

# U PLOOK

MAY-JULY 2010

Assess the Need • Catch the Vision • Take the Challenge

THE OFFICES  
OF THE LORD  
JESUS CHRIST

PROPHET,  
PRIEST & KING  
Hanniel Ghezzi

SUMMER 2010:  
C3 IN ONTARIO  
Meet the Team

If anyone sins, we have an **Advocate** with the Father, Jesus Christ the righteous.

Where the **Forerunner** has entered for us, even Jesus...

We have found the **Messiah** (which is translated, the Christ).

This is truly the **Prophet** who is to come into the world.

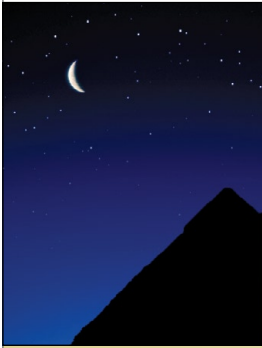
We have a great High **Priest** who has passed through the heavens, Jesus the Son of God.

For God is the **King** of all the earth...

The Amen, the Faithful and True **Witness** the Beginning of the creation of God.

For there is one God and one **Mediator** between God and men, the Man Christ Jesus.

...to God the **Judge** of all...



Above all of the circumstances, God's purposes rolled on, unstoppable. And He moved the world in order to fulfill His plans for one dreamer.

## Then Joseph Remembered the Dreams

Exceeding. Abundant. Above.

**B**etrayed by his brothers, sold into slavery, and wrongfully imprisoned, Joseph's story is enough to drive one to a therapist. And his suffering was made worse by its contrast to earlier days. Once a loved and favored son from a prestigious and wealthy family, Joseph had even had dreams of a bright future where his exaltation was so great that his brothers, and even his parents, would bow to him. But in a few short hours, Joseph lost his family, his home, his privileges, and his freedom. Even then, his betrayals were not yet complete. His adamant devotion—day after day (Gen. 39:10)—to Potiphar was repaid by Potiphar's wife's accusing Joseph of unfaithfulness—a claim all the more galling because it was Joseph's faithfulness that so incensed her. Yet, her lies were believed by the very master that Joseph had been so loyal to, and Joseph was sent to prison.

In the dungeon (Gen. 40:15), Joseph kindly set Pharaoh's cupbearer's heart at ease by freely interpreting his dream, asking only that he be remembered when the cupbearer was restored to his former position (Gen. 40:14). Imagine how Joseph's hope faded as days turned to months and months turned to years (Gen. 41:1). One more betrayal.

Faithful to his father, he was hated. Faithful to his master, he was betrayed. Faithful to his fellow prisoner, he was forgotten. Life wasn't turning out as Joseph had dreamed. But we know the rest of the story. It wasn't only Joseph and the cupbearer who dreamed dreams. One day, Pharaoh had a dream, and his desperation to understand its meaning reminded the cupbearer of Joseph. Joseph interpreted Pharaoh's dream and, as a result, was made second-in-command in Egypt.

Joseph's interpretation proved true and when the seven years of famine came, the magnitude of the catastrophe drove his brothers from Canaan to Egypt; drove them to Joseph—the only source of food in all the world. Brought into his presence, they bowed down before him, “*and Joseph remembered the dreams*” (Gen. 42:9).

It appears that, along the way, Joseph had forgotten about the revelation that his brothers would one day bow to him. Who could blame him? It had been a long road and, most of the way, it didn't look like it would end well. But the Lord's designs were more glorious than anything Joseph had dreamed of, even on the brightest days. Above all of the circumstances, God's purposes rolled on, unstoppable. And He moved the world in order to fulfill His plans for one dreamer.

Did you know that when the Lord was writing the story of Joseph, He was writing our story, too? Like Joseph, Christians have been promised future glory. But in this sin-torn world, the children of God face many trials. Sometimes, like Joseph, faithfulness even increases our suffering (2 Tim. 3:12). If we focus on the road, we can lose sight of the glories to come. But the glories will come. And, when they do, they will far exceed any of our dreams (Eph. 3:20).

Finally, it isn't only the magnitude of Joseph's exaltation that was breath-taking; it's the speed with which it was accomplished. When Joseph woke up in the dungeon that morning, it would never have crossed his mind that, by the end of the day, he would be the second most powerful man in the world. But our blessed hope should cross our minds every morning. It will all happen more quickly than we can measure—in the twinkling of an eye. When it does, we will look back, remember the dreams, and wonder why we ever doubted.

# U P L O O K

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## FEATURES

- AN ADVOCATE WITH THE FATHER** *John Bennett* 11
- FORERUNNER** *Paul Campbell* 13
- CHART** *The Offices of Christ* 16
- THE FIRSTBORN** *John Boyd* 19
- THE PERFECT JUDGE** *Keith Keyser* 21
- CHRIST THE MEDIATOR** *Jamie Martin* 25
- PROPHET, PRIEST, AND KING** *H. R. Ghezzi* 27
- MEET THE C3 TEAM** *Staff Report* 29
- GOOD BOOK** *Voice in the Darkness* 30

## COLUMNS

- EDITORIAL** *Then Joseph Remembered the Dreams* 2
- SCIENCE & YOU** *New and Improved?* 4
- FRONT LINES** 5
- FRESH INK** *The Day the Music Died* 10
- DARE TO THINK** *Messianic Judaism* 15
- WHY WE WEB** *First Impressions* 18
- EVIDENCES** *War Correspondents* 23
- FINALLY, BRETHREN** *What Was That You Said?* 31

UPLOOK magazine is intended to encourage the people of God in fidelity to His Word, fervency in intercessory prayer, labors more abundant, and love to the Lord. Believing in the practical Headship of Christ and the local autonomy of each assembly, this is not intended to be an official organ of any group or federation of local churches. The editor and authors take responsibility for materials published. For any blessing which accrues, to God be the glory.

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### Submissions

Please enclose a self-addressed, stamped envelope with all unsolicited material. News items must be submitted at least two months in advance of issue requested. Selected news items will be carried for two issues (if time permits). The editor reserves the right to determine those items best suited for the magazine. Editorial decisions are final. Photos accepted. Please enclose a self-addressed, stamped envelope for photos you wish returned. Send news items to [frontlines@uplook.org](mailto:frontlines@uplook.org)

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## New and Improved?

Is belief in beneficial mutations scientific?

For years, engineers who designed Mercedes-Benz cars refused to offer electric windows as an option to standard hand crank windows. In characteristic German fashion, they argued that the simple structure of the hand crank mechanism functioned perfectly for the task, had few parts, and almost never needed service. By contrast, the switches, wiring, and electric motor were overall heavier, more complicated, and less reliable. In the end, it was the expectation of the consumer, not the engineer, which drove the adoption of the more complicated electric window design.

By contrast, the driving force for the incredible increase in complexity and genetic information that would have accompanied the evolution of the first living cell into plants, animals, and, eventually, people is not at all clear. Natural selection is not the driving force because selection and chance events act to reduce, not increase, the genetic variation in a population. Nor does selection create information. So where could new and improved genes, proteins, and structures come from?

Kenneth Miller, author of *Finding Darwin's God*<sup>1</sup> says that evolution does not start from scratch but from existing genes which are shuffled, spliced, duplicated, inverted, and mutated in random ways. These new genes may or may not be an improvement on the old genes. If selection judges the genes to be both new and improved, the organism survives with more genetic material and possibly a more complex structure. Simple. So simple, in fact, that Miller claims that increased biological complexity is actually predicted by evolution.

To illustrate this, Miller narrates how easily these mechanisms can account for the evolution of the human blood clotting system from a hypothetical 600-million-year-old marine invertebrate ancestor.<sup>2</sup> Unfortunately,

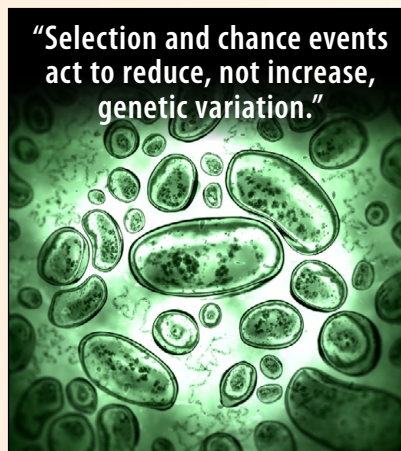
this process involves reading the present into the past. Without the actual animal to examine, Miller is forced to assume that this ancient ancestor is much like modern invertebrates. But this begs a question. If its descen-

dents still use essentially the same system today, there must have been little genetic or selective pressure to change. So what process of genetic change and selection would have forced one part of the population to turn into increasingly complex, land-dwelling vertebrates with a complex clotting system built from more than two dozen gene products, while at the same time forcing another part to keep the same clotting system for 600 million years? As much as Miller wants to claim a factual, scientific

basis for the evolution of vertebrate blood clotting, all he can offer is faith in a story he already assumes to be true.

An important assumption in Miller's argument is the existence of beneficial mutations. But what if mutations are almost exclusively harmful and actually reduce an organism's "fitness"? Recently, the effects of accumulating genetic mutations have been modeled by John Sanford<sup>3</sup> who concludes that, rather than increasing genetic complexity and improving fitness, genetic load does just the opposite. He calls this process "genetic entropy" and suggests that it, and not the evolutionary story of "new and improved" genetics, is the real universal law of genetic change. 📌

—MICHAEL G. WINDHEUSER, PH.D.



1 Kenneth R. Miller, *Finding Darwin's God* (New York, NY: Cliff Street Books, Harper Collins, 2000).

2 Kenneth R. Miller, *The Evolution of Vertebrate Blood Clotting*, <http://www.millerandlevine.com/km/evol/DI/clot/Clotting.html>

3 John C. Sanford, *Genetic Entropy & The Mystery of the Genome*. (Lima, NY: Elim Publishing, 2005).

## South Dakota Evangelism Team

Opportunities abound for young men interested in the gospel.

