving out a message that we should be afraid. We should be very careful to not let this tactic operate within the church. We may not use the threat of Second Death, like another Christian group does, to try to limit honest study and thinking, but sometimes we discourage it by warning against coming to any conclusion that does not agree with “the Harvest Message.” Some warn of the danger of having any kind of study besides a “Volume study.” Individually, some are afraid to participate in any other kind of study.

Sometimes we are afraid of the judgment of others in the fellowship if we express a thought that perhaps disagrees with the generally-accepted beliefs. We are afraid of being “labeled” by some if we go to such-and-such convention, or that we don’t attend a certain convention. Some of us might be fearful of not knowing for sure which view on a scripture or doctrine is correct—there are good arguments for both or multiple views. Rather than fear, and jump to one view that we think most others accept as correct, we should learn to trust our own integrity and be comfortable not being able to decide,

AND trust that God will help us to see the correct view—his view—in his good time.

Perfect love casts out fear. When we are able to remove fear from our heart and mind, because it does nothing positive for the New Creation within us, we have room for the growth of more love in our heart and mind. When we look to and trust God to lead us to correct understandings and perspectives, and trust him to also do the same for others around us, fears will diminish and we will find more peace in this life—a “peace that passes all understanding” (Philippians 4:7). The thing that we should actually fear is missing out on the peaceful rest of faith in God—trusting in God—to take care of all of our temporal and spiritual needs. *Hebrews 4:1 (NAS)--Therefore, let us fear lest, while a promise remains of entering His rest, any one of you should seem to have come short of it.*

### **Confidence in the Day of Judgment**

*1 John 4:17-18 (Moffatt)--17 Love is complete with us when we have absolute confidence about the day of judgment, since in this world we are living as He lives. 18 Love has no dread in it; no, love in its fullness drives all dread away, for dread has to do with punishment—anyone who has dread, has not reached the fullness of love.*

In the Phillips translation, verse 17 ends as follows: “*For we realize that our life in this world is actually his life lived in us.*”

We occupy a similar position relative to the world as Jesus did; our purpose and goal is the same, our character should bear the stamp of his character, his love. If it does, then the love within us will be complete. In other words, we are to live our lives in the same manner as Jesus did while here on earth. If we are doing that, we can and should have confidence about God’s judgment about our future. Jesus had no fear of the world or what men would do; neither should we. In the Garden, he feared disappointing God. He feared the thought of not seeing his Father again. That is the only kind of fear we should have.

We all continue to grow in agape love, yet many of us also struggle with doubts and fears about our future. Have I made my calling and election sure? One of my favorite passages to help calm those fears is *1 John 3:18-20 (The Message)--18 My dear children,*

*let's not just talk about love; let's practice real love. 19 This is the only way we'll know we're living truly, living in God's reality. 20 It's also the way to shut down debilitating self-criticism, even when there is something to it. For God is greater than our worried hearts and knows more about us than we do ourselves.*

Yes, the Apostle Paul tells us to work out our salvation with fear and trembling. *Philippians 2:12-13 (NIV)--12 Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear [#5401 phobos] and trembling [#5156 tromos—a “trembling”, i.e. quaking with fear], 13 for it is God who works in you to will and to act according to his good purpose.* But this is not a fear of foreboding and doom. It means a condition of great earnestness. God is testing every aspect of our character and our loyalty to Him and His plan to restore humanity to a righteous condition. The Phillips translation captures this meaning of the passage: *Philippians 2:12 (Phillips)--work out the salvation that God has given you with a proper sense of awe and responsibility.*

I think a key to eliminating any fear on the day of our judgment is to not look at God's decision as “punishment” in any way. If we would look at a decision of placing us in the Great Company as “punishment,” then I would say that our love for God is not perfected, is not complete. It would display a lack of trust in Him to make a decision that best serves the interests of His plan of salvation.

If we reach the point of perfect love, we will be so in tune with God's purposes that we will be happy with whatever He determines our future to be—

heaven, because we have been faithful in our calling

earth, because God had a reason for not accepting our consecration

or even non-existence, because there is a serious character flaw we just were not able to overcome and God could not allow it in his Kingdom

And there is no reason to fear any of these outcomes.

