

THE HERALD OF CHRIST'S KINGDOM

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The Editors' Journal

Saying Goodbye

by P. J. Pazucha

Seven years ago I was blessed to be entrusted with supervising the Institute's publication efforts from this office. It was an extraordinary blessing, for which I will always thank God. I and those associated with me made a good many mistakes, but you were patient, and in the end maybe we all learned a great deal.

One early lesson never diminished in importance. During the first six months, a great deal of time was forwarding to our dear Br. Will Siekman an endless flow of correspondence; letters that comprised much of his active, personal ministry. It was then that I realized how our actions sometimes have an opposite effect to the one we expected. Our dear brother tried to minimize attention to himself by passing silently into the background. But the very quietness of his departure drew more attention to it than would have occurred had he taken time to say good -- bye. In fairness to those carrying on the Institute's work we'd like to spare them the burden of dealing with that issue.

This is the last Herald which Brs. Jarmola, Knapp, Phillips & Pazucha have edited. Whether future issues will contain other pieces is the new committee's choice, as it should be. We wish them God speed in glorifying God and our Lord and Savior Jesus Christ, and in proclaiming the Gospel that we have received.

The departing editors and directors have -- not changed their scriptural views or their conviction that the Institute's declared purpose is sound.. But, like Paul and Barnabas, sometimes God's spirit moves individuals into differing parts of the Lord's work. Such has been the feeling among your brethren in this instance. We all wait upon God to see what lies ahead for us. In that instance so long ago the entire church benefited because Paul and Barnabas disagreed. By His grace the same may result now.

And not to some details. The Institute offices will shortly be moved to:

Box 2310 S Green Bay Rd.
Suite C,
Racine Wisconsin, 53406.

As of the production deadline for this issue when that move will take place is still unclear. Do not address mail to the new address until advised to do so. By the end of August all materials will be moved from the Milwaukee office and the Post Office will forward mail to that address.

If you wish to contact Brs. Jarmola, Knapp, Phillips, or Pazucha, DO NOT address correspondence to the PBI. Doing so will only burden our dear brethren at the Institute at a time

when they have many more important details to care for than forwarding mail to us. If *you wish* to continue corresponding with any of the above, please address them as follows:

c/o P. Pazucha
4454 S 14th Street, Suite 9
Milwaukee, WI 53221-2357

We will see that your mail reaches them in a timely manner. Please note. The Suite number is not the same as the Institute's old address. It is 9 (nine), not 2 (two).

As the days of our Christian sojourn pass into years, and years age into decades, one thing becomes increasingly evident. The God whom we worship, whom we seek to serve in spirit and in truth, is a great God. These pages have encouraged a spirit of tolerance and goodwill toward all who engage in the work of preaching the Gospel of the Lord Jesus Christ. God uses various instruments -- for his own eternal purposes. We look forward to seeing the Gospel message preached, unabated,, on the pages of the Herald. But, your brothers and sisters at the Institute, The Dawn, or at other individual Bible Ecclesias like Chicago or Fort Worth, are only a few of God's tools. Being a great God, he has many others whom he will entrust with varying missions and purposes. It is probable that none of us will ever truly know [in this life] the grandeur of the works God's diverse instrumentalities are conducting. His plan is eternal, so his devices are many.

One of the more subtle lessons we can learn is that just because people don't walk with *us* does not mean that God cannot use *them*. This is a lesson that those who are leaving and those who remain are conscious of. Jesus rebuked those who wanted to condemn certain of his contemporaries because they did miracles in Jesus' name but did not associate with the disciples or the Master. We, too, need to bring our life into harmony with the fullness and breadth of our Master's spirit.

May God's name be praised and his Word be glorified, both now and forevermore. Remember, "*Rejoice in the Lord alway, and again I say, Rejoice!*"

What Is Sin and What Can I Do About It?

Question: What is sin?

Answer: 1 John 3:4 -- *"Whosoever committeth sin transgresseth also the law -- for sin is the transgression of the law."*

Question: What is the origin of sin? Where did it come from?

Romans 5:12 -- *"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."*

Sin originated when our ancestor, Adam, disobeyed God. Since that time all humanity has been under the condemnation of death.

Question: Who sins?

Answer: Psalm 14:1-2 -- *"The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God."* Just because, personally, you do not see how you sin does not mean that you do not sin.

Question: Aren't there any exceptions to this rule that all people sin? What about Enoch and Elijah?

Answer: Galatians 3:22 -- *"But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."*

Question: What is God's punishment for sin?

Answer: Isaiah 13:11 -- *"And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible."*

Romans 6:23 -- *"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."*

Question: Is there any way for a man to escape death? Isn't there some plan to recover man from sin and death?

Answer: Psalm 89:30-33 -- *"If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail."*

Revelation 13:8 -- *"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."*

Question: Can we ever be delivered?

Answer: Psalm 39:6-8 -- *"Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? my hope is in thee. Deliver me from all my transgressions: make me not the reproach of the foolish."*

Psalm 51:6-8 -- *"Behold thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice."*

Psalm 65:2,3 -- *"O thou that hearest prayer, unto thee shall all flesh come. Iniquities prevail against me: as for our transgressions, thou shalt purge them away."*

Question: What do I do first?

Answer: Psalm 32:5 -- *"I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest vast the iniquity of my sin."*

Psalm 51:1-4 -- *"Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest"*

Question: What does God do when we confess our sins?

Answer: Psalm 85:2-4 -- *"Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah. Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger. Turn us, O God of our salvation, and cause thine anger toward us to cease."*

Psalm 65:2-3 -- *"O thou that hearest prayer, unto thee shall all flesh come. Iniquities prevail against me: as for our transgressions, thou shalt purge them away."*

Question: Does the New Testament agree with this?

Answer: 1 John 1:9-2:2 -- *"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."*

Question: Is God pleased that people die?

Answer: Ezekiel 33:11 -- *"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die..."*

Question: Since death is sin's penalty, how can we be freed from death?

Answer: Isaiah 53:5,6,9 -- *"But he was wounded for our transgressions, he [Jesus] was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all ... And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."*

Hebrews 2:9 -- *"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor,, that he by the grace of God should taste death for every man."*

Acts 2:21 -- *"And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."*

Question: Is this for sure, that we can really be freed from death?

Answer: Romans 5:18, 19, 21 -- *"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."*

Question: What are God's requirements for release from death?

Answer: Acts 20:20,21 -- *'And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, Testifying both to the Jews, and also to the Greeks, [1] repentance toward God, and [2] faith toward our Lord Jesus, Christ."*

Acts 13:38-39 -- *"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."*

Question: Is there more than one source of help?

Answer: Acts 4:10-12 -- *'Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.'*

Question: How much must I do to obtain help?

Answer: Romans 10:8-11 -- *"But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed."*

Question: Is there an example of someone followed these instructions?

Answer: You can read the account of Paul's jailer in Acts 16:25-33.

Question: Is God really willing to forgive us our sins?

Answer: Matt. 12:31 -- *"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven unto men."*

Exod. 34:6,7 -- *"And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation."*

Question: Does Jesus' sacrifice really cover our sins?

Answer: Titus 2:11-14 -- *"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."*

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

"Parousia"

by contribution

Jesus promised to come again. What an important promise that is to all who look for the appearing of their Savior and Lord. How to interpret all of those various scriptures has given all sincere Christians reason for serious thought. The Greek word *parousia* is increasingly understood as having an important bearing upon how, we understand this keystone teaching. The Common Version generally translates this word as "coming," but present day scholarship does not wholeheartedly accept this translation.

Some scholars have given a great deal of thought and research to determine how to best interpret the word, consistent with the use of the Greek language and with improved understanding. We would like to refer you to various scholars' views upon this subject. We hope that you will search the scriptures for yourself. We know that the Lord will bless your desire to understand him, and as he does you will grow in wisdom and knowledge.

All of the writers quoted do not share the same depth of understanding. Yet, their general interpretation coincides. Rather than interpreting *parousia* as "coming," it is generally better translated "presence."

"Parousia"

J.B. Rotherham was a scrupulous translator. His principal work is *The Emphasized Bible*, a well known and respected translation of the scriptures. He says this about translating *parousia*, in the third edition of his work:

"...the word *parousia* is uniformly rendered 'presence' ('coming' as a representative of this word, being set aside). The original term occurs twenty -- four times in the New Testament. The sense of 'presence' is plainly shown by the contrast with 'absence' (implied in 2 Cor. 10:10, and expressed in Phil. 2:12). The question naturally arises: Why not always render it the same way? The more so, inasmuch as there is in 2 Peter 1:16 also, a peculiar fitness in our English word 'presence.' This passage relates to our Lord's transformation upon the Mount. The wonderful manifestation made there was a sample of 'presence' rather than of 'coming.' The Lord was already there. Being there, he was transformed, and the 'majesty' of his glorified person was then disclosed. His bodily 'presence' was one that implied and exerted 'power'; so that 'power and presence' go excellently well together -- the 'power' befitting such a 'presence.' The three favored disciples were at one and the same time witnesses of both."

"The difficulty we expressed in our second edition about uniformly translating the word 'presence' lay in the seeming incongruity regarding 'presence' as an event that would happen at a particular time and which would fall into rank as one of a series of events (c.f., 1 Cor. 15:23) seemed to require. The translator still feels the force of this objection, but withdraws from taking this stand any longer. Upon reflection, the difficulty may just be imaginary. The 'parousia,' in any case, is still in the future and may therefore be shrouded in a measure of obscurity which only fulfillment can clear away. We may find that it is both a period -- more or less extended, during which certain things happen -- and an event, coming on and passing away as one of a series of divine interpositions."

"Christ is raised as a first-fruit -- that is one event. He returns and vouchsafes his presence, during which he raises his own -- that is another event, however long and prolonged. Finally, another cluster of events occurs constituting 'the end.' Hence, after all, 'presence' may be the most widely and permanently satisfying translation of the looked for 'parousia' of the son of man."