**A**re you a young man looking for an opportunity to be involved in evangelism, follow-up and working with a new assembly? Consider coming to South Dakota for a year. Lord willing, the fire lit by the Lord through Good News On the Move (GNOM) will continue as regional efforts in the gospel work take root. We are inviting young men to join us in Brookings, SD from September 2010 through July 2011 for a year-long learning and service opportunity. Our goals are: (1) to equip believers who desire to gain additional experience with evangelism, follow-up and working with a new assembly; and (2) to spread the gospel and see souls saved and added to the local church. Additionally, there will be opportunities to help other assemblies in the upper mid-west with evangelism and follow up work.

We are asking the Lord to provide 2-6 young men who will devote a year of their life to this work. We trust the experience will be very beneficial to the spiritual walk of these young men. For more information, please read the page at [www.goodnewsbrookings.com/evteam.html](http://www.goodnewsbrookings.com/evteam.html) To contact, email Larry Sax at [larrysax@gmail.com](mailto:larrysax@gmail.com) or call 605-759-5781.



### MEN'S BIBLE STUDY SEMINAR

Pine Bush Bible Camp, located in Bloomingburg, NY, is planning an intensive Bible study seminar Aug 29-Sep 2 with Randy Amos (NY). This session for men who are serious about the study of God's Word begins with Sunday dinner and ends with breakfast on Thursday. The theme is *"Highlights of Galatians and I Corinthians: Foundation and Building Structure of the Christian Church"* and the cost is \$100. **Contact:** Charles Myers email: [Cvspeedie@aol.com](mailto:Cvspeedie@aol.com) To register, call the camp directly at 845-361-1871.

### YOUTH CONFERENCE IN GEORGIA

Camp Hope will hold their annual Youth Conference, Sep 3-5. Nathan Bramsen (SC) will be the speaker. Cost: \$60/person. **Contact:** Jamie Wolfgram ph: 706-650-2693 Camp Hope ph: 770-536-4787 email: [camphopega@arilion.com](mailto:camphopega@arilion.com) or visit [www.camphopega.org](http://www.camphopega.org) for a registration form.

### LABOR DAY CONFERENCE IN TN

The annual Mid-South Labor Day Conference is scheduled to be held Sep 3-6 at Horton Haven Christian Camp in Chapel Hill, TN. This conference is for the entire family. Larry Price (FL) will minister to the adults, Justin Phelan (IA) will be speaking to teens and Art Manning (IA) will provide teaching for the children. Plan to attend and enjoy teaching from the Word of God, fellowship with other believers and a variety of activities for all ages. For registration information, contact Wendy Phelan ph: 931-364-7656 email: [Wendy@hortonhaven.org](mailto:Wendy@hortonhaven.org)

### BC LABOR DAY CONFERENCE

Christians gathered in the Name of our Lord Jesus Christ as Horse Lake Christian Fellowship in 100 Mile House, BC, extend a warm invitation to a Bible conference Sep 4-6. The theme, *"Lord, Teach Us What It Means to be Men and Women in Christ!"* is a fresh look at Biblical teaching for the 21st century about gender roles

and responsibilities in the assembly, at home, and elsewhere. Speakers include Craig Shakarji (MD) and Joe Reese (ON). Workshops and seminars are planned for Saturday, plenary sessions on Sunday and Monday and sessions for youth. **Contact:** Rob Brennan ph: 250-791-5657 Don Street ph: 250-395-4230

### IOWA BIBLE CONFERENCE

Atlantic Gospel Chapel, Lyman Assembly and Sunnyside Bible Chapel are pleased to announce the 97th annual conference to be held Sep 10-12. The invited speakers are John Heller (AR) and Steve Price (KS). The conference begins Friday evening at 7:30 PM (Atlantic Gospel Chapel) and continues Saturday (Cass County Community Center) beginning at 10:00 AM with lunch and dinner provided. It will continue on the Lord's Day with the Breaking of Bread beginning at 10:00 AM. Again, lunch will be provided on Sunday afternoon. Children's ministry will be available on Saturday and Sunday

## FRONT LINES *continued*

afternoon, with a youth social held on Saturday night (bring your sneakers). For accommodations, contact Dennis Oathoudt at 712-243-6303 or email: [koathoudt@hotmail.com](mailto:koathoudt@hotmail.com)

### LADIES CONFERENCE IN GA

Camp Hope will host their annual Ladies Conference Sep 24-26. Ruth Schwertfeger will be the speaker. The conference begins Friday with registration at 7:00 PM and ends Sunday at 10:00 AM. The cost is \$60 per individual. **Contact:** Barbara Thorpe ph: 706-359-6297

email: [sambarb@nu-z.net](mailto:sambarb@nu-z.net)

Camp Hope ph: 770-536-4787. Email [camphopega@arilion.com](mailto:camphopega@arilion.com) or visit [www.camphopega.org](http://www.camphopega.org) for a registration form.

### WOMEN'S MISSIONARY CONF IN MI

The Annual Southern Michigan Women's Missionary Conference will be held at Carriage Hill Bible Chapel, Sep 25 from 9:30 AM to 3:30 PM. The speakers are Joyce Baronowski (GA), Ann Bjorlie (MI) and Mary Watson (MI). Topics include ministering to our sisters serving the Lord on the foreign mission field, sharing the gospel where we live and caring for neighbors around our chapels and homes. Lunch provided. **Contact:** Anne Kohl email: [acameronk@gmail.com](mailto:acameronk@gmail.com)

### JERSEY SHORE BIBLE CONFERENCE

John Gordon (NC) will be the speaker for a Bible conference at Harvey Cedars Bible Conference situated on the scenic Barnegat Bay in Ocean County, NJ. The dates for this annual Know the Word event will be Lord willing, Sep 27 - Oct 1. The cost of \$325 per person includes all conference meals and deluxe accommoda-

tions at Bay View Lodge. Also included with the ministry and fellowship will be a day trip option to historic Cape May, renowned for its quaint Victorian charm. Other activities and events have been planned - sure to make an enjoyable, but relaxing end of the summer getaway. **Contact:** To register, send full amount made payable to "Know the Word" to: Mark Kolchin, Know the Word, Box 305, Lanoka Harbor, NJ 08734-0305 email: [knowtheword@comcast.net](mailto:knowtheword@comcast.net) [www.stepsoffaith.org](http://www.stepsoffaith.org) | [www.capemay.com](http://www.capemay.com)

### MISSION SPRINGS

The annual Pacific Bible Ministries Conference will be held Sep 27-Oct 1 at the Mission Springs Christian Conference Center, 75 miles south of San Francisco, CA in the Santa Cruz Mountains. The conference begins Monday with dinner at 6:00 PM and ends Friday with lunch. Speakers: Alan Parks (SC) and Fred Kosin (SC). **Contact:** Max Krieger 323-256-1992 email: [maxnbethk@sbcglobal.net](mailto:maxnbethk@sbcglobal.net)

### ANNUAL CONFERENCE IN MAINE

A cordial invitation is extended to the 52nd Bible conference at Spring Hill Gospel Hall, Westbrook, ME, Oct 8-10. Speakers expected are Bruce Hulshizer (PA) and Jim Paul (ON). Overnight accommodations are available upon early request. **Contact:** John Stultz, 30 Allaire Dr., Limerick, ME 04048 ph: 207-432-8881 email: [stultzjif@hotmail.com](mailto:stultzjif@hotmail.com)

### ANNUAL FALL CONF IN ALBERTA

Good News Bible Chapel in Calgary, AB, will host their conference Oct 15-17. Jorge Ferreira (BC) and Steve Kember (AB) will speak on eschatology. **Contact:** ph: 403-619-2816

## 2010 Myrtle Beach Bible Conference

Monday, December 27th - Thursday, December 30th, 2010

Make your plans now to attend this year's conference! Conference features include:

- accommodations at 5-star resort right on the beach!
- ministry from the Word both morning and evening sessions!
- children's meetings & nursery provided for all sessions!
- 6 hours of free time to relax and enjoy the fellowship!

Speakers this year:



Warren Henderson



Randy Amos



Tim McNeal

1 Bedroom

Hotel Style - \$198.00  
Condo Style - \$288.00

2 Bedroom

Condo Style  
\$336.00

3 Bedroom

Condo Style  
\$444.00

SPACE IS LIMITED - REGISTER EARLY!

Call (919) 598-0392 or visit  
[www.mbbibleconferences.org](http://www.mbbibleconferences.org)

web: [www.goodnewsbiblechapel.org](http://www.goodnewsbiblechapel.org)  
[goodnews@goodnewsbiblechapel.org](mailto:goodnews@goodnewsbiblechapel.org)

### FALL FAMILY CONFERENCE IN GEORGIA

Camp Hope will hold their Fall Family Conference Oct 29-31. Scott DeGross (KS) will minister God's Word to the adults and Nate Thomas (SC) will minister to the children. The conference begins Friday with registration at 6:00 PM and ends Sunday with lunch. There will not be a set charge or suggested offering. Many young families would not be able to meet the expenses of such a weekend, but the Lord often moves in the hearts of some to give in order to supply the needs of others. Registration form is available at [www.camphopega.org](http://www.camphopega.org) **Contact:** Steve Roys, 7011 Pony Lake Rd., Dahlonega, GA 30533 ph: 770-536-4787 email: [camphopega@arilion.com](mailto:camphopega@arilion.com)

### BIBLE LANDS STUDY TOUR

You're invited to join Rex & Nancy Trogdon on a Bible Lands Study Tour Nov 7-18. Flights will originate out of Charlotte, NC or Philadelphia, PA direct to Israel. Enjoy twelve days of onsite teaching and fellowship as we walk the land and learn more about

the Lord and His Word together. Space is limited so contact us soon. To request a brochure email Rex at [Rextrodon@carolina.rr.com](mailto:Rextrodon@carolina.rr.com) or ph: 704-843-9632.

#### MINISTRY RECORDINGS AVAILABLE

Audio resources of the 2010 *Toronto Easter Bible Conference* are available on CD, DVD or MP3. A charge of \$20. covers seven messages and postage. The speakers are Steve Hulshizer (PA) ministering on "Christ - His First and Second Coming and Cross" and Bill Yuille (ON) on "Jonah."