I would like to be part of the heavenly kingdom, but I would not want to be in heaven or on earth if God saw that I had a character flaw that would result in a rebellion in His kingdom. I am completely

happy because of my confidence that His plan will go forward, even if I am not part of it. The passion in my heart is for the salvation and restoration of others. The Apostle Paul expressed a sentiment similar to this when he wrote: *Romans 9:3-4 (NIV)--3 For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race, 4 the people of Israel.*

The November 6 Daily Heavenly Manna contains a similar thought: *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Romans 12:1* To render all we have to the Lord's service is not only a reasonable thing, but an offering far too small --far less than what we would like to render to Him who has manifested such compassion and grace toward us. And we should feel thus, even if there were no rewards attached to such a consecration of ourselves.

If God told you today that there was going to be no place for you in his Kingdom, either in heaven or on earth, would you change the way you are living your life? Would your love for Him change? Would your love for your Christian brethren change? If your answer to those questions is, "No," then I believe you have absolutely nothing to fear on Judgment Day. It would indicate that your heart has been perfected in agape love, because all of your desires, all of your hopes, have nothing to do with self-interest.

We can have confidence about our future, because Jesus said: *Luke 12:32 (KJV)--32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.* May we all continue to work toward and arrive at this place of perfect love where there is no fear.

Tom Gilbert

Fear of the past projected into today cancels out the reality of the present.

Fear manufactures dust and static that causes interference to good reception.

## God Has a Plan and You Are There

The Bible continues to be the Christian standard for measuring right and wrong, truth and error. Yet, the truth, the promise-by-promise outline of God's plan for humanity, stretching into eternity, has not come easy for the followers of the master.

Anyone who has earnestly sought the deeper understanding of scriptures merely by reading page after page and chapter after chapter can attest to the difficulties of finding the truth by such a study. How varied have been the impressions gleaned by even its most ardent student! History is well marked by the heated controversies of those men of valor, who after finding a truth, dedicate a lifetime to proving and setting it forth.

Who has not heard Luther's stand on justification by faith leading to his bitter denunciation of the errors to indulgences? Of John Wesley's belief that special favor of the Lord comes to all men simply by their acceptance of the blood of Jesus, thus opposing the predestination belief of Calvin who limited the grace of God to but a chosen few? Of William Miller's revitalization of hope in the promise of our Lord's return? And of others who went on to prove that the bible taught that the dead are dead, ...*"know not anything"* and that eternal torment is not the penalty of sins. The Bible has contained truth by truth of God's plan of salvation. But through all the efforts of past saints since the days of the apostles, the truth as a complete outline of our Heavenly Father's drama of the ages, remained obscure, until the time clock of the universe struck. Then the secret of topical and chronological study of the bible was revealed in a writing called *The Divine Plan of the Ages*.

Indeed, God has a plan, by prophecy and promise this plan is woven into his word, not chapter by chapter, but rather as the prophet, Isaiah related, *"precept upon precept, line upon line, here a little and there a little,"* Isaiah 28:10.

Man sinned, death -- cessation of life followed. Angels tried solving earth's dilemma but the flood of Noah's day erased the tragedy of their vain efforts. Abraham, Isaac, and Jacob came on the scene and

with them, the promise of a coming Kingdom, but it did not come in their day. The Jewish nation and the law followed with special favors leading unto Christ. With the first advent there unfolded the perfect life needed to erase the sin of perfect Adam before the blessings of the promised Kingdom could flow to humanity. After Jesus Life was given, man was guaranteed a return from the Land of the Enemy, which is death. Almost 2000 years have come and gone and still there has been no resurrection of the dead. Why the long delay? Another part of God's plan was being carried out, a special heavenly call was sent for the selecting from both the Jew and Gentile a bride for Christ, calling out one here and one there for his church, his body. The qualifications are strict, and the candidates are few, as the master proclaimed *"straight is the gate and narrow is the way. And few there be that find it."* Matthew 7:14

These faithful few (still called from amongst men) who sacrifice their lives as Jesus did will be privileged to sit with him on high and lead the rest of humanity out of their graves and out of despair, up a highway called "a highway of holiness" to a perfect life on earth in answer to our mutual prayer, *"Thy Kingdom Come", Thy will be done, on earth as it is in heaven.*" Matthew 6:10

Then, together in that kingdom will all men find and know the truth.