Strictly Literal Meaning

Another writer, G.H. Pember, M.A., said this in his work, *The Great Prophecies*:

"The Greek word *parousia* is usually translated 'coming'; but we render it 'presence' because the latter is its strict and literal meaning. The former meaning is derived, subordinate, and never absolutely necessary. For the sense is much the same whether we say of an absent person -- 'we shall be happy in your presence,' or 'at your coming.' It is important to retain the literal significance, because the word is not merely used of the descent of Christ from the heavens, but of the whole period of his sojourn in the air. Then his people will be caught up to him; some immediately upon his descent, others later. All are included in Paul's description, "...*they that are Christ's at his presence*.'"

Denoting Presence of Fresh Arrival

Next we quote Joseph Agar Beet. He wrote in *The Last Things*:

"The substantive *parousia* denotes the presence of someone standing by. Philippians 2:12 contrasts *parousia* with *apousia*, '*not as in my presence only, but also much more in my absence*'; and 2 Corinthians 10:10, '*the presence of the body [i.e., Paul's bodily presence] is weak*'. More frequently *parousia* denotes the presence of a fresh arrival. So, 1 Corinthians 16:17 says, '*I Rejoice at the coming [parousia] of Stephanas*'; 2 Corinthians 7:6,7, '*the coming of Titus*'; twice; Philippians 1:26, '*my coming again to you*'.

"The same word is used to describe the coming of Christ for which Christians at Thessalonica were waiting (1 Thess. 2:19; 3:13; 4:15; 5:23; 2 Thess. 2:1, 8; 2 Peter 1:16; 3:4; 3:12; 1 John 2:28; Matt. 24:3, 27, 37, 39). This use of the same word with the same reference by different writers of the New Testament proves it to be a technical term of the early followers of Christ denoting their Master's expected return. Its suitability is at once apparent. Touching his bodily form, Christ is now absent in heaven; on that day he will be present on earth. And this presence will bring in at once the consummation for which his followers are waiting."

Another writer, J.W. Brooks, D.D., wrote this in a learned article: "Elements of Prophetic Interpretation":

"The word *parousia* as applied to persons, always appears to refer to the actual personal presence or arrival of that person."

It was almost forty years later when this thought was called to the attention of Br. Charles Taze Russell.

Successive Years

Our last reference is rather lengthy. J.A. Seiss, D.D., wrote a book in 1878 entitled *The Last Times*.

"It is now clear that what the scriptures call the Coming of Christ at the end of this Age is not a single, but a complex event. It stretches through various periods and administrations, each being sometimes referred to as the coming. In reality each is only a part, stage, or section of the whole. In this respect the Second Advent is a counterpart of the First. Both present the same characteristic distributiveness.

"Anyone who investigates will find that the prophecies foretelling Christ's first coming cannot possibly refer to one precise day, hour, year, scene, or event. They spread themselves out over a period of more than thirty years.

- * Christ came when he was born at Bethlehem.
- * He came when he was called out of Egypt.
- * He came when John presented him to the people as Messiah.
- * He came when he announced himself at Nazareth.
- * He came when he rode into Jerusalem on an ass.
- * He came when he reappeared after his death.

Yet, these are not a half dozen events, they are all one event, the Advent."

"The prophets comprehended all of these acts under the comprehensive expression of his 'coming.' Whether the events occur separately or together they still comprise parts of the long anticipated advent of Messiah.

- * Micah said that Messiah would come out of Egypt.
- * Malachi predicted his sudden coming to his temple.
- * Zechariah said that he should present himself to Zion riding upon an ass, that is, a colt, the foal of an ass.
- * Isaiah looked for him in the land of Zebulun and the land of Naphtali and as a great light.
- * Other prophets predicted he would come out of Nazareth." "Each of these predictions had a literal fulfillment.

Each fulfillment was his Coming. They were so many "stages," or "scenes," of the one Coming that is called the "First" Coming. In other words, the advent was complex, consisting of many diverse facts and presentations, in different localities, and successively over a period of thirty three years. These prophecies could not possibly be fulfilled, except by the intervention of time to give the place for them. As a matter of fact, a succession of years was covered in the fulfillment.

"This is the key to explaining (and reconciling) the diverse predictions of the Second Coming (Advent). It is not a single or simple thing. All of the predictions cannot occur in one moment of time or in one isolated event. It is a succession of events, or scenes which are individually called the Coming. Yet, all of them together comprise the Second Advent.

"If you will look up the passages which describe the Second Advent you will see that no man can do justice to the language of inspiration and so construe them all to apply to one and the same thing -- occurring at one and the same time. It is in the nature of things impossible that Christ can both come as a thief in the night and simultaneously be displayed openly in the clouds of heaven so that every eye can gaze on him. It is impossible that he both come for his saints and with his saints at the same time.

* The one includes the gathering of them from their vocations and their graves (1 Cor. 15:22,23,51,52; 1 Thess. 4:15-17; Luke 17:34-37).

* The other affects his doing things together with them, as opposed to doing things to or for them (Jude 14, 15; Zech. 14:4,5; Rev. 19:11-14). It is out of the question that the precise coming spoken of in Rev. 16:15 should be the same as that portrayed in Rev. 19:11-16.

"The scriptures distinguish between a simple *parousia* or presence and the *epiphania* or appearing. Where there is an appearing there is of necessity a presence. Appearing, however, goes beyond presence. It implies some manifestation, some appearing, some cognizance on the part of others that there is now another party in their midst. *Parousia*, however, denotes simply presence. No implication is made about the manifestation or visibility of the present party.

"*Epiphania* is used six times in the New Testament. Five times it is translated 'appearing' and the other time 'brightness' (in the sense of manifestation). *Parousia* is translated "coming" (in the KJV) in the general sense of presence, or personal and local nearness, whether openly and visibly or not. 2 Thessalonians 2:8 uses both words together, referring to the final overthrow or annihilation of the great anti-Christian confederation. This is said to occur by the brightness of his presence, that is by the *epiphania* of his *parousia*. The implication is that the presence or coming is not manifested or discernible until then. How simply it is shown that the Advent involves different phases, stages and times."

Parousia: Its New Testament Uses

Matthew 24:3: And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming [*parousia*], and of the end of the world?

Matthew 24:27: For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming [*parousia*] of the Son of man be.

Matthew 24:37: But as the days of Noe were, so shall also the coming [*parousia*] of the Son of man be.

Matthew 24:39: And knew not until the flood came, and took them all away; so shall also the coming [*parousia*] of the Son of man be.

1 Corinthians 15:23: But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming [*parousia*].

1 Corinthians 16:17: I am glad of the coming [*parousia*] of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

2 Corinthians 7:6-7: Nevertheless God, that comforteth those that are cast down, comforted us by the coming [*parousia*] of Titus; And not by his coming [*parousia*] only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

2 Corinthians 10:10: For his letters, say they, are weighty and powerful; but his bodily presence [*parousia*] is weak, and his speech contemptible.

Philippians 1:26: That your rejoicing may be more abundant in Jesus Christ for me by my coming [*parousia*] to you again.

Philippians 2:12: Wherefore, my beloved, as ye have always obeyed, not as in my presence [*parousia*] only, but now much more in my absence, work out your own salvation with fear and trembling.

1 Thessalonians 2:19: For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming [*parousia*]?

1 Thessalonians 3:13: To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming [*parousia*] of our Lord Jesus Christ with all his saints.

1 Thessalonians 4:15: For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming [*parousia*] of the Lord shall not prevent them which are asleep.

1 Thessalonians 5:23: And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming [*parousia*] of our Lord Jesus Christ.

2 Thessalonians 2:1: Now we beseech you, brethren, by the coming [*parousia*] of our Lord Jesus Christ, and by our gathering together unto him,

2 Thessalonians 2:8-9: And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming [*parousia*]: even him, whose coming [*parousia*] is after the working of Satan with all power and signs and lying wonders,

James 5:7: Be patient therefore, brethren, unto the coming [*parousia*] of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

James 5:8: Be ye also patient; stablish your hearts: for the coming [*parousia*] of the Lord draweth nigh.

2 Peter 1:16: For we have not followed cunningly devised fables, when we made known unto you the power and coming [*parousia*] of our Lord Jesus Christ, but were eyewitnesses of his majesty.

2 Peter 3:4: And saying, Where is the promise of his coming [*parousia*]? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

2 Peter 3:12: Looking for and hasting unto the coming [*parousia*] of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

1 John 2:28: And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming [*parousia*].

Jesus Sitting As Judge

"Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." - Matthew 26:64; Mark 14:62; Luke 22:69

-- by contribution

Jesus said these words after Judas had betrayed him, when he stood before the counsel's judgment. There, while conversing with his enemies, he predicted that at a future time those authorities would see him acting in a certain way. The three synoptic gospels record this statement, emphasizing its importance. What did Jesus mean? How is this prophecy to be understood?

This assurance of Jesus comment is not part of what is called "our Lord's great prophecy" (Matt. 24). Neither is the activity Jesus promises in the above text that which Stephen saw at his stoning. He saw the Son of man standing on the right hand of God. Jesus was showing Stephen, in this way, that he was fully aware of Stephen's pain and that he was an involved participant with the disciple. Believers suffer with Jesus; he is always an associate in their persecution, just as when believers were later persecuted by Saul (Acts 9:4).

In our theme text, Jesus is not speaking to his disciples. Jesus is speaking to his enemies. He tells these authorities that when they would see him, he would be "sitting." There is an implication here. That is, he would be seen "sitting" in judgment. Judges sit. Judges are "seated" on thrones or seats. In the King James version, every appearance of the words "seat," "seats," "throne," and "thrones" in the book of Revelation is from the same Greek word, *thronos*.