The 2010 *Worker's and Elder's Conference* was held at Hopedale Bible Chapel in Oakville, ON. The messages and seminars are available on 14 CDs or one MP3 for \$20. including postage. **Contact:** Bill Allison, 3199 Sovereign Road, Burlington, ON L7M 2W1 ph: 905-336-8101 e-mail: [hw.allison@sympatico.ca](mailto:hw.allison@sympatico.ca)

#### BIBLE FOR CHILDREN

"Bible for Children" is a website featuring sixty illustrated Bible stories written for children (in over thirty languages, with forty more in process). In the three years since BFC has been incorporated, the site has grown to now have over 3 million downloads annually. Christian workers across the world find the downloadable stories and color-book formats useful in small group ministry. BFC also provides (through Evangelical Tract Distributors) many of the stories in print format. All the BFC resources are free. Please visit [www.bibleforchildren.org](http://www.bibleforchildren.org)

#### NEW ASSEMBLY IN NY

Westchester Brethren Assembly is a new Indian assembly, meeting at

2170 Saw Mill River Rd., Elmsford, NY, 10523. There are over 900 families with Indian backgrounds settled in this county and the assemblies desire is to reach out to the community with the gospel. **Contact:** Box 285, Elmsford, NY, 10523 ph: 914-347-2696 email: [wbassembly@gmail.com](mailto:wbassembly@gmail.com) web: [www.wbassembly.com](http://www.wbassembly.com)

#### WORLD EXPO IN SHANGHAI

Believers visiting Shanghai, China for the World Expo who are looking for Christian fellowship, please call John at 86-13918679281.

#### FELLOWSHIP FUND

Christian Workers' Fellowship Fund, Inc. was founded in 1957 by gospel pioneer T.B. Gilbert and Christian publishers Lloyd and Betty Walterick. Since it is a not-for-profit 501(c)(3) corporation, contributions made by U.S. residents are tax-deductable. Its stated purpose is to "receive gifts and donations of money from the Lord's people and distribute the same to workers sound in doctrine and associated with assemblies of believers and who are devoting their time to the Lord's work."

Because the organization is set up for the furtherance of the gospel, all funds received are distributed every month. They have no special funds designated for emergencies or education. Approximately 98% of monies sent in are designated, but some request that the directors disburse funds to Bible camps or widows, which they are happy to do. Only funds designated for expenses are used for this purpose. The directors serve without remuneration.

Funds received in Jun 2010 totaled \$151,698.85. Of this, \$746.16 was designated for general expenses, and the

rest for distribution. Any interested in receiving a financial report may request one from:

The Treasurer  
Christian Workers' Fellowship Fund, Inc., Box 1117, Lawrence, KS 66044

#### MINISTRY OPPORTUNITIES

The *Family Bible Hour* radio program was started by Ben Parmer during the 1960's in Goodland, KS. It is now broadcast in Colorado, Kansas, Nebraska and Iowa. The program was primarily funded by the Parmer family, but with the Homecall of son Paul in 2004 and Ben in 2006, the financial structure has changed. Currently, there is funding available for approximately three years, if the Lord tarries. There is no solicitation for funds on or after the program. The Board of Trustees are seeking those who would like to share in the outreach and ministry. **Contact:** John Knappe, 186 W. 300 Rd, Phillipsburg, KS 67661 ph: 785-653-2278



#### GREAT GOSPEL CALENDAR DROP

Halton Hills Bible Chapel located in Georgetown, ON will host the 2nd Annual Great Gospel Calendar Drop Sep 24-25. More than 10,000 calendars containing Scripture, words of encouragement and the gospel will

## FRONT LINES *continued*

be dropped in mailboxes around Georgetown. Plan to attend for a weekend of working alongside fellow Christians to spread the gospel, enjoy some great food, ministry and fellowship. Many willing hands are needed to distribute these calendars and above all, please pray!

**Contact:** Anthony Capuano  
email: [adcapuano@gmail.com](mailto:adcapuano@gmail.com)  
Hanniel Ghezzi  
email: [hannielghezzi@hotmail.com](mailto:hannielghezzi@hotmail.com)

*International Plowing Match Outreach*  
Plans are underway for an outreach at the IPM to be held in St. Thomas, ON from Sep 21-25, where tens of thousands of visitors are expected. The cost of gospel materials has already been provided, but volunteers at the booth would be welcomed. Please continue to be in prayer for this special effort.

**Contact:** Gary McBride  
[mcbridegg@gmail.com](mailto:mcbridegg@gmail.com)  
Randy Hoffman  
[randyhoffman@sympatico.ca](mailto:randyhoffman@sympatico.ca)

### COMMENDATIONS

*Hassan and Hiba Awada*  
The saints at Oakwood Bible Chapel in Windsor ON are pleased to commend Hassan and Hiba to the work of the Lord in outreach to the Arabic speaking community in the Windsor area for an initial term of one year. Sammy and Hiba are in happy fellowship at Oakwood Bible Chapel and have a real passion for evangelism and discipling of new believers.

*Todd and Sarah Carter*  
The elders along with the believers at High Point Bible Chapel, IA, have commended Todd and Sarah to the work of the Lord at Whispering Winds Bible Camp, St. James MO.



The 2010 C3 Team is shown here at Ipperwash Beach where they helped the local believers with a Canada Day outreach as well as other efforts in nearby Windsor and Forest, ON. Read more on p. 29

*Ray and Emma (Peetsie) Cummings*  
The saints, together with the elders at Slidell Bible Chapel in Slidell, LA, join in commending Ray & Peetsie of Belle Chasse, LA, to the work of the Lord in the Deep South and elsewhere as the Lord leads. They are in fellowship at Lake Park Chapel in Belle Chasse, where Ray is an elder, and have served the Lord faithfully in a full-time capacity since 1995. This commendation of the Cummings is in addition to that already existing from the saints at Lake Park Chapel.

*Mike and Danni Donahue*  
Believers at Northwest Gospel Hall in Grand Rapids, MI commend Michael and Danielle to the Lord's work with Cross Canada Cruisers this summer. They have been involved in many outreach ministries and have expressed the desire to work full time this summer with C3 in ON. Mike has left his secular employment to take a leadership role with the C3 team.  
**Contact:** [mrmichaeljd@yahoo.com](mailto:mrmichaeljd@yahoo.com)

*Oliver & Tisha Leigh John-Baptiste*  
The saints at Rockville Bible Fellowship, Rockville MD commend



Oliver and Tisha Leigh John-Baptiste into God's care and His work in evangelism, door-to-door outreach, and evangelism training. Oliver and Tisha Leigh are available to assist in gospel efforts such as tent meetings, literature distribution, street evangelism, church planting, etc.  
**Contact:** ph: 301-461-2418  
email: [obtljohnbaptiste@yahoo.com](mailto:obtljohnbaptiste@yahoo.com)

*Ashley Joyner*  
The saints meeting at Lake Lanier Bible Chapel, Oakwood, GA have commended Ashley Joyner to work with the Ezekiel Project through Dec 2011. Ashley has served the Lord with the Project for the last year and has expressed a desire to continue for the upcoming year. Please join in prayer and in practical support for Ashley as she continues to serve the Lord.

*Junior and Constance Martin*  
Bethany Bible Chapel in Conway, SC commend Elton (Junior) and Constance and their family to the work of the Lord at Shiloh Bible Camp in Cosmopolis, WA. Junior and Constance have been an active and important part of the Bethany fellowship for a number of years.

*Jabe and Louise Nicholson*  
The elders at Northwest Gospel Hall, Grand Rapids, MI, commend J.B. and Louise and family to the



work of the Lord in the Deep South. Jabe has relayed his concern about establishing assemblies there and has decided to move to Mississippi with his wife Louise, son David and daughter Sara. Jabe has been previously commended to full time work by Northwest. They are not revoking that commendation, but adding to it. Jabe has been greatly used in the past as a Bible teacher, conference speaker and evangelist and has been a great encouragement to many individuals and assemblies. The elders ask that your prayers would continue for Jabe and his family as they take a great step of faith in this new venture.

*Kurian Parayil*

The assembly at Believers Bible Chapel, Coon Rapids MN, announce the commendation of Kurian to the full time work of the Lord. An active and committed elder since the inception of Believer's Bible Chapel, Kurian has been instrumental in the assembly, giving scriptural guidance and counsel. Since his retirement, the Lord has called him to be devoted full time to preaching and teaching.

*Robert Lee and Sharon Sandifer*

The saints, together with the elders at Slidell Bible Chapel in Slidell, LA,

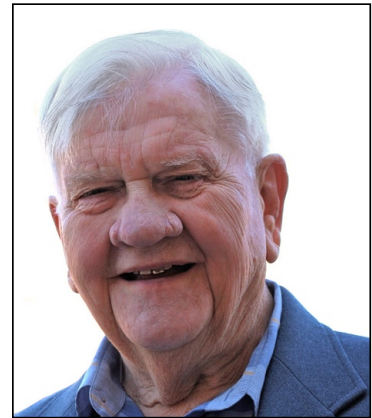
commend Lee and Sharon of Slidell to the work of the Lord in the Deep South and elsewhere as the Lord leads. Lee is an elder who left secular employment two years ago and they have been in fellowship as well as active ministry at Slidell Bible Chapel for many years.

*Joshua and Stephanie Shelor*

The saints at Grace Gospel Chapel, Richmond VA are happy to commend Joshua and Stephanie to the work of the Lord as He leads. Joshua and Stephanie will fellowship at Fleming Chapel in Roanoke, VA while ministering and serving among Virginia and area assemblies. Joshua is gifted in ministering the Word and they both have an exercise for Bible studies, youth work and camp work.

*Hannah Stam*

The saints at Marion Gospel Chapel, Marion VA desire to commend Hannah to be of service ministering to children in foster home care. Hannah's growing up years were spent at Parkview Bible Chapel, Eddyville, IA, then moved to Marion with her family almost three years ago. Her area of desired service cannot be published due to sensitivity of the country.