Mathew 7:7

*"Ask and it shall be given you, seek ye shall find, knock and it shall be opened unto you. Jesus invites to ask, seek, and knock! But note the promise in verse 8. For everyone that asks receives and he that seeks shall find and to him that knocks it shall be opened."*

Yes, it says everyone!

But few have understood those words of Jesus! They have thought this is asking for earthly goods, like jobs, houses, vehicles, brides, bride-grooms, etc. But that is not what Jesus meant. What did Jesus teach about our every earthly needs? We read his words recorded in Matthew 6:8, *"Your father knows what things we have need of before we ask him."* Yes, God our father knows our earthly needs of food, clothes, shelter, etc. even as earthly parents are aware of and plan and provide for their children. Parents provide for the needs of their

children without being asked, and how much more would God our father do so?

But Matthew 7:7 is not concerning earthly needs at all! This is a spiritual promise for spiritual blessings of knowledge and understanding and application. Before we go to God with our request, let us remember that we expect an answer, not because we are very wise but simply because we are living in conformity with His word. He will make it plain in this time of enlightenment by opening up His word to our understanding through the means available, for example, through the writings and preaching of faithful brethren.

Yes! This is God's guarantee to all who would search! Amen!

Itoe Isaiah Ngoe

*2Pe 1:4-11 NASB: For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust. Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge, and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness, and in your godliness, brotherly kindness, and in your brotherly kindness, love. For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins. Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice **these things**, you will never stumble; for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.*

THE contingency is not in the doing of **these things** perfectly, and regardless of the righteousness of Christ to cover our transgressions and compensate for our daily shortcomings; but if, **added** to our faith in the imputed righteousness of Christ, we have cultivated all these graces **to the extent of our ability**, we shall not fall. When we have done all that we can do, we are still unprofitable servants, not daring to trust in our own righteousness, but in the ample robe which is ours by faith in Christ, while, with consistent "diligence," we work out our own salvation with fear and trembling, knowing that the righteousness of Christ is only applied to such as desire to forsake sin and pursue that "holiness without which no man shall see the Lord."

Daily Heavenly Manna



## Jonah

Daniel A. Donnarummo (1974)

The Lord had given Jonah an unwelcomed command:  
To warn the City of Nineveh of sins in that land;  
But Jonah disapproved the Lord's commission,  
And tried to flee, than surrender to submission;

He went to Joppa, and there he found,  
A ship of escape, which was Tarshish bound;  
Jonah fell asleep in the ship below,  
Away from God's presence, which created some woe;

God sent a mighty wind to stir up the sea,  
The mariners frightened, an evil cause must be;  
So, they cast lots to expose the sin,  
It fell on Jonah—again, Providence did win;

“Cast me over-board!” was Jonah's plea,  
Another attempt of escape—hidden in the sea;  
Unsuccessful to land, they granted his request,  
The tempests subsided and all was at rest;

The Lord prepared a great fish to abort his escape,  
And swallowed up Jonah—a step closer to his fate;  
Three days, a guest, in the fish's belly,  
Made him repentful and molded like jelly;

Jonah was now ready to accept God's command,  
So, the fish vomited him out, upon dry land;  
He arose and went to Nineveh and did preach,  
The city repented—in sackcloth from head to feet;

God forgave the Ninevites of their sins,  
Which left Jonah angried down deep within;  
The prophet knew at the start, the mercy of the Lord,  
He was so foolish that he took pity on the gourd;

This story is true, and many lessons are here,  
And one we'd point out, which rings very clear:  
THE COMMAND OF GOD—we must conclude,  
DEMANDS OBEDIENCE—YOU CAN'T ELUDE.

## Questions and Answers

Two questions from a reader asking for background information on The New Creation Magazine and Christian Discipling Ministries International (CDMI) are answered by CDMI's president John DiCesare.