There was an imminent destruction coming upon Israel and Jerusalem in those days. In that destruction, the Jews would "see" Jesus in the results of that judgment (Matt. 21:41, 24:2, Luke 23:28-31). *The clouds of heaven* symbolize the distressing trouble by which God's judgments are executed. Jesus was saying that he would accompany those judgments -- "coming in the clouds of heaven."

This is how he was "seen" by his enemies. Some of those authorities to whom Jesus spoke lived to witness that devastating judgment. They never visibly saw Jesus with their physical eyes, but Jesus' promise was kept -- Jesus was seen. The land of Israel was laid waste before gentile armies, just as he predicted.

The way this prophecy was fulfilled may suggest how other prophecies will be fulfilled. Perhaps there is no biblical prophecy that requires the glorified Jesus to literally be seen by the physical eyes of humankind.

"Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, if he should appear, we shall be like him, because we shall see him just as he is" (1 John 3:2, NASB).

This does not detract from the promise to Jesus' friends that they would see him. Of this he assured them. *"A little while, and you will no longer behold Me; and again a little while, and you will see Me"* (John 16:16, NASB). But that assurance puzzled his disciples. *"What is this that He saith unto us, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me: and, Because I go to the Father?"* (John 16:17) When did he begin fulfilling this promise? -- At Pentecost. That was his first blessing -- after He had gone to the Father. They "saw" him again at Pentecost. How did they see him? These disciples saw Him with all the power of God at his command, blessing them with spiritual blessings. What a contrast were his blessing to his disciples when compared with the judgment and destruction through which His enemies later saw Him!

Old Testament Prophecies About Christ

Topic	Prophecy	Passage
Christ's Lineage	lineage of Adam	Genesis 3:15
	lineage of Shem	Genesis 9:26
	lineage of Abraham	Genesis 12:2
	lineage of Isaac	Genesis 17:19
	lineage of Jacob	Genesis 25:23; Gen. 28:13
	lineage of Judah	Genesis 49:10
	lineage of David	2 Samuel 7:12-16
Christ's Birth	manner of birth	Isaiah 7:14
	place of birth	Micah 5:2
Christ's Life	his forerunner	Isaiah 40:3
	his mission	Isaiah 61:1
	his ministry	Isaiah 53:4
	his teaching	Psalms 78:2
	his presentation	Zechariah 9:9
	his rejection	Psalms 118:22
Christ's Death	a painful death	Psalms 22
	a violent death	Isaiah 52-53
Christ's Victory	his resurrection	Psalms 16:10
	his ascension	Psalms 68:18
Christ's Reign	as sovereign king	Psalms 2
	from exalted Jerusalem	Psalms 24
	with governmental authority	Isaiah 9:6-7
	in peaceful justice	Isaiah 11
	for joyful restoration	Isaiah 35:1-10

I Am Of...

Serious thoughts for those who labor for Christian unity

*"Now this I say, that every one of you saith, I am of Paul;
and I of Apollos; and I of Cephas; and I of Christ."*

A Discourse on 1 Corinthians 1:12
from an article by: A. O. Hudson

The Bible calls Christians the members of one "body." The Lord Jesus Christ regulates that body, serving over it as its head. This is one of the deepest truths of Christian experience. It is also difficult to grapple with. That is because our understanding is physical and it is limited. The Lord Jesus used another picture, also, to describe his relationship to believers. He said that he is the true "vine" of which every spirit -- united believer is a branch.

These pictures have inspired the Christian church since its inception. Men have had centuries to consider these ideas. Yet, they are poorly understood, even now.

Christianity's ablest sons have tried to explain what that sacred "oneness" meant. What have they accomplished? They have never made the visible organization of the church agree with the deductions drawn from the holy Word. Some say, "Accept it by faith, if you can." It is quite another matter, however, to experience this reality.

There was a time when Christian believers shared all things. They lived a communal life in the company of the Apostles. Yet, even then they failed to realize the fullness of Christian unity. An Ananias was found among them -- he was a token that other interests had crept in. So also, Hebrew widows received preferential treatment over widows of Grecian Jews. Brethren complained about these things and murmured among themselves. These were trifling matters and the church promptly dealt with them. They told a sobering tale, however. Foment existed, deep below the surface of Christian fellowship.

The idealistic oneness has not been perfectly demonstrated anywhere during the past twenty centuries. Like pilgrims, our Christian brothers and sisters pursued the hope of unity. Like a desert apparition, as soon as they arrived at the place they thought they sought, they found that all that remained were the shifting desert sands of partisanship.

Rome and the Reformers

The Roman Church long claimed to hold the bond of unity. In order to find peace, men need only accept the repose of *her* cloistered community and as their credo the words *she* defined. Here there could be one fold, one flock, and one shepherd. and Vicar of souls. What happened? As soon as she pushed her claims to the ultimate, restless and resistant men spoiled the serenity of her fold. What better proof could there be that they were not united?

Reform followed reform. Many creeds displaced the one. Men read the words first uttered by their master, "...*that they maybe one, even as we are one*" (John 17:11,22), but they knew not how to fulfill those simplest of words. Truth advanced with the years; so also did distinctions among men; soon they were defining oneness in the subtlest of terms. It seemed impossible to join the

broken fragments of the Christian community into one whole stick. So, they tried another approach. If they could not be "one stick," at least they could be one "bundle." Amalgamated and associated, each separate "chip" could lie beside its fellow "chips." Together, they could lose their identity in the aggregation of one greater whole.

Grand songs were written to tell the story of their wonderful confederations. "We are not divided, all one body we," they sang as they surveyed the bundle of believers. Yet, consistories here, and synods there, ruled and governed each by its own part -- they did it all separately. They were not "one," either in form or in purpose. As things are, they cannot be "one" in the Christian sense. "I am of Rome," said one; "I am of Calvin," said another; "I am of Luther," a third cried out, and so on without end. "Christianity" had -- and still has -- its varying party cries.

Unhappy Conditions at Corinth

Ancient Corinth offers us a microscopic pattern of the Gospel Age church. It, too, had not reached the ultimate unity of Christ.

"For I have been informed concerning you, my brethren, by Chloe's people, that there are quarrels among you. Now I mean this, that each one of you is saying, 'I am of Paul', and 'I am of Apollos', and 'I of Cephas', and 'I of Christ'" (1 Cor. 1:11,12 NAS).

Who were these persons? What were the divisions? This information can be gathered from Paul's epistles to his Corinthian friends. Throughout the letters there are phrases here, whole paragraphs there, that describe specific peculiarities of the various factions. It is possible to weave together the warp and the woof of these hostile elements and to see why Christianity's fabric tore under the pretense of fellowship.

Two hostile and incompatible elements composed the churches contemporary with Paul. Who were they? The Jews and the gentiles. Converts from both sides were called upon to forget their hereditary animosities. As long as the church did not fall under the influence of external agitators, those animosities were largely controlled and the church grew. Both factions, under the spirit of their Lord, saw that they shared one thing: they all obtained salvation through his blood!

The first divisive influence came from the church at Jerusalem. There were many in Corinth who had some measure of belief. The city had a reputation for unholiness, but these believers were still zealous. What were they zealous for? The Law. They argued with Paul to maintain their Mosaic ceremonies. When the church at Jerusalem heard that many gentiles were joining the outlying churches, James sent emissaries around to the various cities after Paul had left. These emissaries persuaded brothers to be circumcised, saying *"Except ye be circumcised after the manner of Moses, ye cannot be saved"*(Acts 15:1). So, in Paul's absence, these officials sowed seeds of disturbance wherever his labor had gathered a nucleus of believing souls. These well meaning believers rent the perplexed and novice companies.

I am of Peter

Jerusalem's baneful influence was felt in Corinth, as it was in other churches. Two or more divisions had occurred as a result. Some brothers professed to follow Christ alone. Those of both groups held themselves apart from the uncircumcised gentile converts. Where the Jerusalem influence was strongest, these sects even refused to eat with their gentile brethren (as at Antioch, c.f., Gal. 2:11-13). This separation among the Jewish believers had a counter effect upon gentile converts. Many of these were familiar with the Greek philosophies, notorious for their

speculations. Entire communities (as at Athens, c.f., Acts 17:21) were devoted to finding new things to say, new ideas to promulgate.

At Jerusalem, overzealous souls sought to blend the Gospel into the Law. At Corinth, enthusiastic tutors blended the Gospel with native philosophies. They taught ideas that the Jewish faction could not accept. Such men as these aligned themselves behind Apollos, who came from Alexandria, the principal stronghold of oriental, philosophy.. It was these who denied the resurrection of the dead (1 Cor. 15). Others misinterpreted Christian liberty. They took liberty in Paul's statement that the true believer in Christ was free from the Law. This they stretched to mean that they were under absolutely no laws of any kind; no act was sinful or censurable. Gross immorality crept in among believers. Their practices were condemnable even in the unbelieving gentile world (1 Cor. 5).

Still others understood exactly what Paul really taught, and they tried to live holy and upright lives just as Paul had instructed. Some of these were Jews who found the Law's burdens unbearable; other gentiles rejoiced in the sacrifice of Jesus that brought salvation into their lives. What a hodgepodge of ideas were gathered together in the one Corinthian *ecclesia!*

What was taught in the Corinthian church? First, the pure Gospel of Grace and of the Cross of Jesus. The Mosaic Law was explained. So, also, oriental mysteries were propagated in the church, interspersed with the impudent clamor of brazen people excusing the blackest of sins. How diverse this group was! Is there any surprise that there was division? Had it been possible to blend the Gospel and the Law, Christianity would have degenerated into a Jewish sect. Instead, oriental philosophy successfully merged with Christianity (later) and produced the papacy!