**HOME CALL**

Kenneth "Ken" E. Engle was born November 9, 1924 and died Thursday, Nov. 5, 2009. He was commended to the work in the Philippines in 1951 by the Grace and Truth Gospel Chapel of Abilene and in 1950 by Woodside Bible Chapel of Chicago. Ken and Mary Louise "Mary Lou" Leonard were married in Manila, Philippines in 1953 and served there until 1975. Much of their work was with young people, radio and church planting. From 1975 Ken and Mary Lou continued in ministry at the Grace and Truth Gospel Chapel, until Mary Lou's homecall in 2003. Ken was involved in Christian radio and the Far East Broadcasting Company in Manila, Philippines. You are invited to listen to his radio programs at [www.kenengle.org](http://www.kenengle.org)

**ELDERS CONFERENCE IN MINNESOTA**

The elders of the local assembly and those showing shepherding exercise are invited to the North Central Elder's Meeting to be held Dec 4, from 10:00 am to 4:30 pm at Believer's Bible Chapel in Coon Rapids, MN. A few brothers have been burdened to plan a time for elders of New Testament assemblies in the Upper Mid-West to meet for prayer, teaching and fellowship. The goals are to help equip elders to better mentor and shepherd, to encourage better unity and cooperation amongst assemblies in the region, and to affirm biblical principles and standards to enhance spiritual growth. Jack Spender (CT) will speak on relevant shepherding issues. For those interested in attending, email Larry Sax [larrysax@gmail.com](mailto:larrysax@gmail.com) or call 605-759-5781.



## The Day the Music Died

Earthly invasion threatens Heavenly service.

**A** recent newspaper article caught my eye, its headline reading “Rat Island is rat-free, and the birds are singing.”<sup>1</sup> The article described how, in 1780, the sinking of a Japanese ship near the Alaskan peninsula resulted in its castaway Norway rats seeking refuge on an Aleutian island—one inhabited by songbirds and seagulls. It wasn’t long before the bird population was consumed by these foreign vermin and, one fateful day, the music died altogether. For over two centuries, the island, which once sounded forth in song, sat in eerie silence, possessed by untold generations of rats.

In 2007, the U.S. Fish and Wildlife Service spent \$2.5 million to drop poison over the entire island to eradicate the rodents once and for all. This year marked the return of birds for the first time since that fateful shipwreck. Once again an avian habitat, the music has returned to Rat Island!<sup>2</sup>

### A singing habitat

Colossians 3 begins by directing believers to soar to Heaven’s heights instead of descending to earth’s depths. We are to make ourselves a natural habitat for the Word of God, allowing it to “ *dwell in [us] richly in all wisdom*” (v.16 a). The word “dwell” does not picture a temporary abode, but a permanent one. I may enjoy visiting a beautiful cottage, but I’m never more comfortable than when I’m at home with my family—as a resident, not a visitor! Furthermore, we are exhorted to teach and admonish one another “ *in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord*” (v.16 f). Evidently, our lips will not be fruitful for the Lord unless we’re cultivating the Word of God in our hearts! The relationship between the Word of God and the fruit of our lips is also evident in the Old Testament, where the saints are characterized by “ *the high praises of God...in their mouth and a two-edged sword in their hand*” (Ps. 149:6, compare with Heb. 4:12).

Believer in Christ, are you silent in the things of the Lord but loud in the things of the world? Is the Lord being robbed of praise owed to Him? Also, our praise

is to overflow to the world around. When was the last time an unbeliever heard you proclaim “ *the praises of Him who called you out of darkness into His marvelous light*” (1 Pet. 2:9f)? As in the case of the forced silence of the Alaskan island, could it be that there are forces that work to silence the testimony of the believer?

### Eradicating the vermin

Earlier in Colossians 3, we are warned of earthly invaders that threaten our heavenly service, requiring us to “ *put to death [our] members which are on the earth; fornication, uncleanness, [inordinate affection], evil desires, and covetousness, which is idolatry*” (v. 5).

In our opening story, the government discovered that eradicating vermin can be quite costly! Are we willing to mortify our earthly nature for the sake of the call? For some of us, it may mean ending illicit relationships or ungodly associations. For others—if we become those possessed by the world—a career change may be in order. Others of us may need to become accountable to a brother or sister in Christ for what we view on the Internet. Perhaps we need to curtail our entertainment if we find ourselves consumed by television, movies, or music. Only two rats are enough to overtake an island, but our earthly nature is much more destructive—one sin is enough to destroy the testimony of the believer.

### A renewed creation

Beloved, we have something far greater than what is offered by the world to the flesh. When we indeed “ *have put off the old man with his deeds, and have put on the new man who is renewed in knowledge according to the image of Him who created him*” (Col. 3:9f), we will once again be a fertile, singing habitat for God! 🕊

—HANNIEL GHEZZI

### Endnotes

1 Yereth Rosen, *Toronto Star*, June 13, 2009.

2 Mary Pemberton, “Rats Wipe Out Seabirds on Alaska Island”, AP, November 28, 2007.

## An Advocate with the Father

Christ meets both the requirements of God and the needs of man.

**“This is a present and active possession ... we have an advocate right now.”**

I find it remarkable that, although 1 John was one of the last epistles to be written, John had not lost his sense of awe and wonder at the truth he records in the opening verse.

John was now an old man. It is estimated that he was in his early 80s. Sixty years might have elapsed since his time with the Saviour and events passed into history. John had suffered many trials. Some trials, such as his isolation on Patmos, continued. He must have known physical weakness. However, John's enthusiasm remained.

As we get older, as the burden of the way seems greater, and as the toll of the years seems to grow, do we have the same enthusiasm for spiritual things that we once had? Has the light of our testimony faded, or does

it burn as brightly as it always did? Should it not be the desire of our hearts that our love for the Lord remains as fervent as it ever was?

But it shouldn't be surprising that John remains as enthusiastic as ever, and he tells us why. The eternal God, the One who is the source of physical and spiritual life, the One who is light, was manifest in the flesh. This, in itself, is a momentous truth! We might remember Paul's words: *“And without controversy great is the mystery of godliness: God was manifest in the flesh”* (1 Tim.

3:16). We cannot understand the details of how this came to pass, but God did tell us why. This tremendous fact left a deep impression upon the mind and heart of John—one that remained with him for the rest of his days.

### Advocacy

In the opening verses of chapter two, John gives us one of the reasons for writing his letter: “that ye sin not.” Before conversion, we would have given little, if any, thought to sin. It was a natural course of life. But now our desire is to please the Lord and to live for Him. Sin is to be avoided.

However, as long as we remain in the body, we are susceptible to the activity of the flesh. There are occasions, and John emphasizes that they should be only occasions, when we can be overtaken by sin. At such times, what should be our response?

John tells us that *“we have an advocate with the Father.”* The apostle is deeply conscious of his own need, for he says, *“we have an advocate.”* This is not the accusing finger of one who is in some way better than others. But notice, too, that this is a present and active possession. It is not that we had (past tense) or that we will have (future tense) but that we have an advocate right now. We can take great comfort from that fact. The One who is the means of our restoration to fellowship is available to us now, whenever we need Him. He comes alongside us as we acknowledge and confess our need, and He pleads our cause before the Father.

The effectiveness of our advocate is found in the facts that:

- He is “with the Father.” One who is face to face with the Father enjoys the fellowship of the Father. His sphere of operation is at the very heart of deity. The world has a saying that it is not what you know but whom you know that counts. Remember, we have an advocate with the Father!
- He is “Jesus Christ the righteous.” The name



Domenico Pellegrini

## AN ADVOCATE WITH THE FATHER *continued*

“Jesus” reminds us that He came into humanity and has seen the reality of our situation and the weakness of our frame. “Christ” testifies to the truth of His deity, having the right to the place that He occupies with the Father. Knowing that He is “the righteous,” we can rest assured that He conforms to the divine standard in deed and character. What credentials! What an advocate!

In the light of the wonderful provision that is made for us, how important to confess our sin and have its stain and guilt removed! We note, too, that our advocate is “with the Father.” He is One who is ready and willing to forgive; One who desires to restore the fellowship that we need.

### Propitiation

In verse two, we have further credentials of our advocate. John tells us that Jesus Christ “is the propitiation.” From the Newberry Bible, we can appreciate the uniqueness of this title ascribed to the Lord. The “He” is emphatic and underlines the identity of the advocate. Christ alone can claim such a title and designation, by virtue of His character and work. Let us rejoice in the incomparable Christ!

What a joy, too, to know that “He is the propitiation!” D. Edmond Hiebert writes, “The present tense ‘is’...declares that His sacrifice possesses a continuing quality; He was, and is, and will continue to be, the atoning sacrifice for our sins.”

But what does this mean? The moral standards of the world can affect our appreciation of sin and, thus, our understanding of propitiation. We need to understand something of the divine view of sin:

- Sin is an offence against God. Remember the words of the prodigal son: “*I have sinned against heaven*” (Lk. 15:18, 21).
- Sin offends God’s holiness and brings estrangement between man and God: “*Your iniquities have separated between you and your God, and your sins have hid His face from you*” (Isa. 59:2).
- As John has revealed God as light, so we see

that God must punish sin. He cannot overlook or ignore it. It must be judged and removed: “*the soul that sinneth it shall die*” (Ezek. 18:4, 20).

The wonder is that God loved us. Even in our condition as sinners, estranged from Him and at enmity with Him, God loved us and “*sent His Son to be the propitiation for our sins*” (1 Jn. 4:10).

Propitiation is, then,

- The vindication of God’s holy and righteous character. God cannot change.
- The provision God has made in the sacrifice of Christ to deal with sin.
- The basis upon which God can show mercy to the believing sinner in the removal of his guilt and the remission of his sins.
- The basis upon which the believer can be delivered from justly deserved wrath.

There is a further thought for us to ponder here. We might have expected John to speak of Christ as the propitiator, the One who offers the sacrifice. That would be wonderful in itself. But Christ is more than the officiating high priest; He is also the sacrificial victim. To maintain the picture, it is His blood that was shed and that was sprinkled upon the mercy seat.