First, let me explain perhaps why the magazine is called, "*The New Creation.*" 2 Peter 1:4 states, "*Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*" Here Peter is talking of a New Creation, born of the Spirit. Jesus tells Nicodemus in John 3:3 "*Except a man be born again, he cannot see the Kingdom of God.*" Jesus is saying we must be born of God's Spirit, not walking after the lust of the flesh, but through obedience, following in the footsteps of our Good Shepherd, Jesus Christ, who laid down His life for us, who "*bought us with a price*" (1 Cor. 6:20). In 2 Cor. 5:17 we are informed that "*anyone in Christ is a **new creation**; old things have passed away, behold, all things have become new.*"

Obedience, and the forgiveness of our sins through the merit of our Lord and Savior's sacrifice has saved us from sin and death, all by the love and grace of Almighty God. John 3:16 tells us, "*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*" This "believing" stated here is not just acknowledging His existence, for the devils do that, but walking with Him, which is an expression of our love for Him....that is, doing His will (Jn 14:15). Paul tells us in Romans 2:7, "*To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life:*"

In the model prayer Jesus gave His followers (us), He prays for God's coming kingdom where, "*Thy will be done in earth, as it is in heaven.*" God's kingdom, the kingdom we pray for, will be preceded by a 1000-year kingdom ruled by Christ and His Bride, that New Creation. It will be a time where Satan will be bound, and all mankind will have an opportunity to learn righteousness.

The scriptures tell us what a wonderful time this will be. Isaiah 11:7-9 tells us, "*And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.*"

Presiding over this 1000 year or Millennial Kingdom, will be Christ and His Bride, the Church of the first born (Hebrews 12:23). We read in Revelation 20:6, *"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years."*

Mankind in general, who take part in the second resurrection will not have eternal life until the 1000 years are ended, and Satan is released to deceive mankind again as he did in the garden with Adam and Eve (Rev 20:7). After this short season of testing, Satan and those who choose to follow him will be destroyed, going into second death from which there is no resurrection. Following this, Jesus will turn the kingdom over to His Father, that God may be *"all in all."* (1Cor 15:28) For more information on this glorious future reality, please see our booklet ["A Thousand Years of Peace"](#) on our website at [www.cdmi.org](http://www.cdmi.org).

There are so many other scriptures that describe the New Creation---the spiritually begotten---but hopefully the above demonstrates the precious promises that the Apostle Peter described, and the appropriateness of a magazine that works to help inspire those "called" to that end.

Concerning your second question, CDMI is a program of Christian Millennial Fellowship, Inc. (CMF). It is an all-volunteer organization that was originally incorporated in Connecticut in 1948 by a group of elders from local home churches, who typically described themselves as "Bible Students." That name (Christian Millennial Fellowship) is based on the above described one-thousand-year reign of Christ and His Bride, It did not however describe the work of the organization, that not only publishes "The New Creation," but also many free Bible study materials on numerous Bible topics, as well as conducting three free Bible Correspondent Courses that are extremely helpful to those wanting to better understand the Holy Scriptures and God's plan for His creation. Because of this, the Board of CMF in 2011 applied to regulators to have CMF do business as CDMI, which again, more accurately describes the work CMF has been doing to bring people to Christ. The board at the same time developed a mission statement for CDMI that expresses our global vision: *"Sharing worldwide a deeper understanding of the Word of God, and guidance in living a Christ filled life."*

For more detailed information on the history of CDMI you can go to our website, [www.cdmi.org](http://www.cdmi.org). There you will also be able to access many of the organization's study materials and links to other related sites.

## Knowing Christ

*"I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish that I may gain Christ."* Philippians 3:8

I love this passage because Paul is putting our relationship with Christ into its proper perspective. You may have accomplished some wonderful things in your life, yet, when you put them on the scale and balance them against the value of *knowing Christ* there is no comparison. *The Message* is even more graphic, it uses the term "*dog dung*" in place of "*rubbish*".

Some of you may have been attending church for years, hearing the teachings of the Bible, learning about God, but you may not really KNOW Him. There is a big difference between knowing facts *about* a person and really "*knowing*" him. If you were to ask me if I know the President of the United States, I would have to reply, "*I know about him, but I have never met him personally or engaged in conversation with him, so I can't really say I know him.*" Paul knew about Jesus, but he did not really "*know*" Him until he met him on the road to Damascus.