Of Your Own Selves Shall Men Arise

Each section of the Corinthian church could offer justifications for its own attitude and for its separateness. If the answers were not satisfactory to other parts of the church, they were at least satisfactory to itself. Each group had some passable reason for blaming the other group(s) for the wrangling, disparate state of the church. Paul, Peter, and Apollos were not residents of Corinth. So it is evident that each faction had some local leadership around whose dominant personality the members of each party ranged. Apostles and evangelists paid no more than flying visits and went on their way. Resident elders remained to carry on from where the Apostles left off.

This is the point at which trouble began. The apostolic visitor did not sanction division. Yet, he would no sooner have left than comparisons would be drawn and preferences expressed concerning the nature of the various ministries.

The brethren who became the most articulate at expressing these differences were exactly the same brethren who should have rebuked such preferences. The pre -- eminent brothers expressed their preferences for one style or another and for this view of the Divine Plan or that. The rank and file among the church heard their leaders doing this. They then aligned themselves with whichever of the leading elders supported the apostle or evangelist they liked best. They also followed the pattern of attacking the other visiting ministers.

Do not judge those brethren in the rank and file too harshly. They were following the lead of the older and supposedly more mature leaders of the church. Who was responsible? It was the supposed "shepherds" of the flock. They forgot the sacred charge their Lord laid upon them. They turned from ministering to discuss personalities, along with their personal merits and relative demerits. Ah, yes, each group could justify its attitude and present a good case for its position.

Why couldn't Paul be more like Peter? Why did he have to open the door to gentile dogs? Had he been a little more patient, surely more of his kinsmen would have accepted the Gospel truth. Paul does not seem to realize that what he gains from the gentile lands he more than repels from among his own people. If only he was content to be like Peter and James. Why, those men really saw the Lord, and they heard the Gospel from his own mouth. There would be thousands more who, even if they were zealous of the Law, would accept Jesus as the Messiah of Israel. This is how Paul's detractors would have spoken.

I am of Christ

More dangerous than either of these were the "holier-than-thou," "go-to-the-fountain-head," zealots who said they were "of Christ." Is it assumed that here, at least, was one party beyond reproach? Did these Christians know where to place their allegiance? Don't believe a word of it! They were presumably headed by some venerable patriarch who visited Jerusalem in the Master's earthly days. Yes, this patriarch may have heard the sermons of him who spake with authority. He may have -- accepted and believed his testimony directly from the Master's mouth. Yet, he then carried it away to this foreign soil, there to forget much and mistake more of what the Blessed One said. Now it was a travesty of what it should have been.

Paul refers to this group when he writes again (2 Cor. 10:7, ASV). *"If any man trusteth in himself, that...even as he is Christ's, so also are we."*

Of Paul, this faction had not one good word to say. They challenged his apostleship, first because he never saw the Lord in the flesh, and next, because he did not presume to live upon the brethren, but labored with his own hands. Though admitting that his letters were weighty and strong, they held in ridicule both his personal presence and his speech. Here was "straight laced," "not as these other men," Pharisaism masquerading in Christian garb and justifying it all in the name of him who accepted all.

What was wrong here? Why were these Christians so fleshly minded? They did not understand the purpose of the Gospel call. The Gospel was new in the world. Judaism had been divided into rival schools. Heathenism, too, had its myriad cults.

The Christians in Corinth simply could not understand that the Gospel calling was of an entirely different nature. Every leader lives for and fosters the interests of his own following. Each one is partisan; each is sectarian. The Corinthians knew no leader who had ever labored for the good of all. Not one among them could say or would say, "We are all of Christ," or viewing the broken ranks, could say, "Let us all together strive to be of Christ." That was their fault! They were myopic.

Hardhearted, suspicious, and unloving, it never dawned upon them to stop indicting, slandering and defaming those for whom Christ died and who went forward in the power of Jesus' name. They just didn't understand that the Gospel was different.

TRUTH, But Not the Whole Truth

Each group; had some truth, or something that passed as truth., They were blind to the possibility that the "rival" groups also might have some truth. This is where they failed. They could not imagine that they saw only "in part." They could not imagine that they did not have the whole truth. Neither did they see that truth progressed, growing from branch to bud to blossom. Each

thought they had the whole truth, and nothing but the truth. None would conceive for a moment that any, rivals subscribed to the truth at all. The rival leaders thought, individually, that each of them had all the truth and ministered what he had for his own following. One group thought Cephas possessed the hallmark of truth, another thought Apollos fulfilled' the criterion, still another looked' to Paul, and the most stringent of all thought only of the earthly Christ.

Corinth has been the pattern of Christianity throughout the, Gospel Age. No wonder the glorious ideal of Christian unity has been at once both mirage and morass-a mirage to attract and a morass to engulf!

True saints may have existed among every faction of the Corinthian church. No single elder or leader could effectively minister to all such saints. Why? Shallow, fleshly "insights" obscured the deep things, of Christ. True saints effectively transcend the boundaries around them. They touch the heart of other saints, from other groups until the boundaries themselves are dissolved! Here we see one of the great truths of Christian living.

Christian fellowship is never hampered, even though one's senses be dull and impaired: and their performance be poor, because the oneness exists in the heavenly courts. Our oneness in Christ is actual, and it is spiritual. We are one in God's sight, whether or not we choose .to acknowledge that oneness. This is a mystic union of kindred hearts who are joined to the Lord and who die with him in his sacrificial death. These are raised with him in his resurrection, they are considered alive because he- lives even though they run their course separated by centuries, continents and oceans. There may be one found here and another found there: one-found then and another now-whatever handicaps may afflict them they are nevertheless linked, joined; together with their Lord and Head. The heavenly shepherd knows all his sheep and no man can pluck them from his hands-not even other believers. No matter how men sow weeds in the pasture or foul the flowing streams of truth, the true shepherd cares for his sheep. He keeps them safe and he feeds and nourishes them.

Keep the Unity of the Spirit

It is not easy to maintain the sense of unity today. The great shepherd controls the affairs of all his sheep, but elders sometimes dull and blur the sense of calling that belongs to each sheep. Excessive attention to secondary things can upset the mental balance the flock should enjoy. If we are kept busy with trivialities we cannot attend to the essential relationships. By insisting on trivialities, men gain a following, but they will not minister to the need of the whole flock. Thus men build new Corinth's today: what, passes for truth is applied to only a part of the church, and the tragic cycle starts all over again!

Theological mistakes may indeed need to be corrected, It may be necessary to take a strong stand for truth! Christians cannot live, however, on negative ideals or on the denials of other men's theology. The believer must positively affirm the Word of God as his own food. Even more than that is required.

Truth must be defended and proclaimed, but truth is not the greatest treasure in the Christian economy. As we proclaim the truth, we are merely wending our way to a more important end, and that end is greater even than the means we employ to get there. The revelation of divine' truth is aimed at procuring for God 'a godly family; God reveals himself so that we might choose him as our Lord, our God, and acknowledge him as our Creator. Having thus accepted him, each person who approaches God is then forever more important than the means used to win him to God.

Spoken words are wonderful, but they are dead. The human heart uplifted to God is a living glory to him!

Yes, the child is more precious to God than even the most correct definition of truth. *Let us never forget that.* Those who bring others to God, even if they accomplish their work with stammering lips or incorrect definitions, are pleasing to God because they seek the same end that he seeks.

Here is the inevitable conclusion. Some truths separate the flock and divide its interests. Others unite the flock and deepen our present unity. Insisting upon secondary truths can injure sensitive hearts and can erect barriers among believers. Those who do this separate saint from kindred saint. Moreover, it is only when the spirit has been dulled by being deprived of the essentials of divine truth that they reach the point where they begin to say "I am of..."

Isn't there a duty here for one and for all? Every Christian can raise their pen and their voice in the interest of the entire flock! We can each start seeking the welfare of all our brethren, those known to us and those unknown, those inside our fellowship and those outside. You and every other Christian brother and sister can learn to care for the needs and feeding of all the other weary sheep. We can learn to sit down with them in fields of wholesome pasture, provided by our Great Shepherd. Feeding together, walking together, drinking together, we will learn to treasure the oneness he provides. If we learn this lesson,, then God can use today's "Paul's to plant, and he can use today's "Apollos"" to water. Just as it was in the early days of the church, God will give the increase.

The Practice of Humility

by: William Law

The history of the Gospel is chiefly the history of Christ's conquest over the spirit of the world. The number of true Christians is only the number of those who, following the spirit of Christ, have lived contrary to the spirit of the world. *"If any man have not the Spirit of Christ, he is none of his."* Again, *"Whatsoever is born of God overcometh the world."* *"Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."* This is the language of the New Testament. This is the mark of Christianity. You must die to the spirit and the temper of the world and live a new life in the spirit of Jesus Christ.

How many people swell with vanity and pride for things that they do not know how to value at all, just because those things are admired by the world. How often people would have preferred to passively yield to the pride or arrogance of others, but do not do so because they fear that others will think less of them if they do not use the same spirit they loathe in others. How many would live temperate lives of sobriety were it not that the world censures such as do. This is how the impressions we receive from living in the world enslave our mind. We dare not be eminent in the sight of God for fear of being little in the eyes of the world.

Here lies a great impediment to humility. It cannot exist in the mind unless the mind is dead to the world, putting aside all its desires for glory and honor. If you want to be humble, you have to unlearn all the ideas you have been learning from the corrupt spirit of the world.

The world has great power, but it is all based upon blind obedience. We need only open our eyes to be loose from its power. Ask whomever you will what this world is made of. Everyone seems to know that the spirit of the world is nothing more than humor, folly and extravagance.

If you want to lessen this world's power over you, try this. Ask yourself, "How soon will the world forget you when you die?" Your family and friends will bury you with dignity if they can. There will probably be a monument to let posterity see where your dust lies, but when that is done, all is done. Your place is filled up by another. The world is just the same as it ever was. You are blotted out of sight, and as much forgotten by the world as if you had never belonged to it. Now ask yourself another question. "Is it worth your while to lose the slightest degree of virtue for the sake of so bad a master, so false a friend, as the world is?"