He has borne the punishment that should rightly have been ours and, as that penalty has been borne, God can forgive us and restore us to His fellowship.

The scope of the work is equally remarkable: “*He is the propitiation for our sins; and not for ours only, but for the sins of the whole world.*” As believers, we can rejoice that our sins are covered, brought within the scope of the work of Christ. As witnesses for Christ, we can also carry the message of the gospel to the “whole world.” What a propitiation! 🕒



Christ is more than the officiating high priest; He is also the sacrificial victim.

## Forerunner

“That where I am, there you may be also.”

An amazing thought for the forgiven is that where the risen Christ has gone, they will go too.

**I**n order to realize the worth of the anchor, we need to feel the stress of the storm.”<sup>1</sup> Christ is the anchor of our souls because He is our forerunner. And we are indeed in a storm! However, even in the storms of life we can sing:

*There's a peace I've come to know,  
Though my heart and flesh may fail.  
There's an anchor for my soul.  
I can say, "It is well."*

*Jesus has overcome  
And the grave is overwhelmed.  
The victory is won.  
He is risen from the dead.*

*And I will rise when He calls my name;  
No more sorrow, no more pain;  
I will rise on eagles' wings  
Before my God fall on my knees, and rise.  
I will rise.<sup>2</sup>*

How does it all begin? In Hebrews 6:9-20, we have laid out for us some key concepts in our walk with the Lord. Throughout the passage, hope is critical. When we understand that Christ is our forerunner, we have hope. And that hope sustains and motivates us in the storms of life.

### Service and reward

In Hebrews 6:1-8, the author deals with those who have professed salvation but were never genuine believers. From verse 9 to the end of the chapter, he turns his attention to believers. Unlike those whose lives are fruitless for God, the believer in Christ is known by the fruit produced by God's Spirit: “things that accom-

pany salvation” (v.9). The author of Hebrews reminds his readers that there is evidence of salvation in their lives: they have demonstrated and continue to demonstrate their faith in, and love for, God by serving the saints, His people (v. 10).

God deals very graciously with us on this point. Perhaps you may be thinking, “Well, I used to serve God, but I'm not really doing that much right now.” The author says, “God is not unjust so as to forget your work and the love which you **have shown** toward His name” (v. 10). He will certainly reward you for past service done in His name. Or maybe you have not served God in the past but now desire to be used by Him for the blessing of others. The same verse explains that God will not forget what you are doing “**in still ministering to the saints.**” Whatever evidence of love for the Lord we have shown, past or present, God will generously repay. Now, however, Hebrews challenges us to take the next step.

In verses 11-12, we are admonished to serve God diligently, not in a sluggish or lazy fashion. And the promise attached to this challenge is that when we serve God earnestly, we will realize “**the full assurance of hope until the end.**” When we are in a storm, our tendency is to stop serving God and start focusing on ourselves. Then, once the storm is over, we go back to serving God and others again. The author of Hebrews exhorted the Hebrew Christians to serve God wholeheartedly, in spite of the spiritual storms they were going through. He assured them that as they did so, God would give them great confidence that their lives were secure in Him; He would certainly take them to be with Him in heaven when their lives ended. Is God not saying the same thing to us today?



### An immovable anchor

To offer even greater encouragement to these storm-driven saints (and to us), our passage goes on to describe how much God has done to enable us to fully trust Him. Not only has God promised that we will never be separated from Him (e.g. Heb. 13:5), but He has further sworn this with an oath. An oath was the strongest way of convincing someone that something was true. Verse 16 tells us that “an oath given as confirmation is an end of every dispute.” It settles the argument forever! God wants us to know beyond the shadow of a doubt “that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge [in Him] would have **strong encouragement** to take hold of the hope set before us” (v.18). Our God wants His saints to know that He is with us every step of the way home and that, at the end of our lives, He will usher us into His heaven. This is the certainty that is to anchor our lives. Have we taken hold of it?

The climax of God’s promise comes in verses 19 and 20. “This hope we have as an anchor of the soul.” We have it. It is ours! It is a sure thing. It is meant to anchor my soul. This hope is both “sure,” that is, certain and “steadfast,” or secure. Unlike a ship’s anchor which secures the ship down to the ocean floor, our anchor secures our souls upwards into heaven itself. My soul is inseparably linked to heaven by an anchor chain that can never come unlinked. In fact, my soul is linked to the inner sanctuary of God, the Most Holy Place. My hope is anchored “within the veil,” to where Jesus is in heaven. “In the ancient world, as ships were entering a harbor, some of the sailors got into a smaller craft and went ahead of the larger vessel. Their job was to carry the anchor into the harbor and find a place where it could be securely fastened. In the same way, Jesus went into the inner sanctuary, into the Holy of Holies, the very presence of God, taking with Him the anchor of the soul.”<sup>3</sup>

Now, if this were not enough to encourage me to serve God fully during the storms of life, the author goes on to say that my hope of being in God’s presence some day is based on the fact that “Jesus has entered as a forerunner for us.”

This means that where He has gone, I will go. Because He is in heaven, I will certainly follow Him there. Listen to what W. Evans has to say about Christ as our Forerunner:

*“The word signifies one who comes in advance to a place where the rest are to follow, or one who is sent on before as a scout to make observations (cf. ‘pioneer’ in 12:2). In this sense, Christ is our forerunner, for He has gone into heaven to prepare for His people a place into which He will eventually lead them. The idea of a forerunner is peculiar to the New Testament. The Old Testament High Priest was a representative, not a forerunner: where he led, namely, into the holy of holies, the people could not follow. He was not a pioneer of the people; Christ is. **Christ goes nowhere but where His people may follow.**”* (emphasis added)<sup>4</sup>

So, if my Saviour is in heaven, then I will be, too. No storm I may encounter can in any way sever or weaken my link to heaven. God has promised it and declared it to be so with an oath. Christ has gone ahead into heaven so that where He is, I will soon be also. And, furthermore, because He is there as my High Priest (v.20), interceding for me in the power of an unending life (7:24-25), my salvation is eternally secure. What a hope! What a Forerunner! Help me to serve You diligently, Lord, with full assurance of hope, until my ship safely reaches heaven’s shore. 🙏

### Endnotes

1 *Preacher’s Illustrations, Jokes and Quotes* (Baptist Progress).

2 Chris Tomlin, *I Will Rise* (2009).

3 Walvoord and Zuck, editors, *The Bible Knowledge Commentary, New Testament* (Wheaton, IL: Victor Books), p.797.

4 Geoffrey W. Bromiley, *The International Standard Bible Encyclopedia* (Grand Rapids, MI: Eerdmans Publishing Company), pp.337-338.



**No storm I may encounter can in any way sever or weaken my link to heaven.**

## Messianic Judaism

### Shadow or substance?

**M**essianic Judaism, like all movements, is diverse. But it has two major problematic characteristics that are common throughout the movement.

The first is the “recovery” of the Name of God that supposedly leads to proper worship by removing an alleged pagan linguistic influence. Secondly, there is a desire to return to the authority of Torah (Genesis-Deuteronomy).

#### The recovery of the Name of God

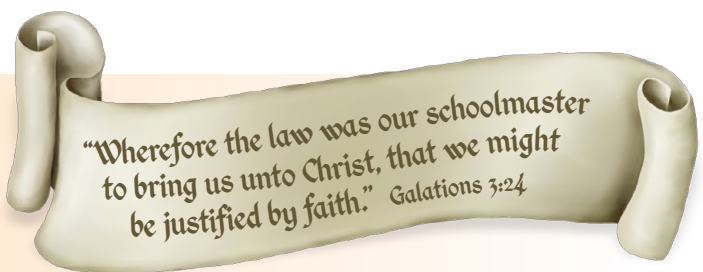
The alleged restoration of the sacred Name is emphasized in the terms Yahweh (Lord in English bibles), Elohim (God), and Yeshua (Jesus). Lord, God, and Jesus are considered pagan forms. (Interestingly, for a movement emphasizing the restoration of the Name, there is doubt as to which terms to use: whether Jehovah, Yahweh, Yahuweh, etc.). Even the Bible book names are replaced with their Hebrew names.

On the surface, this may seem enlightened or reverent. But is it? If doubt is created about the validity of the terms Lord, God, and Jesus, then the saint is left confused and troubled when reading his Bible. Is God only honored when the Hebrew forms of language are used? Is everyone else out of touch and dishonoring God? The linguistic emphasis moves Messianic Judaism toward a position where Hebrew is the ultimate language of prayer and religious practice, which means that a non-Hebrew-speaking person may feel, or be perceived, as less spiritual.

At least some of the attraction of Messianic Judaism is that it provides a hope of something more meaningful to those who are weary of the emptiness of traditional religion or the more charismatic flavors of today. The use of terms like Y’shua, Hashem, l’Azazel, etc., seems to put the speaker on a higher spiritual plane. Learning to say prayers in Hebrew, speaking the “right” name for Jesus, etc. provide something distinct, something that seems more historical and spiritual.

#### Torah-observant lifestyle

Messianic Judaism also focuses on a Torah-observant lifestyle, as opposed to walking in the Spirit. It often



“Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.” Galatians 3:24

sees Torah as a whole unit and refuses to distinguish the Law of Moses as something distinct within that Torah.

A follower of Messianic Judaism sees Torah as God’s primary revelation and the basis for daily living. One such young man said to me, “Certain commands, like Deuteronomy 13, force us to look at everything else through the eyes of Torah.” It may involve the wearing of distinctive clothing, along with the observance of the Law’s feasts, Sabbath days, and diet.

The Gentile church may be considered a different entity than the Jewish church, and the expectations for each group may differ. Messianic Judaism will generally place the yoke of Torah-observance upon those with Jewish roots. One young man eagerly scanned his genealogy to find an apparent Jewish surname and rejoiced that he should now be Torah-observant! In Christ Jesus, there is neither Jew nor Gentile (Gal. 3:28), yet, in Messianic Judaism, the division re-emerges.