When the Bible uses the word "*know*" it often is describing a close personal relationship. Sometimes it is used to describe the most intimate physical relationship possible. In Genesis we read, "*Adam KNEW Eve his wife; and she conceived, and bore Cain.*" Jesus said "*I am the good shepherd, and KNOW my sheep, and am known of mine...My sheep hear my voice and I KNOW them, and they follow me.*" Do you know Jesus so well that you can recognize His voice when He speaks to you and then follow Him?

In John 17:3 Jesus says, "*This is life eternal, that they might KNOW You the only true God and Jesus Christ, whom You have sent.*" When most people think of eternal life they think of living forever. But Jesus adds another dimension – an even more important one. He says nothing about the quantity of eternal life here, but rather describes *its quality*. As human beings we need more than mere longevity of life. A worm is content to live in soil. But we, who were created in the image of God, need more than physical life in order to be fulfilled. Our fulfillment comes from KNOWING Christ and His Father and ours. This, says Jesus, is eternal life. Not only is it endless, but we don't need to wait for the resurrection in order to experience it. It starts right now!

Have you ever been in love? People who are in love want nothing more than to spend time with each other. They can't wait to hear their lover's voice on the telephone (or nowadays, reading her next text message). The point is, they love spending time with each other and getting to know each other better. This is how it should be for us Christians. Our ultimate desire, the reason we come to church on Sunday, should be to know our Lord more intimately. We can do this the same way lovers do – by spending time with each other. This can be achieved in many ways - reading God's Word, prayer, meditation, worship, and spending time with godly people.

D. Thorfeldt

## Portrait of Jesus – The Heart Matters

*“You hypocrites! Isaiah was right when he prophesied about you: ‘These people honor me with their lips, but their hearts are far from me.’ Matthew 15:8 ‘Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men’s bones and all uncleanness.’ Matthew 23:27*



One truth that Jesus tells His disciples over and over is that the heart tells the true story about a person and who they really are. It is in the heart that a person makes the choice to serve God or self. The Pharisees presented themselves as servants of God, but they were really all about being superior and serving themselves...keeping up the air that they were important and to be revered by the people, all the while mocking the son of God and what He preached. They viewed the people through those eyes and missed the ones who truly gave their all. Jesus pointed out the widow who gave her last mite to God as the one whose heart was pure and set her apart from the Pharisees who gave great quantities of money for show, so they would receive the praise of man.

Jesus warned his disciples that just because someone appeared to love God they can stink like a dead corpse in a whitewashed tomb. It looks great from the outside, but the inside is dead and rotting away. The scribes and Pharisees for all their outward glory and prestige, were spiritually and morally dead in the eyes of God. Although their dead and decaying hearts were hidden from view by their political and social respectability, Jesus could see right past all that whitewash and see what was inside.

The lesson for us is simply this, the heart matters. It is our heart that Jesus is after...a soft pliable heart that He can work with, who hears his voice. This is the kind of heart He can use for His glory.

D. Mathewson

## Children's Story Corner: Help in Our Unbelief

"I do believe. Help me in my unbelief." A desperate father came to the disciples of Jesus and told them to cast a demon out of his son. When the disciples could not do it, the father brought his son to Jesus and said, "If you can do anything, take pity on us and help us." Jesus said to him, "If you can. All things are possible to him who believes." Immediately the boy's father cried out and began saying, "I do believe. Help me in my unbelief."



We believe. Sometimes we may need help in our unbelief. With so many people saying that the Bible is not true, we may need to be reminded of why we believe the Bible is the word of God. One reason why we believe what the Bible says is that the Bible foretells future world events. We don't know what will happen tomorrow, much less what will happen years from now, but God knows the end from the beginning.

A long time ago, in 605 B.C., God spoke through Jeremiah and told him that King Nebuchadnezzar of Babylon would destroy the city of Jerusalem and take the Jewish people captive to Babylon where they would live for seventy years. (Jeremiah 25:1-14) God also spoke to Isaiah in 700 B.C., telling Isaiah that a future Persian king named Cyrus would rebuild Jerusalem and God's temple there. (Isaiah 44:28)

Everything God told Jeremiah and Isaiah came true. Sure enough, the Babylonians under King Nebuchadnezzar destroyed Jerusalem and the Jews did live as "prisoners of war" for seventy years in Babylon. Then in 538 B.C. the Persian King Cyrus gave the Jews goods and money and let them return to Jerusalem to rebuild God's temple and the city.