What is Christian behavior? What distinguishes you as a believer from the world? These questions are clearly expressed by scripture: *"Who gave himself for our sins, that he might deliver us from this present evil world."* To be a Christian, a believer, implies being delivered from this world. He who professes a Christian faith also professes to live contrary to everything that is peculiar to this evil world.

The Lord Jesus Christ defined this point exactly: *"They are not of this world, even as I am not of the world."* This is Christianity's true relationship to this world. If you are not "out" of this world and contrary to it, you lack the distinguishing mark of Christianity. You do not belong to Christ except by being out of the world as he was out of it. We may deceive ourselves with vain and softening comments upon these words, but they are understood in their simplicity and plainness by everyone who reads them in the spirit in which our Lord spoke them.

The Christian's greatest conquest over the world is the cross of Jesus Christ. The cross was the glory of Christians because the cross called them to the same suffering spirit, the same self -- sacrifice, the same self -- renunciation, humility and meekness, the same patient endurance of injury, reproach, and contempt. The cross called them to die to greatness, honor and happiness. The true idea of Christianity is not only Christ suffering on our behalf, it is also Christ acting as our representative. He is our representative, acting, with such merit as to make our joining with him acceptable to God. This is conformity to Christ. *"If we suffer with him, we shall also reign with him."*

A Christian's Prayer

Father, take the life thou gavest,
Cleanse and purify, refine;
Patient, trusted, tried, unselfish,
Shape it more and more like thine,

Make me watchful, thoughtful, careful
Always of the little things;
Keep me loving, sweet and helpful,
Give the joy Thy presence brings.

In thy loving kindness lead me,
Let me live as in thy sight;
What in confidence thou givest,
Help me, Lord, to use it right.

Take my little, bless, increase it,
Break the bread of life through me,
May the fragments not be wasted --
All the praise belongs to thee.

- E.L. Mapes

Kiddush Ha-Shem

"...Hallowed be Thy Name." - Matthew 6:9 / Luke 11:2

by: Agnes Waldstein

When our Lord taught his disciples, he rarely used phrases completely new or alien to them. He spoke in terms they were familiar with but gave them enlarged meaning. This is particularly true of the Lord's prayer.

There is nothing un-Jewish in it. In fact, some rabbis have said that this great central prayer of Christendom is the most Jewish utterance that came from the lips of Jesus. Now, after two thousand years, these sacred words are recited daily in hundreds of languages.

Alas, though the beauty of the words is felt, their intensity has largely been lost. It is one of the many instances where Christianity has cut itself from its mother ground, Judaism, and cannot, alone, provide the full meaning of certain spiritual terms.

To substantiate this assertion, let us consider the first phrase of the Lord's Prayer: "*Hallowed be thy name.*" Its Hebrew equivalent is *Kiddush Ha-Shem*. It is generally taught that this phrase is a revered bow before the Father in heaven, an acknowledgment of his ruling.

How different it is in Hebrew! *Kiddush Ha-Shem* is an awe-inspiring phrase, something by which the Jew is reminded of the tremendous power of God, his unflinching judgment, his unfathomable perfection; but it speaks no less of his goodness, constant help in the trials of his people and his faithfulness.

Because of all these implications *Kiddush Ha-Shem*, the hallowing of the Name, the unspeakable Name of God, also has an active meaning. It is the phrase which describes the death of martyrs. The Jew's duty is to hallow God's Name by dying for it, to give everything and hold back nothing to the praise of God's name.

Kiddush Ha-Shem embodies the greatest demand on the believing Jew and the greatest joy which is his in fulfilling it. Thus, when our Lord taught his disciples, he began with words which his hearers understood. The Holy One was making a demand for their entire being. He alone had a right to make such demands.

If we place this interpretation upon it, what enormous power and weight the Lord's prayer receives! It will constantly remind us to consider who we are, that we should raise our voices to the Lord of heaven and earth.

The Jewish meaning of *Kiddush Ha-Shem*, when accepted for the Christian prayer, throws its might on the requests which follow: "*Thy kingdom come, thy will be done...*" This kingdom will come, but we must die for it. We are bound to the kingdom and its king by a loyalty that must prove itself by a preparedness for death.

Just as we see soldiers ready to give their lives for their king and country, so we learn from *Kiddush Ha-Shem* that the kingdom we hope and pray for needs our complete surrender to the One who rules it.

His will alone be done. No more ours for we have made the great sacrifice that is demanded by *Kiddush Ha-Shem*. We can see now, that the Lord's prayer suggests not just cooperation with God, but a cooperation that is defined by the word "sacrifice." We must decrease and Christ will increase as John the Baptist said. Only those who no longer exist for themselves are invited to lay their requests before God: requests for their daily bread, for forgiveness of sins, for not being led into temptation, but delivered from evil.

If we have died for him, he will raise us to a new life in the spirit. Our prayers for our own needs will no longer be requests that may or may not be granted because in the prayer itself is carried the assurance of fulfillment. Of that we may all be enabled to hallow the Name of God, as countless Jewish and Christian martyrs have already done!

"Traveling Light"

'Tis a wonderful journey, and I am traveling light. I pity those who strain and bend beneath the weight of burdens. Here and there I see them, and such loads they bear! Some are loads of unjustified ambitions that cause sleepless nights and weary days. Others are laden by fear for other's good opinion of them. Yet again, there are loads of earthly goods which exceed one's needs and loads of apprehension over what the future may bring. Poor souls, I pity them indeed, for they do not know the great Burden bearer and his incomparable solace.

Along our way, on either side, are flowers that shed their fragrance in the air. Pansies bring thoughts of sweet experiences of the past under the gracious guidance of one who is "too wise to err, too good to be unkind." There are roses, red as the heart of love. There are lilies, white as truth itself, and they tell us that the wisdom from above is first pure. Yonder, the purple iris lifts its head and speaks of royalty, the reward and blessing of him who staunchly makes the journey in spite of the hardships it costs. There are forget-me-nots, which fondly tell of you, my brother and sister fair, who also press along this way.

Others have traveled light. One of these was Moses. Faith so lightened his burden of worldly cares that he did not try to carry the court of Egypt with him, or the honor of being called the son of Pharaoh's daughter, or his prestige and power as a leader of armies. He simply cast aside the old life and traveled on without it. Thus unburdened with troublesome and useless impediments, he was eligible for honorable service and became typical of the world's Great Deliverer, who is to free the sin-cursed, death smitten world of all its woes.

Abraham traveled light.

Leaving Ur of the Chaldees, he journeyed forth, dwelling in tents at night, in solitude with God under the benign, glorious stars. By day he marked a pathway of faith through the long wilderness. What did he seek? He traveled in pursuit of a city that hath foundations, whose founder and maker was God.

The Apostle Paul traveled light

Paul let it be known that he would know nothing among believers but, Jesus Christ and him crucified. He urged us to lay aside weights and sins that easily beset us to run patiently the race set before us. How can we do this? By looking at Jesus, the author and finisher of our faith. So much so should we concentrate on Jesus that we might "forget" those things that lie behind us and anticipate those things that lie ahead, pressing forward towards the mark for the prize of the upward calling of God in Christ Jesus.

Jesus, too, traveled light.

He had no place even to lay his head. He carried no titles, no honors, nor physical wealth. He was born in the humblest of places and lived a life that was "lowly of heart." What was his aim? "To this end was I born and for this cause came I into the world, that I should bear witness to the truth." Jesus counseled disciples to travel light. He warned against anxiety about the future because God would care for them. Oh, the peace and power of his words, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

Some travel light today. They do not live for the world or its possessions. Realizing that the consummation of this age lies ahead they have set their treasures above. No moths nor rust can corrupt their treasure store.

Yes, the way lies ever ahead. The great sun reaches down to me with golden light that shines upon the path with burnished facts that spur resolve and hope and faith. The warblers of the grove speak to me with their voice of song and one bright bird calls, "come away, come away." So, on I go and tarry not. Truth is worthwhile. Love is worthwhile. Faith's. morning is worthwhile. The efforts along the road will seem nothing someday soon -- to those who catch love's vision and follow its gleam -- those who stand the test and prove victorious. Oh, blessed thought! For these are the heirs of all things, all things that shall ultimately and imperishably endure.

Now I feel a tender softness from the breath of peace; the breeze has died away; the evening quiet steals upon my heart, and love's fragrance is in the air.

O, it is a wonderful journey, and I am traveling *light*.

Doubt Him Not

Fighting, waiting, struggling, trust ing,
Is He sure to bless?

Prophets, fathers, martyrs, Christians,
Answer, Yes!

Fearest sometimes that they Father Hath forgot?
Though the clouds around thee Bather,
Doubt him not!

Always hath the daylight broken,
Always hath he comfort spoken!
Better hath he been for years,
Than thy fears.

The Directors' Report 1992

Looking at the January 1992 issue of the HERALD was quite a shock! Those little words: Volume 75. It's easy to intellectualize the fact that we have been around for three quarters of a century. It's quite another to know whether we have been as faithful to the Lord of the Harvest as we could be. This year's annual report will focus on the year past, but with a sense of history and of the future.

When, in 1985, we consolidated our offices from St. Louis and Batavia we brought with us a greasy, ink covered addressing machine that had been purchased shortly after our incorporation in 1918. The hand cranked model was built for long service, and long service it had. Sometimes the Institute shares more in common with that reliable old friend than we might think.

This is a day of mass everything: merchandising, transit, communication, and so on. How does an organization dedicated to nurturing individual Christians through one-on-one contact survive in a world that ignores individuals? It hasn't been easy. More than once we have surprised people simply by being here after all this time.

Why are we here? What are we doing? What is the prospect for the future? They are good questions.