If Torah is supreme, yet the New Testament says the believer is not under Law, a conflict arises. If one is supposed to observe Old Testament holidays and feasts, Paul must be jettisoned. One shockingly said, “I believe in the apostolic Scriptures only as far as they agree with the Torah and Prophets.”

When confronted with passages about not living under Law, Messianic Judaism may claim that the passages are referring to something other than the Law of Moses. So the Law that the believer has died to in Romans 7:4 becomes the corrupted practices of the Pharisees or edicts not from Torah that were pressed upon the people. Yet when we read passages like Galatians 3 and Romans 7, we can see clearly that the Law of Moses is in view.

In conclusion, although Messianic Judaism rightly agrees that the Law cannot make a person righteous before God, it wrongly teaches that the Law provides the path and power for the Christian life. It forgets that the purpose of the Law was to point us to Christ and His finished work (Gal. 3:24). 📖

—GREG GOEBEL

# The Offices of Christ



Explore the wonders found in the Lord Jesus Christ alone.

## Judge - Jdg. 11:27

### HE'S THE JUDGE OF:

- the earth (Ps. 94:2)
- all the earth (Gen. 18:25)
- Israel (Mic. 5:1)
- the living and the dead (Acts 10:42)
- the widows (Ps. 68:5)
- all (Heb. 12:23)

### RELATED NAMES

- the righteous judge (2 Tim. 4:8)

## Priest - Heb. 7:26

### RELATED NAMES:

- merciful and faithful high priest (Heb. 2:17)
- apostle and high priest of our confession (Heb. 3:1)
- our great high priest (Heb. 4:14)
- our high priest (Heb. 5:5)
- high priest forever after the order of Melchizedek (Heb. 6:20)
- priest of the most high God (Heb. 7:1)

## Shepherd - Zech. 13:7

### HE'S THE SHEPHERD OF:

- the sheep (Heb. 13:20)
- Israel (Ex. 34:23)
- souls (1 Pet. 2:25)

### RELATED NAMES:

- My Shepherd - Yahweh's (Zech. 13:7)
- My Shepherd - man's (Ps. 23:1)
- the Good Shepherd (Jn. 10:11)
- the Great Shepherd (Heb. 13:20)
- the Chief Shepherd (1 Pet. 5:4)

## King - Isa. 33:17

### HE'S THE KING OF:

- glory (Ps. 24:9,10)
- all the earth (Ps. 47:7)
- Jacob (Isa. 41:21)
- Israel (Isa. 44:6)
- heaven (Dan. 4:37)
- the Jews (Mt. 27:11)
- the nations (Jer. 10:7)
- righteousness (Heb. 7:2)
- peace (Heb. 7:2)
- righteousness (Heb. 7:2)

### RELATED NAMES:

- the great king (Ps. 48:2; Mt. 5:35)

### HE'S CROWNED WITH:

- a crown of thorns (Jn. 19:2)
- glory and honour (Heb. 2:9)
- a crown of fine gold (Ps. 21:3)
- a silver and gold crown (Zech. 6:11)
- many crowns (Rev. 19:12)

## Prince - Dan. 9:25

### HE'S THE PRINCE OF:

- life (Acts 3:15)
- peace (Isa. 9:6)
- princes (Dan. 8:25)
- the kings of the earth (Rev. 1:5)

### RELATED NAMES:

- Messiah the prince (Dan. 9:25)
- a prince and a saviour (Acts 5:31)

## Son - Ps. 2:12

### HE'S THE SON OF:

- Mary (Mk. 6:3)
- Joseph (Jn. 1:45)
- David (Mt. 1:1)
- Abraham (Mt. 1:1)
- Man (Lk. 19:10)
- God (Mk. 1:1)
- the Living God (Mt. 16:16)
- the Most High God (Mk. 5:7)
- the Most High (Lk. 1:32)
- the Blessed (Mk. 14:61)
- the Father (2 Jn. 3)
- His love (Col. 1:13)

### RELATED NAMES:

- My beloved Son (Mt. 17:5)
- the King's Son (Ps. 72:1)
- only-begotten Son (Jn. 3:16)
- the carpenter's Son (Mt. 13:55)

## Saviour - Php. 3:20

### HE'S THE SAVIOUR OF:

- the world (Jn. 4:42; 1 Jn. 4:14)
- the body (Eph. 5:23)
- all men (1 Tim. 4:10)

### RELATED NAMES:

- our great God and Saviour (Titus 2:13)
- a prince and a saviour (Acts 5:31)
- our God and Saviour (2 Pet. 1:1)
- our Lord and Saviour (2 Pet. 1:11)



| OFFICE                           | REFERENCES                                   | DEFINITION  |
|----------------------------------|--|---|
| <b>Advocate</b>                  | Job 16:19; 1 Jn. 2:1                         | <i>paraklētos</i> – one called alongside to help (esp. legally) |
| <b>Angel</b>                     | Gen. 48:16; Ex. 3:2; 23:23                   | messenger   |
| <b>Apostle</b>                   | Heb. 3:1                                     | sent one; cf. Moses   |
| <b>Bridegroom</b>                | Eph. 5:32; Rev. 19:7ff                       | the bride's beloved   |
| <b>Captain</b>                   | Jsh. 5:14f                                   | military commander  |
| <b>Commander</b>                 | Isa. 55:4; Dan. 8:11                         | official; captain; ruler  |
| <b>Cornerstone</b>               | Isa. 28:16; Zech. 10:4                       | foundation stone from which all else is measured, the standard  |
| <b>Counsellor</b>                | Isa. 9:6                                     | advisor; guide  |
| <b>Daysman</b>                   | Job 9:33                                     | stands between two parties and renders objective judgment       |
| <b>First-born</b>                | Col. 1:15,18; Heb. 1:6                       | the place of honor and privilege                                |
| <b>Forerunner</b>                | Heb. 6:20                                    | goes before to prepare the way and ensure a proper reception    |
| <b>Guardian</b>                  | 1 Pet. 2:25                                  | overseer  |
| <b>Head</b>                      | Col. 1:18; Eph. 1:22                         | authority; provision  |
| <b>Heir</b>                      | Heb. 1:2; Ps. 2:8                            | owns everything and will be publicly recognized as such         |
| <b>Image</b>                     | Col. 1:15                                    | physical representation; manifestation                          |
| <b>Judge</b>                     | Acts 10:42; Mic. 5:1                         | pronounces verdicts   |
| <b>King</b>                      | Ps. 45:1; Mt. 25:34; Rev. 19:16              | royalty; ruler  |
| <b>Lamb of God</b>               | Jn. 1:29, 36                                 | the perfect sacrifice   |
| <b>Lawgiver</b>                  | Isa. 33:22; Jas. 4:12                        | the composer and giver of the Law                               |
| <b>Leader</b>                    | Mt. 23:10                                    | chief; leader; ruler  |
| <b>Master / Lord</b>             | Lk. 8:24; 2 Pet. 2:1; Jude 4                 | sovereign   |
| <b>Mediator</b>                  | 1 Tim. 2:5; Heb. 12:24                       | arbitrator; one in the middle                                   |
| <b>Messenger of the Covenant</b> | Mal. 3:1                                     | the basis and subject of God's covenant with Israel             |
| <b>Messiah "Christ"</b>          | Dan. 9:25f; Ps. 2:2; Jn. 1:41                | the anointed one; the expected ruler, redeemer, and rescuer     |
| <b>Minister</b>                  | Heb. 8:2                                     | performs the service of the tabernacle                          |
| <b>Priest</b>                    | Heb. 2:17; 3:1                               | represents man to God and God to man                            |
| <b>Prince</b>                    | Isa. 9:6; Dan. 8:25; 9:25; Acts 3:15; 5:31   | captain; commander  |
| <b>Prophet</b>                   | Deut. 18:14-18; Lk. 7:16; Jn. 6:14; Jn. 7:40 | brings direct revelation from God                               |
| <b>Purifier</b>                  | Mal. 3:3                                     | refines and purifies  |
| <b>Redeemer</b>                  | Job 19:25; Isa. 41:14; 44:6, 24              | buys back   |
| <b>Ruler</b>                     | 2 Chron. 20:6; Dan. 4:17; Mic. 5:2; Rev. 1:5 | reign; dominion   |
| <b>Saviour</b>                   | Isa. 19:20; Lk. 2:11; 1 Jn. 4:14             | delivers from sin   |
| <b>Servant</b>                   | Isa. 42:1; 49:3ff; 53:11; Acts 3:26          | perfect obedience; accomplished the Father's will and work      |
| <b>Shepherd</b>                  | Gen. 49:24; Zech. 13:7; Heb. 13:20           | leads, heeds, and feeds   |
| <b>Son of Abraham</b>            | Mt. 1:1                                      | heir of the promise   |
| <b>Son of David</b>              | Mt. 1:1; 22:42                               | heir of Israel  |
| <b>Son of Man</b>                | Mt. 16:28; 19:28; 24:27                      | heir of the earth; the perfect man ("Subdue the earth...")      |
| <b>Teacher / Rabbi</b>           | Isa. 30:20; Mt. 23:8; 26:18                  | teaches the truth   |
| <b>Witness</b>                   | Job 16:19; Rev. 3:14; Isa. 55:4              | faithfully testifies and represents                             |

## First Impressions

Is our website helping or hindering our work?

**H**ave you ever been to an unfamiliar city and tried to find a place to eat? It can be tough to decide. How would you choose the right restaurant? Each one is unique, has a different name, and, most importantly, gives you a distinct impression. Some might look too fancy and ritzy. Some might look like they are ready to be condemned. And then, of course, there's the choice of what kind of food you want to eat. All of these factors contribute to your selection of restaurant.

So what does this have to do with your local church's website? Many Christians feel that visitors get their first impression of the assembly when they walk through the door of the place where they meet. But this isn't necessarily so. Increasingly, people who are searching for answers, or looking to get back to God, or who are interested in sending their kids to Sunday school or a kids club are getting their first impression *before* they ever step foot in a church building.