Yes, the Bible is the word of God. Only God can tell what is going to happen many years in the future. Only God can know ahead of time that His people the Jews would be captives in Babylon for seventy years. Only God knew the very name of the man who would release His people long before that man was even born.

The ability to foretell the future is called prophecy. The prophecies about Cyrus and the Babylonians are only a few of hundreds of prophecies in the Bible. Most of these have already come to pass just as God said they would. We can trust Him to make the rest of the prophecies in the Bible come true because the Bible truly is the word of God. One of my favorite prophecies is Isaiah 2:4 "...peoples will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, and never again will they learn war."

When we hear someone say the Bible is not true or is just myths, let us remember the prophecies about the Jewish people and Kings Nebuchadnezzar and Cyrus. Believe that everything the Bible says is going to happen, will happen. This will help us in any unbelief we may have. Keep sending any questions you have to the editor of this magazine.

Aunt Nancy Shobe

## **A Hymn Story**

### **Another Year Is Dawning**

Frances Ridley Havergal, 1836-1879

This beautiful New Year's Prayer was written by *The Consecrated Poetess*, as she was known in her lifetime. It is said that Miss Havergal never wrote words until she had lived them. Her life was one of constant praise and entire devotion to her Lord. We all remember her well-loved hymn of abandoned devotion to God -- Take My Life and Let It Be, consecrated, Lord to Thee...

In January of 1874, Miss Havergal sent many of her friends, a New Year's greeting with the words of this hymn, one of the finest prayers of dedication ever written. May it spur us on to begin this New Year with renewed purpose and an earnest desire to *let Jesus be seen in me*--in my thoughts--in my words--and in my actions, so that each of us may faithfully live by our Lord's Grace and the power of the Holy Spirit, bearing fruit to our Father's Praise and Glory.

## **The Family Corner: Teach Your Children to Honor**



As parents we all want what is best for our children. It's often said that parenting doesn't come with an instruction book, but that is because we don't realize that YOU the PARENT are the instruction book. It's right there in the fifth commandment:

“Honor your father and your mother, so that you may live long in the land the Lord your God is giving you. Exodus 20:12

If you want your children to be successful, first and foremost teach them to honor you, their parents. From this all other discipline and understanding will flow. A child that honors their parents will honor their teachers, coaches, elders and all other adults. This is more than simply being well-behaved, it is teaching your children to learn from the lives of their elders.

And you say, “How I have hated instruction! And my heart spurned reproof! I have not listened to the voice of my teachers, nor inclined my ear to my instructors! I was almost in utter ruin in the midst of the assembly and congregation.” Proverbs 5:12-14

The child that realizes from a young age that it is better to listen and prosper, than to learn by repeating the mistakes of others will flourish faster, have less pain, and less heartache. Instead of wandering around trying to discover themselves, they will march out into the world with a purpose.

So how do you accomplish this? How do you teach them to Honor? In the beginning it starts with the very basics of teaching them to follow the rules. As the parent your “Yes” and your “No” must hold true. You must win the little battles, no matter how much they whine, complain, drag their feet and throw fits. Pick them up, and physically change the situation. Children whine, beg and throw fits because it is free, easy and it often works. Ensure that it doesn't work, that it isn't free (discipline this poor behavior) and they'll quickly stop doing it. If they are able to resist your parenting through simple bouts of stubborn refusal, they will realize that you are weak, and will have no desire to honor you.



Once they get out of diapers and begin to grow, they'll start to crave more freedom and more guidance. Your parenting style must expand beyond "Yes and No" to "How and Why". You must set your eyes to the future and realize that your primary role as a parent is to teach these young children how to grow up and become independently functioning adults, and hopefully great parents. You must expand your coaching and guidance from the basics to larger life lessons. If you focus too much on micro-managing their tasks, you'll either stifle their growth, or drive them from your household. "Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord." Ephesians 6:4 Share, explain and participate. Your life needs to become their blueprint to learn from, a springboard to launch them to a higher level.