Why are we still here?

That question can best be answered in the words of Scripture. Anyone anticipating the appearing of the Son of Man must recall the Parable of the Talents. In 1918 the Master gave us a talent: a wonderful fellowship of consecrated Christians. It is still our prayer to use each day's strength to bless those who seek the Lord Jesus Christ and his kingdom; to be examples *of* believers and *to* believers.

What are we doing?

Each year the Institute sort of remakes itself. The annual election of directors motivates us to re -- examine our stewardship, and last June we set some new wheels in motion.

The modernization of our production facilities has dramatically changed the time spent on the mechanics of Herald and booklet production. The editors have more time for ministry oriented activities. We hope to provide you better tools for sharing God's gifts.

It took a couple years to realize the need for more *fundamental* teaching in our own backyard. Sometimes we forget that all Herald readers don't have access to Bible study groups. Obviously, this should effect our publications. We are stressing some of the *simplest* beauties of those wonderful latter day truths that stir us. That's a real challenge in a small journal like ours. Meeting the deeper spiritual expectations of long time readers and the more superficial longings of newer readers exercises the communication powers of this small organization. Sometimes we don't know whether a certain tactic will work. Our Membership Newsletter is an example. Be patient when we try new tools which we hope will bless.

Both the editors and directors are putting renewed emphasis on fundamentals. The greatest Christian privilege is to share the message of Jesus and of the upward calling of God. The

speaker's service goes on visibly as usual. Other efforts aren't visible. For example, two directors recently visited a large, cosmopolitan church to share the message with a minister willing to listen.

It's easy to say that no one wants to listen to the Gospel -- when we aren't trying to share it. If you really want to be a fisher of men, you'll be amazed what doors the Lord will open to you. The results may not be what you expect, but the Lord gives an increase according to his will. What Directors can do, you can do. Keep your ears open for questions or comments from your friends, coworkers, or anyone who crosses your path. The Lord put you in their path. Use that to share the good news. Invest yourself in one person at a time. Give them your full attention and listen to their needs. Then, share yourself with them and share the Lord with them.

What About the Future?

"Occupy till I come" (Luke 19:13). Our goal is to use each day and every contact possible to share with others the grace God gives us and the fire of enthusiasm that he has lit in our lives. We'll do that together in a group or alone in our prayer closet, individually or as an organization. We'll be as innovative as we can to reach those who have not heard, and as interested as we can be to listen to the work God has done in other lives. Won't you join us?

Notice: The Minutes of the Annual Meeting

At press time the minutes of the annual meeting still had not been received by the office for publication in this issue of the Herald. The minutes of the Annual meeting will be published in the next issue. of the Herald. Our apologies for any inconvenience this has caused to those who are eagerly awaiting the results of the meeting.

FINANCIAL STATEMENTS
FISCAL YEAR ENDED APRIL 30, 1992
(1) Balance Sheet as of April 30, 1992

Assets

Cash on hand		\$ 10,730.29
M & I Bank Certificates of Deposit		90,000.00
M & I Partnership Savings Account		5,665.99
Accounts Receivable		335.00
Prepaid Expense		254.50
Inventory:		
J. T. Read Tapes	\$ 298.00	
Miscellaneous Items	\$ 79.00	
Total Inventory	\$ 377.00	377.00

Fixed Assets

Office Equipment	43,590.92	
Accumulated Depreciation	19,451.92	1,861.32
PBI Library	3,000.00	
Depletion of books	475.99	2,525.00
Total Assets		\$134,026.78

Liabilities

Berean Bible Institute, Australia	\$180.00	
Herald Subscriptions Paid in Advance	\$225.00	
Total	\$405.00	\$ 405.00
Net Worth (as per analysis below)		\$133,621.78

(2) Statement of Income and Expense and Analysis of Net Worth
Fiscal Year Ended April 30, 1992

Income

Contributions		\$15,282.10
Herald Subscriptions		8,215.00
Legacies		345.00
Interest Earned		6,401.00
Herald Gift Subscriptions		4,118.00
PBI New Members		80.00
Total Income		\$34,441.10

Operating Expense

Pilgrim Expense		\$ 7,989.92
Herald Expense (Printing and Mailing)		11,034.45
Office Staff		16,800.00
Postage - Other than Herald & Free literature		857.58
Free literature and Tapes mailed free		388.50
Administrative and Office Expense (Milwaukee & Racine)		2,550.70
Office Rent & Utilities		3,673.70
Depreciation of Office Equipment		6,103.92
Library (Depletion of books)		112.00
Free Booklets, Newsletters, Advertising		3,357.56
Total Operating Expense		52,868.33
Net (Loss) or Fiscal Year Ended April 30, 1992		\$18,427.23
Net Worth, May 1, 1991		152,049.01
Net Worth, April 30, 1992 (as per Balance Sheet above)		\$133,621.78

Respectfully Submitted by Loyal Petran, Treasurer

Hebrews 13:10-16

"We have an altar of which they have no right to eat who serve the tabernacle" - Hebrews 13:10
Contributed

These words are the beginning thoughts of our theme text. They do not identify a particular piece of furniture or a structure which was part of the literal tabernacle upon which a designated sacrifice was disposed.

The expression identifies *a kind* of sacrifice. There were various kinds of sacrifices. There were differing kinds of sin offerings within that larger group of "sacrifices." Among those differing kinds of sin offerings, the priests were forbidden to eat one certain kind. Yet, they were required to eat of all the other kinds (Lev. 10:16-18). This restriction is noted in Heb. 13:10,11, having been commanded in Lev. 6:30.

"No sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten."

Annually, a bullock and a goat were selected for a sin offering (Lev. 16:14,15, Heb. 7:27, 9:7,12, 13, 23, 26). They were the only animals whose handling matched that description. That is how the words of Hebrews 13:10 can be understood. When the text says, *"We have an altar..."* it means "we have a sacrifice..." Here, by a usual metonymy ("use of one word for another that it suggests" -- Webster Dictionary) the "altar" is substituted for the "sacrifice." This is plain from the following statement, "...of *which they have no right to eat.*" This addition explains to us which sacrifice is referred to. Jesus offered a sacrifice for sin. The statement, *"we have an altar,"* that is, a sacrifice, does not describe a sacrifice which remains for us to make. It suggests that we trust in the unspeakable sacrifice which Jesus Himself already made. The text says that by faith we have all the benefits and privileges which Jesus' sacrifice authorizes to all who believe into Him. *"It is well that the heart be strengthened by grace, not by foods"* (Heb. 13:9 RSV). By faith we are cleansed from all sin and made acceptable with God.

Altar = Sacrifice

Without The Camp = Without The Gate

Two animals of the kind here being considered were sacrificed to make the typical, yearly, atonement.

The blood of the bullock atoned for the high priest's sins and those of his sons, one of whom would ascend to his office when he died. This atonement provided priests who had been reconciled with God for that typical service. They had been reconciled through the blood sprinkled in the Most Holy. One of those priests, generally the oldest, could become high priest and enter into the Most Holy for annual atonement immediately after his seven day consecration.

The blood of the goat atoned for the sins of the people (Lev. 16:14,15). No scriptural record indicates that Leviticus 9 was ever re-enacted. Some think that there are two antitypical offerings, each of which atones for a separate segment of the human race. Those of such opinion might be the only ones who may contend that Lev. 9 was celebrated following the consecration of each succeeding high priest.

Those who believe that two antitypical sin sacrifices are made and offered are urged to observe the following:

- * No atonement for the antitypical high priest (Jesus Christ) was required.
- * No reference to atonement for "his house" appears in Lev. 8 or 9.
- * The only place atonement for the "house" or "household" of the high priest is mentioned is Lev. 16. There, that atonement served its full purpose, providing continuity of the High Priesthood. The process assured that an underpriest was always eligible to succeed a deceased high priest.
- * The New Testament is silent as far as a typical atonement "for his house" is concerned as commanded in Lev. 16. There are no New Testament antitypical lessons based upon this idea.

Every time the Hebrews' writer discussed the high priest's atonement, he stopped his discussion at the high priest "himself." In elaborating each of these, he goes on to say that Christ Jesus needed no atonement. That is because Jesus was the direct counterpart of his argument.

Apparently, God intended to make a point through the comparison in the Leviticus 9 and 16 rituals. The time was coming when Jesus would offer that one atoning sacrifice which was pictured in the *annual* atonement day service. After that one sacrifice was completed, the "arrangement" between God and man changed. It was important that man see that once that sacrifice had been made there would never again be *a picture* of man's atonement that did not depend upon shed blood being presented and accepted in his typical presence.

That lesson would not be understood had Lev. 9 been re-enacted. No blood was taken into the Most Holy during the Lev. 9 rituals. Yet, atonement was made for the high priest, the sons, and all of Israel by those sacrifices, handled as in that chapter. On that one instance both the priests and the people continued in a relationship with God for about six months, until the next tenth day of the seventh month.

No mention is made in the eighth or ninth chapters of Leviticus about any atonement being made for Aaron's house. When Moses and Aaron "*came out, and blessed the people: and the glory of the LORD appeared unto all the people*" (Lev. 9:23), his house, his household, and his sons were among the blessed, and they all witnessed the LORD'S glory.

The following accounts indicate that the two animals that were offered as sin offering were, together, counted as effecting a single, typical, atonement.

Exod. 30:10 *RSV* -- "*Aaron shall make atonement upon its horns once a year; with the blood of the sin offering of atonement he shall make atonement...*" We know of no translation which does not express "sin offering" in the singular number. The plural form, "atonements," is seen in some translations. By this it is understood that many things were touched by the atoning blood of that sin offering (Lev. 16:16-19).