These days, your church's website is often the first taste people have of your church. Potential visitors are researching who you are and what you are like before they show up at your door. They want to know what you believe, what the atmosphere is like, what you do.

Now, we all realize that the local church is not a place to simply have all our needs met. It's a place to give and be used of the Lord. But, for those not saved and for many who are young in the faith or unaware of biblical church principles, your website might be the only chance you have to reach them. Here's how to make that first impression count.

**1. Be real.** Your website needs to reflect your local church so that when someone comes in they get what they expect. If your fellowship is made up of about 50 regulars, don't make it seem like you have hundreds. It appears deceptive.

**2. Be honest.** Let people know what you believe and why. Don't water down the truth to get people to come in. Let them know your values and show them what's important to you.

**3. Be sensitive.** Recognize that many people looking for a local church are searching for the Lord, are hurting, or are working through some personal issues. Maybe they have had problems with drugs, alcohol, or relationships. Your website should reflect the same care and concern that the Lord showed to those in need.

**4. Be current.** God's message to the world is as relevant today as it was to the first century believers. Your website should be current and look current. A website that has out of date information turns people away.

**5. Be appealing.** The Lord Jesus always gave His best. Your website should be attractive and easy to use. Sites that look old and uninviting give the impression that no one cares. These details can mean a lot to the viewers who come to your website. Investing a little time and energy into your website can keep you from unintentionally turning people away.

*This column is written by the team at mySonlight. They provide guidance and tools to assemblies and ministries looking to use the web for outreach and edification.*

Visit [www.mysonlight.com](http://www.mysonlight.com) to learn more.



**Many people  
research online *before*  
visiting a local church.**

## The Firstborn

The Lord Jesus has priority in time, in dignity, and in power.

God wished to have “many sons” like Christ to enjoy eternal bliss with Him.

The term firstborn is used three times of the Lord Jesus Christ in relation to others: the Firstborn of every creature (Col. 1:15); the Firstborn from the dead (Col. 1:18); the Firstborn among many brethren (Rom. 8:29).

An excellent definition of firstborn is found in Genesis 49:3. Jacob, in his last message to his sons, refers to his eldest son, Reuben, as “*my firstborn, my might, and the beginning of my strength; the excellency of dignity, and the excellency of power.*” Thus it would seem that at least three things are implied in the scriptural use of the word: priority in time, in dignity, and in power. Let us see how these priorities are exemplified in the three relationships mentioned above.

whose uncreated glory is manifested in the glory of creation.

1. The Lord was before all, for in Him, as architect, were all things created. His was the mind that conceived the great plan of the universe. He was the “I AM” before “*the earth was... when there were no depths... when there were no fountains abounding with water... before the mountains were settled*” (Prov. 8:23-25, RV).

2. The Son of God had a dignity greater than all created beings, for all were created unto Him, that is, for His glory. Even the seraphim, the highest of His creatures, veiled their faces in His presence; they spoke of His holiness high over all; they confessed that “*the fullness of the whole earth is His glory*” (Isa. 6:3, RV).

3. The Lord was preeminent in power with regard to creation, as through Him all things were created.

Man today may boast of launching satellites into space but what puny efforts they are compared with creating worlds, suns, constellations, and nebulae. Not only did the Lord make all these by His power; but also, by that same power, He keeps each in its respective orbit. What a mighty Creator!

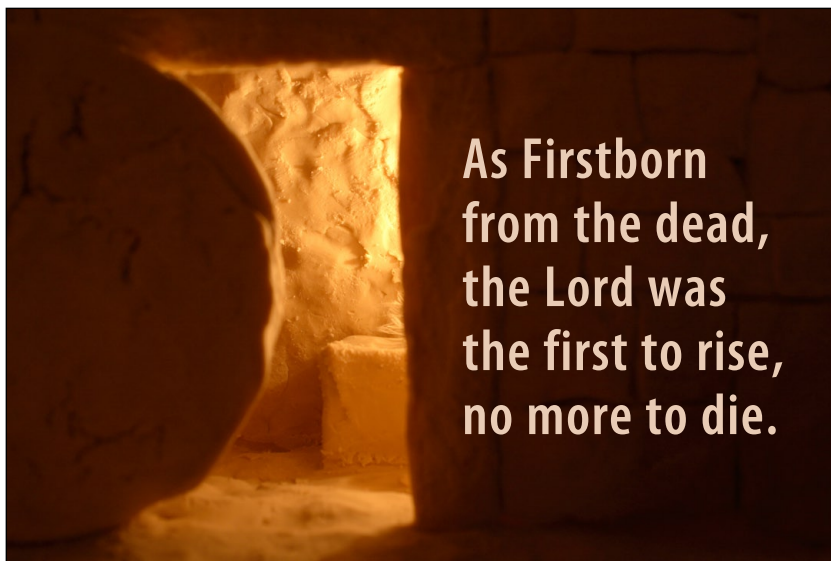
### The Firstborn from the dead

As Firstborn from the dead, the Lord was the first to rise, no more to die. This the Lord had indicated was the criterion of true resurrec-

tion (Lk. 20:36). Jairus’ daughter, the son of the widow of Nain, and Lazarus were raised from the dead; but they returned to their graves to await the quickening shout when the Lord comes back to meet His loved ones in the air.

### The Firstborn of every creature

The Lord’s threefold priority as Firstborn of every creature (or, as the RV says, “of all creation”) is seen in the three prepositions the Revisers use concerning Him in Colossians 1:16. He is the prototype, God’s ideal, the One



## THE FIRSTBORN *continued*

Christ is also described as the “Firstfruits” of the resurrection, as preceding all others (1 Cor. 15:23). After His resurrection, the Lord was set at God’s right hand in the heavenly places, far above all the angelic ranks, with all things under His feet—the place of supreme dignity (Eph. 1:20-22). He is exalted and extolled, and is very high (Isa. 52:13). The power that raised Christ from the dead Paul describes as exceedingly great, the working of the strength of the might of God (Eph. 1:19, RV). Note the ascending climax as Paul heaps up words in an attempt to express a power so mighty that his mind cannot comprehend it.

### **The Firstborn among many brethren**

In the title Firstborn among many brethren, we see the Lord Jesus Christ fulfilling a great plan that God conceived in ages past. God had found perfect pleasure in His Son from all eternity. He wished to have “many sons” like Christ to enjoy eternal bliss with Him. To this end, the earth was made, and man placed upon it. The Son of God took manhood on Himself to die man’s death. He provided a means whereby man, who had become estranged from God, might be reconciled and be fitted to share His throne.

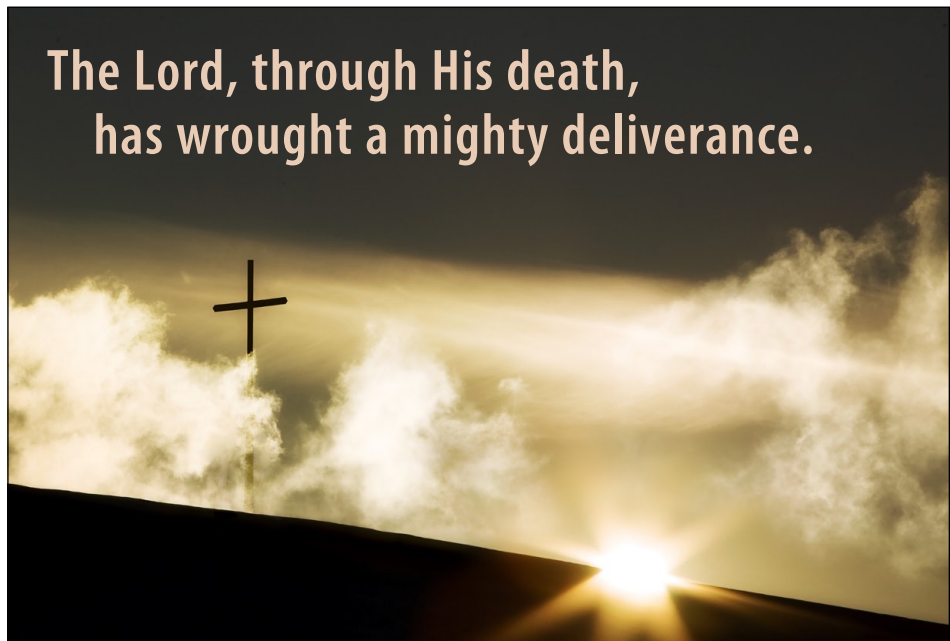
Of this elect band, whom the Lord calls “brethren” (Heb. 2:11), He is the first. His incarnation and death made possible this brotherhood. He is called “the Author of their salvation,” lit., the File-leader, the One who goes first, leading many sons to glory (Heb. 2:10). This word “Author” is again used of the Lord in Hebrews 12:2, there pointing Him out as the File-leader whose faith we should seek to emulate.

The dignity of the Son of God is such that the Father desires that we, the sons of God, should be conformed to His image. He is set before us as the great example, “*Till we all attain unto the unity of the faith, and of the knowledge*

*of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ*” (Eph. 4:13, RV). While He is pleased to call us brethren, it is better that we should not call Him our “elder Brother.” His dignity is such as to place Him far above us. Let us never forget to acknowledge His Lordship.

His priority of power is seen in His conquest of Satan, who had the power of death and who kept the children all their lifetime subject to bondage. But the Lord, through His death, has wrought a mighty deliverance.

**The Lord, through His death,  
has wrought a mighty deliverance.**



Chris Knorr

His power is also manifest in our weaknesses. As to Paul, so He says to us, “*My power is made perfect in weakness.*” May we with all our hearts reply, “*Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me*” (2 Cor. 12:9). As His brethren, we follow Him; we worship Him; we can do all things through Him that strengthens us.

In our thinking, then, let us not give the Lord merely a place with others, nor even prominence, but preeminence in all things. This is His by right, and it is “*the good pleasure of the Father that in Him should all fullness dwell*” (Col. 1:19, RV). 📌

## The Perfect Judge

He loves righteousness and hates wickedness.