At the other side of the spectrum is an even more damaging opinion, that a child should be set free to grow and discover how it should be without too much direction, control or guidance, lest you somehow stifle their potential. We rub our sore butts thinking about Proverbs 13:24, and say "we won't hit our children." "Whoever spares the rod hates their children, but the one who loves their children is careful to discipline them."

Fixating on the rod we completely forget the second part of that verse. Sure, we don't cane our children for minor infractions anymore, but if we love them, then we should make every effort to help them grow. We can't just cast them out into the wild field and hope they find their own way, but we also can't keep them in the greenhouse forever. Instead we must teach them to honor us, their elders and others from which they can gain understanding. "Start children off on the way they should go, and even when they are old they will not turn from it." Proverbs 22:6

So teach your children this most important commandment, and then teach them to pass it on. The future of the world depends on it!

A quote from George Santayana -- "Those who cannot honor the past are condemned to repeat it."

Alex Allen

All the flowers of tomorrow are in the seeds of today.

## Prayer List



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

### Let us be Prayer Warriors for our Brethren!

Anas, Julie – FL	Jones, Arlene - VA
Allen, Peggy & Russell – VT	Karavas, Anna - CA
Anderson, Family– WI (d)	Knapp, Jamie – NH
Andrada, Delores & Family – CA	Knapp, Joseph – IL (d)
Bews, Sandra and Family TX (d)	Ketko, Marion – MI
Boswell, Arlene – IL	Leavitt, Denise & Richard – ME
Buxton, Jean & Family - UK	Lepitre Family - IL
Carpenter, Gloria – KY	Howes, Paul & Carla - UK
Caudle, James – WA	Kingsmith, Beresford - UK
Cline, Ruth – MO	Mazzotta, Eva – FL
Collins, Bert - NJ	Miller, Alain – Canada
Cooper, Carmela – NJ	Mitchell, Mitch - France
Csutor, Judith – CT	Moore, Ralph & Maryellen – CA
Day, Ronald – PA	Munoz, Sue - NY
DiCenso, Sabatino - AZ	Newling, Roseanna – NH
Dickson, Roberta Jo – CA	Niewiemiński, Elaine – NY
Dobbins, Esther - NH	Parker, Geraldine – CA
Donnarummo, Dan – OH (d)	Penton, Jim – Canada
Duhaime, George & Martha – CT	Phillips, Stella – OK
Dunn, Kim - IL	Riggio, Fran – NH
Fantuzzo, Sharon - NY	Rowe, Bryan - UK
Feliciano, Carmen - NY	Schultz, Dan – MN
Fischer, Mike & Liz – WI	Schwartz, Ruth – TX
Foster, Jean – IL	Seminoff, Brenda – CA
Gary, Inez – VA	Thomassen, Sandi – NM (d)
Gmiterek Family (d)	Tuscia, Priscilla – FL
Hauslein, Karen – MD	Trent, Frank & Thelma - FL
Hawk, Barbara – PA	Weaver, Eddie - NY
Hildebrandt, Lois - FL	White, Ken & Joan - NY
Hogrebe, Joan – MO	Wisdom Hezekiah Ikpo - Nigeria
Hopkins, Linda & Andrew – VA (d)	Zychal, Ruth & Craig– NJ
Iannaccone, Bob & Marie – IL	(d) = death in the family