Lev. 16:5,10,21 -- All the atoned for sins "*of the children of Israel*" were placed at one time upon the one remaining live goat of the two goats for a sin offering. The live goat bore their sins away, but only at a set time -- after the complete sin offering had been slain and the bloods had been offered in the Most Holy. Then the sins were laid upon the head of the remaining goat and it was led away. This was part of the atonement procedure, and it was accomplished by the high priest

when he wore the sacrificial garments. There was only one placing of sins upon the head of the live goat. Had God intended to teach that there was a segmented antitypical reconciliation, because of the offering of the two animals, then the ritual could be expected to have been different. Then we might have expected to see two allotments of sins confessed upon the head of the live goat. But such was not done. Therefore, it should be observed that in the type the sins "*of the children of Israel*" borne away by the scape goat included both the sins of the high priest and of the high priest's sons. Antotypically, it is clear that the sins of the church are included in the typical sins labeled "*of the children of Israel*."

Lev. 16:24 -- After the high priest changed into his garments of glory and of beauty he offered the burnt offerings. Then he offered both burnt offerings, apparently without any separating interval.

Lev. 16:25 -- The fat of the two animals was burned. The fat is said to be "*the fat of the sin offering*," suggesting that the LORD views the two sin offering animals and the use of their blood as one offering.

Lev. 16:27 -- The remainder of both sin offering animals was carried "*forth without the camp*," and all was burned "*in the fire*." The text represents the carrying out and burning as being done at one time, not sequentially.

In the antitype there is only one sacrifice and one offering:

"but now once in the completion of the ages hath he appeared to put away sin by the sacrifice of himself." "Who needeth not daily [that is, each day he did it] as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once for *all*, when he offered up himself." - Heb. 9:26, 7:27

Jesus suffered on Calvary, "*without the gate*." His flesh was destroyed there, consumed. This had been pictured in the tabernacle by the burning of the two animal sin offering outside the camp. The camp contained the entire Jewish entity during its journey through the wilderness -- the tabernacle, the priests, and all the surrounding people. Eventually this was replaced by Jerusalem, which contained the temple, its priests, and the people, outside the wall and gate of which Jesus was crucified.

The Hebrews epistle encouraged believers to separate themselves from what Paul described in Galatians as "Jerusalem which is now." That religious arrangement was destined for destruction. It was not a continuing city or arrangement. The Hebrews were to honor Jesus, own his name, and bear whatever reproaches that faith in Christ Jesus might bring upon them. This faithful believers did, in response to the admonition of Heb. 13:13,14. They considered Jerusalem as "the camp" and kept outside its spiritually legalistic arrangements. Why did they do so? So that they might continue to receive God's favor and blessing through Christ Jesus. They withdrew from the "worldly sanctuary" (Heb. 9:1), from the earthly Jerusalem, and from the world in general which it represented. Believers in Jesus must leave behind all sacerdotal ritualism in order to offer spiritual sacrifices at their spiritual altar (Ezek. 11:18-21, 1 Pet. 2:5).

Whoever wrote the Epistle to the Hebrews must have been acquainted with Jewish history. He may have had Exodus 33:7 in mind when he wrote Hebrews 13:11-13. In that passage Moses took what was probably his own large tent,

"...and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp."

Those who obeyed Moses did not go "*without the camp*" to sacrifice, nor did they go there to eat. They went to "*seek the LORD*." They went to seek favor and the acceptance of their hearts and their prayers for forgiveness which were to be found in his presence. This was harmonious with previous demonstrations. Moses brought the people out of the camp to meet with God prior to the making of the Law covenant (Exod. 19:17). These instances symbolized what was expected of the Hebrews to whom the epistle was written. They were to come out of the carnal worship of earthly Jerusalem and worship God through Christ in the spirit (2 Cor. 3:17; 5:17). In fact, the next verse hints at the temporary nature of the carnal ordinance and of its supporters, who were destined to meet a sudden end. "*For here* [Greek, *ode*, meaning, as an adverb, "in this place," in the world, and in that Jerusalem which represented the world] *we have no continuing city, but we seek one to come*" (Heb. 13:14). Those who maintained the earthly sanctuary and its service were unworthy of fellowship in the "*Jerusalem which is above, which is our mother.*" (Gal. 4:26).

What was the next thing the reader of Hebrews should do? They had disassociated themselves from the Jerusalem which then was. They had gone forth to Him outside the camp, bearing His reproach. The following two verses contain his last exhortation. Offer sacrifice!

Surely he was not suggesting a sin -- offering sacrifice! No! This would have been farthest from the mind of the Hebrews' author. He had already emphasized that Jesus bore, suffered, and offered for "*the sins of the people*" (Heb. 2:17, 5:3, 7:27, 9:28, 10:12, 13:12).

How clearly the writer describes the sacrifice which he urges believers to offer.

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased" (Heb. 13:15,16).

We must continually offer God our praise, thanksgiving, and hymns.

"Offer to God a sacrifice of thanksgiving, and pay your vows to the Most High. He who brings thanksgiving as his sacrifice honors me; to him who orders his way aright I will show the salvation of God!"

"I will praise the name of God with a song; I will magnify him with thanksgiving. This will please the LORD more than an ox or a bull with horns and hoofs" (Psa. 50:14,23, 69:30,31 RSV). See also Psa. 107:22, 116:17.

"I create the fruit of the lips; Peace, peace to him that is far off [Gentiles?], and to him that is near [natural Israelites?]," saith the LORD; "and I will heal him." "Take with you words, and turn to the LORD: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips" (Isa. 57:19, Hos. 14:2). See also Psa. 51:15-19.

The spoken sacrifice of praise is not enough. We must do good and "communicate" to the needy. The Greek word used here and in Gal. 6:6 means "sharing" (Heb. 13:16). Let us each offer the sacrifice of thanksgiving.

Zechariah's Visions

The Vision	The Immediate Significance	Future Fulfillment
First (Zech. 1:7-17)	Encouragement because of built. gentile domination -- the Temple will be built	Release from gentile domination.
Second (Zech. 1:18-21) Rome.	Nations now having dominion will be overthrown.	Messiah terminates Gentile Times -- Babylon, Medo-Persia, Greece,
Third (Zech. 2:1-13)	Jerusalem will be restored and rebuilt in their day.	Prosperity and blessing of Jerusalem in the Millennium.
Fourth (Zech. 3:1-10)	Joshua, representing nation, cleansed, enabling nation to serve God.	Messiah cleanses the nation, enabling Israel to be a light to the nations.
Fifth be (Zech. 4:1-14)	God's power enabling them to complete the Temple (Zech. 4:6-7) -- power ministered through Joshua and Zerubbabel	God's power enabling the nation to light to the world -- power ministered through Messiah.
Sixth (Zech. 5:1-4)	God will quickly judge individual sin in the restored nation	God will judge sin at the end of the "Times of the Gentiles."
Seventh (Zech. 5:5-11)	God will judge the commercial exploiters during the restoration (Neh. 5:1-13).	Wicked commercial exploitation by the nations will be permanently judged and removed (Rev. 18).
Eighth (Zech. 6:1-8)	God stands ready to judge Israel's enemies	God will judge the nations: North-- Assyria, Babylon, Rome; South-- Egypt.

Accountability for Progress

by: Brian Kuehmichel

Accountability is an integral part of learning. When a student thinks their teacher will not evaluate them, learning slows down.

Failure can often teach us just as much as success. Defeat can reveal faults in our way of thinking, or errors in our life. When we that we fail we may try to change. If we see no failure we may not want to change.

The Christian walk is much like the process of learning, in fact, it is partly a process of learning. We grow more like Jesus when we see ourselves as accountable to God. When we submit to him, he produces those good results that the scriptures say he wishes to achieve in us.

Accountability involves understood goals. Here are some examples of Christian accountability that you might find helpful. Ask yourself these questions. Ask them of your children. Ask your children to ask them of you.

What did I learn from my Bible reading this morning?

What Scripture did I meditate on as I went to sleep last night?

What Scripture am I memorizing?

Is there anyone I need to ask forgiveness from, Is there anyone I need to forgive?

What opportunities have I had this week to stand alone?

Was I successful in resisting the last temptation I experienced?

Am I consistently victorious in the thoughts I think?

Which friend do I want to lead to Christ?

What personal plans have I committed to the Lord for the next few weeks?

What prayers have you seen God answer in the last week?

How to tell when you need spiritual revival:

- 1.) The Gospels seem like tired reruns.
- 2.) Your mind and your mouth switch to automatic pilot during hymns and praise choruses.
- 3.) The last time God answered a specific prayer is a dim memory.
- 4.) You feel guilty when you hear someone telling you what they learned in their quiet time -- and hope they don't ask how yours was.
- 5.) You wonder where the joy went.
- 6.) You don't go to Bible study because you've "heard it all before."
- 7.) You avoid reading books by other Christians that challenge your living witness. 8.) You read your Bible and pray because you should, not because you want to.
- 9.) You're more excited about your favorite sports team or your hobby than you are about Jesus.
- 10.) You find yourself criticizing the sermon rather than searching for what you can learn from it.
- 11.) It doesn't seem like you're growing spiritually anymore.
- 12.) You're not really sure that you love God, or that he loves you.
- 13.) You're just plain tired of the sometimes empty routine of Bible study, devotions, and ministry.
- 14.) Those smiling, happy Christians get on your nerves.

The Cities of Refuge

"Who have fled for refuge to lay hold upon the hope set before us." - Hebrews 6:18

God knows we make mistakes. When a Jewish person accidentally killed another, under the Law of Moses, God had made allowances for protecting them until justice could be done. Let's see what believers in Jesus can learn about this feature of the Law and what it tells us about our relationship with God.

Six cities were set aside by God's command as cities of refuge. They were centrally located so that people could reach them from any point in Israel in a minimal period of time (Deut. 19:11-13; Num. 35:30-34).

Those were rough and tumble days, several thousand years ago in Israel. Vengeance was important to people then. The family of a slain person was often more interested in repaying eye for eye than in carefully examining the circumstances to see whether the offending party deserved the severity of the punishment that anger and grief dictated.