### Entered into rest: Pat Knapp - IL

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

## **Bible Correspondence Course New Graduates & Websites**

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



### **USA**

#### Basic Course

1. Debra Brinson, SC

#### Ransom Course

1. Kimberle Burrows, Ohio

### **Republic of Cameroon**

#### Advanced Course

1. Rev. Ekobe E. Nembe
2. Mme Dom L.J. Bokowe Sammy

### **Jamaica**

#### Basic Course

1. Lisa Burke

### **United Kingdom**

#### Basic Course

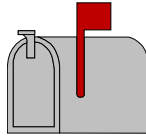
1. David Owens

### **You are invited to view the following websites:**

<http://www.cdmi.org> (Christian Discipling Ministries International)  
<http://www.cbchurch.com> (Christian Believers Fellowship in NH)  
<http://www.biblefellowshipunion.co.uk> (Bible Fellowship in UK)  
<http://www.bbschurch.org> (Lombard, IL)  
<https://sites.google.com/site/quietwatersdevotions/home>  
<http://www.cartyorkshire.co.uk> (CART)  
<http://www.campblessing.com> (Camp Blessing) <http://www.homechristians.net>  
(Fraser Valley, B.C.)  
<http://www.bibelgemeinde.at> (Free Bible Students, Austria)  
<http://www.bibelgemeinde.org> (Mission Work Bible Students, Austria)  
<http://bibelforscher.heimat.eu/> (Free Bible Students, Germany (English))  
<http://www.softgrafic.com/bibbia> (Italian Bible Students)  
<http://www.newcovenantfellowship.org.au> (New Covenant News- Australia)  
<http://www.ebbereanos.org> (Berean Bible Students, Brazil—Portuguese/Spanish)

*If you have been unable to access any of these websites, we would appreciate knowing of the same to remove or correct our postings.*

## Letters from Our Fellowship and Readers



*In the Nov/Dec, 2019 issue , I really enjoyed "A Birthday to Remember" by our Bro. Henry Ahrens -- what a unique individual, and what talent. I knew Bro. Henry well and it was a blessing to be around him. Dan Donnarummo (Psalms 46)*

The following email was addressed to Bro. Jim Sochacki, the former editor of this magazine and we are glad to print it here.

*Dear brother Jim,*

*Blessed be the God and father, of our lord Jesus Christ, which according to his abundant mercy hath begotten us again into a lively hope by the resurrection of Jesus Christ from the dead. 1 Peter 1:3*

*I thank the Lord for the entire inspirational messages we read in the New Creation magazine each copy. Through these inspirational messages my faith and that of my family has grown from mustard seed faith to mountain moving faith. Also many in our congregations say: "Glory to God." I have seen God moving mightily in our midst .We have learned also not to be selfish in our prayers, but pray also for other souls, just as mentioned in John17:9-23, James.4:3, and Matt.16:24, just to mention a few.*

*Your magazine has continuously transformed me, my family and the church I do serve here. Also my son Nzikie is also using them in witnessing in school and many of his friends also loan from him to read at home. Thank you for consistently mailing me as I also distribute to others request from me or my son.*

*Please kindly give our special greeting to others and our sincere thanks to brother Elmer weeks and his family. Keep praying for us because we are having serious crises now in our country Cameroon in the two English speaking regions.*

*Thanks and remain blessed.*

*Yours in Christ service,  
Nzikile Echalle Cletus*

## Letters Continued...

*Dear Believer, greetings in Jesus Name!*

*In part--Wonderful true words I wanted to share with you.*

*--Author Unknown:*

*And we, God's little ones, safe hidden there.*

*Lord, as I dwell in you and you in me,*

*So make me dead to everything but Thee;*

*That as I rest within my Home most fair,*

*My soul may evermore only see,*

*My God in everything and everywhere;*

*My Home is God!*

*How true these words are!*

*"His" Servant*

CDMI received many comments on the subscription renewal forms.

They are very encouraging to share with you. Here are seven:

*Many thanks! Judi and I really appreciate all of the articles and the hard work it takes to publish such an edifying magazine.*

*After leaving the Watchtower/JW cult after 40 years (4<sup>th</sup> Gen JW) and coming to Christ, we Love your magazine.*

*Dear Brothers, Thank you for the renewal of our subscription. We appreciate it very much for the encouragement it gives us. May our Lord continue to bless your work for His glory!*

*God bless your work and service in helping others around the world know Jesus Christ and His saving grace.*

*Thanks for sending us The New Creation. It is very much appreciated.*

*As a retired person, the publications are a true life-line to me. God bless you all.*

*I always enjoy it and find it to help me. It is always inspirational.*

## **Conferences & Conventions**

No notices of Conferences or Conventions were received for this mailing.

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

### **Donations**

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

### **Article Contributions**

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

*Any information published in this magazine that you know is incorrect should be brought to the attention of the editor [bobwhittaker64@gmail.com](mailto:bobwhittaker64@gmail.com). We strive for accuracy but do not have full knowledge.*

Happiness often depends on the quality of our thoughts.

If you see someone without a smile today, give them one of yours.