Willful murderers obtained no shelter in those days. These six cities were set aside so that someone who accidentally killed another might be preserved long enough so that a fair hearing of the case could be obtained. If the person was guilty of punishment they were then turned over to be punished. If the slaying proved to be accidental then the careless party was guaranteed safety in that city. The accidental murderer was not free to wander around Israel, or to go back to their own life. No, not at all. They were to remain in the city of refuge until the current high priest died. This was a very real restraint upon their liberty, but it was their penalty for carelessness, and it assured that they would not make the same mistake again.

How much like our own refuge in Christ Jesus that refuge city arrangement was! Jesus is our shield and hiding place against the penalty of all of our sins -- except those that are willful. Jesus is no shelter for the obstinate, nor for the unrepentant sinner, but he *is* a shelter for everyone born in sin and shaped by iniquity. We are all sinners through the accident of birth or heredity. If we desire refuge we must flee our old life and its practices, finding the only refuge God has offered -- forgiveness and life in Christ Jesus. Fleeing to the city of refuge is like our own repentance and conversion from sin. We honestly and earnestly desire to stop sinning with our body, our mind, and our affections. We seek him, like the ancient Hebrew sought the city of refuge, by faith. We know that there we will find protection. We accept that promise of protection and hurry to it so that we can continue to live. We know that anywhere else we are subject to the wrath of sin.

Yes, we are all under the sentence of death. Justice is God's avenger, just as the family of the slain in Israel might gallop off in pursuit of the accidental killer. Only in Christ can we find protection, just as only in the refuge city could the careless, foolish, or lax citizen save his life.

Notice, however, that the sinner was a captive of the city so long as the high priest lived. You and I share something else in common with those sinners. Christ is *our* high priest, having offered his own blood for our redemption. Until we can stand before God perfected by Christ we must abide in him (Jude 24). This will also be true of the world during Jesus' Millennial kingdom. He will be their high priest until they too have returned to atonement with God under the redemptive power of the New Covenant. When mankind is restored to its original status with God then even Christ himself will stand aside so that God may be all in all (1 Cor. 15:28).

With gratitude, the world will never forget its debt to Jesus. After the Millennial kingdom they will be free before God, and they will be "at one" with God. Could they forget where it was that they had fled for refuge? Surely not. Jesus shall forever have a special place in their lives, in their hearts, and in their devotion. Yet, even he will not usurp the place that the Creator deserves in each and every heart.

Like the cities of refuge we can all come to Christ easily. All we have to do is to seek him. If we are obstinate and refuse to abide in him, we take our life into our hands. But, if we surrender our pride, if we realize that by birth and by action we have displeased God, and if we willingly approach Jesus as the only hope we have of finding God's favor, there is refuge for all who apply. We will have to live in our city of refuge for the rest of our life, under the rules and regulations that Christ Jesus himself laid down for us. He learned obedience by the discipline he endured, and we, too, will learn to please God in the same way. May the ancient cities of refuge teach us how to better value and honor our Lord.

Wake My Soul!

Wake my soul, the hour is late,
Hour of darkness and of fate;
Jesus to the Garden goes,
There to taste sin's bitter woes;
Wake my soul, for 'tis for thee
Jesus seeks Gethsemane.

See the Savior prostrate now,
Sweat of blood upon his brow!
Hear my soul the piercing cry,
Cleaving thrice the silent sky!
Sorer anguish cannot be
Than thy pains, Gethsemane.

Gaze, my soul, with wonder gaze,
'Tis thy savior weeps and prays!
Treads the winepress all alone,
Makes us sharers of his throne,
Boundless love, and all for me,
Wonderful Gethsemane!

None may tell, for none may know
Why the Savior suffered so;
Depth of agony and pain
None can measure or explain;
But I know they were for me,
Sorrows of Gethsemane!

Lo the fight is fought and won!
"Not my will, but thine be done,"
And the angels swift of wing
To the garden sweep and sing.
Sing my soul, for 'tis for thee,
Dread, but dear Gethsemane!

- *Henry Burton*

Sympathy of Christ

Unless words mean nothing and unless the scriptures teach us mere poetical images and illusions, Christ feels our every grief and every struggle, and sympathizes with us in each one. Remember how his heart responded when he was on earth to all human need. Sorrow stirred his compassion; every cry of distress went to the depths of his soul. That heart is still the same. When angels are thronging about him, and a poor weary sufferer in some lowly home on earth, or a stricken penitent crouching in some darkness, reaches out a trembling finger tip of faith and touches the hem of his garment, he turns about with loving look and asks, "Who touched me?"

The Blessings of Tribulation

When we have passed through a season of suffering and stand beyond it, there ought to be a new light in our eye, a new glow in our face, a new gentleness in our heart, and a new devotion in our life. We ought not to stay in the shadows of the sorrow, but to come again out of them, radiant with the light of victory and peace, into the place of service and duty. The comfort that God gives puts deep new joy into the heart, and anoints the mourner or sufferer with a new baptism of love and power.

God's Better Answer

God many times answers our prayers not by bringing down his will to ours, but by lifting us up to himself. We grow strong so as to need no longer to cry out for relief. We can then bear the heavy load without asking to have it lightened. We can keep the heavy load and endure it. We can go on in quite peace without the new blessing which we thought so necessary. We have not been saved from the battle we shrank so from entering, but we have fought it through and have gained the victory. Is not victory in conflict better than being freed from the conflict? Is not peace in the midst of the storm and strife better than to be lifted altogether over the strife?

The finer one's sensitivity to God's thoughts and standards the more we will become acquainted with grief and suffering.

O man, reverence thyself! In God's sight thou art precious, be not vile in thine own!

-- William Arnot, The Lesser Parables of Our Lord

The giving of our bodies is an infinitesimally small thing. The presenting of our selves is an infinitely great thing.

-- Adam Clarke

No one ever graduates from Bible study until he meets the Author face to face

-- E.T. Harris

We fail to give and to serve and to sacrifice and to minister because we are fearful of being short changed.

-- C. Samuel Storms in *Discipleship Journal*

God, who is liberal in all his other gifts, shows us, by the wise economy of his providence, how circumspect we ought to be in the management of our time, for he never gives us two moments together.

-- Fenelon

Conscience tells us what we ought to do right, but it does not tell us what right is -- that we are taught by God's word.

-- H.C: Trumbull

Keeping Our Promises

Many people promise anything you ask of them, but make a small matter about keeping their promises. They enter agreements to do this or that, to meet you or call on you at a certain time, and fail to fulfill their engagements. This is a serious matter, even if it grows ever more commonplace.

Fidelity to our word is godlikeness, and we ought to carefully guard ourselves to be more like him. If we are faithful, we will keep our promises, even if they cost us.

How rare it is to find a man whose promise *is* as unfailing as God. Just as the sun rises on schedule each day, a man whose word is as good as an oath is a delight to all men. God wants the kind of faithfulness that is marked by punctual and unfailing fidelity.

Sermons should be built around the Scripture, not the Scripture around the sermon.

Eyes Straight Ahead

Obstacles are those scary things
we see when we take our eyes
off our goals.

We are all of us apt to play Providence in our private minds and to be very cross when our little
decrees don't come off.

-- Anon

... doctrine without sensitivity is heartless, and compassion without truth becomes compromise.

-- Bob Passantino

It is much easier to be critical than to correct.

-- Benjamin Disraeli

Children have more need of models than of critics.

-- Joseph Joubert

Beware the fury of a patient man.

-- John Dryden

If our fellowship is with the Father and with the Son, it is also with all those who are in them.

Men, however, restrict their fellowship by choice. While Christ's church includes many and
reaches far, man's churches are narrow and exclude more than they invite in. What is the result?
Those who seek kindred fellowship are prohibited, and those who do the excluding are hardened
in heart.

... in prayer you align yourself to the purposes and power of God, and he is able to do things that through you he couldn't otherwise do. For this is an open universe, where some things are left open, contingent upon our doing them. If we do not do them, they will never be done. So God has left certain things open to prayer -- things which will never be done except we pray.

-- E. Stanley Jones

Imagine that you were with Moses when he walked through the Red Sea. You watched as the waters were divided and stood on a heap on either side. You saw them restrained, held up until you passed through. Had you really been, there, do you think you would have been inspired to sing along with Moses, "The Lord is my strength and my song, and he is become my salvation"? If you are like me, your own heart tells you that all men must surely be moved to song on. such occasions,

Learn from this a lesson. It is the heart that tunes the voice to sing the praises of God. If you cannot sing the same words now, with joy, it, is because you have not yet been so affected by the salvation Jesus Christ offers to all the world now as the Jews were then.

Had you ever yet seen the salvation of God your heart would cry out in praise and joy-just as did those who were saved beside the Red Sea.

Having & Giving

It is not having that makes men great. A man may abound with God's gifts-one may have money, intelligence, and power. Yet, if one selfishly holds and hoards what they have, they are not great. People are measured by how they use their possessions for the blessing of others. We are God's stewards, and the gifts we receive are not our own -- they are God's. We are to use them for him as he would use them himself. When we give the Lord Jesus Christ our all, we, lay all we have before him. He accepts our gifts; then putting them back into our hands,- he says, "Go, now, go use them in my name and for my people."

The Habit of Sympathy

Those great ministries of love, which you take time out from your busy day to perform, will reward you with joy in days to come. What your help may mean to those who receive it you can never know until your own heart is sad and lonely and one comes to you in turn with the true comfort of love. Train' yourself to be sympathetic. Be ready, day or night, to speak the full, rich, 'word of love which can lighten the burden of anyone you meet. You cannot go anywhere that you will not find hearts that need and hunger for what you have to give. God has given you love so that you might bless those whom he sends your way every day.

Entered into Rest

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