**“Man’s courts are often [unable] to enforce their decisions. The Lord is under no such constraints.”**

The contemporary scene is marked by injustice and oppression. Crime abounds on every inhabited continent. The suffering masses cry out for someone to punish the guilty, protect the weak, and liberate the oppressed. Corruption in the judiciaries of the world only adds to the pain that iniquity causes all over this troubled globe. Worse than its effects on humans, however, sin offends the holy Creator and mars His planet. Thankfully, the Word assures us that, “*He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead*” (Acts 17:31). The Lord Jesus Christ is the perfect judge and possesses all of the qualities that one desires in a jurist. Only He can effectively put down evil and exalt righteousness.

### The qualities of the Man on the bench

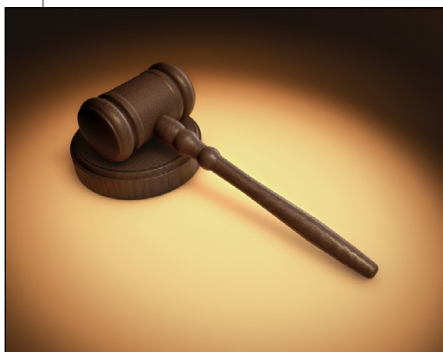
Abraham correctly grasped a central facet of good legal practice in these words: “*Shall not the Judge of all the earth do right?*” (Gen. 18:25) Truly, a good judge must act righteously. Psalm 45:6-7 affirms that the Messiah meets this requirement: “*Thy throne, O God, is for ever and ever: The scepter of Thy kingdom is a*

*right scepter. Thou lovest righteousness, and hatest wickedness: Therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows*” (Hebrews 1:8-9 confirms that these verses refer to Christ.) This passage also shows that He abhors wickedness. He hates what He should and He loves what He ought.

In addition to righteousness, one who presides over legal proceedings should possess an expert knowledge of the law. Once again, the Lord Jesus meets this criterion through His status as Lawgiver (Gen. 49:10; Isa. 33:22; Jas. 4:12). Christ referred to His close connection with the Law in His ministry, saying that He had come to fulfill the Law rather than destroy it (Mt. 5:17). Of course, He was referring to the books of the Torah, commonly called “the Law” by the Jews. He fulfilled the types, symbols, and prophecies in the Old Testament Scriptures. Moreover, He fulfilled its righteous demands, for He never sinned and always did God’s will (1 Pet. 2:22; Jn. 8:29). Finally, He died and rose again in order to enable believers to walk in the Spirit, thereby fulfilling the Law’s righteous requirement (Rom. 8:3-4, JND).

### The perfect knowledge of the Judge

Human corruption or ignorance in legal proceedings sometimes leads to the guilty going free or the innocent being wrongly convicted. The Lord Jesus possesses several characteristics that ensure this will not happen at the tribunals over which He shall preside, including the Bema, His Millennial reign, and the Great White Throne Judgment. First, He is omniscient—no facts pertinent to the case will be overlooked. One can see this attribute on display in His letters to the seven Asian churches in Revelation 2-3. “I know” is the repeated phrase from the risen Christ’s lips (e.g. Rev. 2:2, 9; 13; 3:1, 8, etc.). He is perfectly familiar with each of their situations, including their inner thoughts and spiritual condition. His judgment proceeds from complete knowledge. In keeping with this quality, His tribunal will one day “*judge the secrets of men*”



James Steidl

## THE PERFECT JUDGE *continued*

(Rom. 2:16). 1 Corinthians 4:5 puts it this way: *“Therefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one’s praise will come from God.”* In short, the all-wise Judge knows the facts and will unfailingly execute justice accordingly.

Justice is sometimes perverted by greedy members of the judiciary. There is no fear of this occurring with Christ, for He is impartial and incorruptible. He never lies—indeed, He is the truth (Jn. 14:6)! Nor is Christ moved by men’s personalities or social status, for He is *“no respecter of persons”* (Acts 10:34; 1 Pet. 1:17). He cannot be bribed because He owns everything (Ps. 24:1; 50:12). When Satan offered Him the kingdoms of this world without having to go to the cross, the Lord flatly refused (Mt. 4:10). He is content to wait for the day when this world’s kingdoms will become His by divine inheritance (Heb. 1:2; Rev. 11:15).

### The limits of human justice

Man’s courts are often frustrated by their inability to enforce their decisions. For example, criminals are sometimes tried in absentia, found guilty, and given specific sentences. Since the court is powerless in these cases to apprehend the missing defendant, they are reduced to lamely handing down verdicts without the ability to enforce them. Being omniscient, omnipresent, and omnipotent, the Lord is under no such constraints, and will never allow the guilty to escape judgment. He knows where people are, and He can apprehend them wherever they might hide. When He arises to judge the earth, He will be inescapable. Revelation 6:15-17 graphically depicts this awe-inspiring scene: *“And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, and said to the mountains and rocks, ‘Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! For the great day of His wrath has come, and who is able to stand?’”*

Because Christ bore the believer’s penalty on the cross, He saves him from the wrath to come (1 Thes. 1:10). As the Scriptures say: *“There is therefore now no condemnation to them that are in Christ Jesus”* (Rom. 8:1). He was unjustly judged by sinful men; they violated Jewish and Roman laws in their duplicitous show trials. Peter notes the Lord’s meek response to their unjust treatment of Him, saying, *“Who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously”* (1 Pet. 2:22-23). In contrast, He will treat everyone fairly in accordance with God’s righteousness. Those whom He has justified will enjoy eternal life, and those who remain in their sin He will condemn.



Obviously, the Father selected the perfect candidate to bring justice to this devastated planet. His chosen Judge is faithful and will not cease His work until evil is put down and God is exalted over all (1 Cor. 15:25-28). He intends for mankind to honor the Son with the same respect that they render to the Father (Jn. 5:22-23). Thus, He appointed Christ to judge the earth. Today, men despise and dishonor the blessed Lord. All too often, He is viewed as a nonentity in both world and personal affairs. When He judges, however, *“every knee will bow of those who are in heaven and on earth and under the earth, and... every tongue will confess that Jesus Christ is Lord, to the glory of God the Father”* (Php. 2:10-11, NASB). Jesus will unmistakably be Lord and Christ in the new heavens and new earth. 🕊

**“Obviously the Father selected the perfect candidate to bring justice to this devastated planet.”**

## War Correspondents

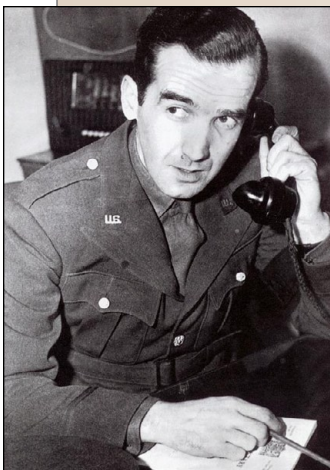
They might be giants.

The one event that shaped the world more than any other during the last century was World War II. Conservative estimates place the number killed during the conflict as well north of 55,000,000.<sup>1</sup> In Europe, the war officially began in September of 1939 with Germany's invasion of Poland. Over the succeeding months, the German Wehrmacht swept through Norway, Denmark, Belgium, and the Netherlands.

In the May of 1940, Hitler invaded France. Germany's Blitzkrieg (German for "lightning war") tactics overwhelmed the British and the French forces. Within six weeks, France was capitulating and Britain was desperately evacuating what remained of its Expeditionary Forces on mainland Europe.



After the fall of France, much of Western Europe lay in Hitler's hands. For the next year, Great Britain stood largely alone against the might of Nazi Germany. Soviet Russia would not be invaded for another twelve months. The United States would not enter the war until the bombing of Pearl Harbor by Japan on December 7, 1941.



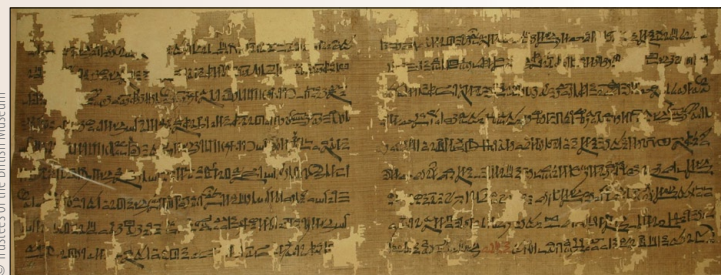
### WAR CORRESPONDENTS

During this interim period, the heralded Battle of Britain was fought. In one of the most important air campaigns of all time, the German Luftwaffe tangled with Britain's Royal Air Force for control of the skies over England. On many a night, German aircraft would rain down bombs on the city of London. With this as a backdrop, the person

considered to be the "most distinguished and renowned figure in the history of American broadcast journalism"<sup>2</sup> took to the airwaves. Edward R. Murrow, CBS War Correspondent, captivated America's listening public with his rooftop broadcasts while Britain's and Germany's young men fought for the airspace above London. Some would argue that his broadcasts turned the sentiment of a largely ambivalent American public.

Although he represented a mountain peak of journalism, Murrow was certainly not the first to report from a battlefield or war zone. Battlefield reporting and the work of war correspondents go well back into ancient times. Some of the earliest battlefield reports we have go as far back as Egyptian army exploits in and around the ancient land of Canaan.

One Egyptian document presently housed in the British Museum dates back nearly 3300 years. Referred to as the Anastasi Papyrus, this document appears to be a scolding letter sent from an army correspondent named Hori. In the letter, he reprimands another scribe or correspondent named Amenemope for his poor leadership and lack of battlefield presence. The letter makes a point concerning how critical it is to be accurate when determining rations, equipment, and other supplies.



### TALL TALES?

In one fascinating passage, a discussion takes place of an encounter in a Canaanite mountain pass. We are told that Egyptian forces came across Shasu warriors, whose height from nose to foot varied from 4 to 5 cubits.<sup>3</sup> Egyptians often referred to the inhabitants of Canaan

© Trustees of the British Museum

## EVIDENCES *continued*

as the Shasu.<sup>4</sup> The cubit in view here is the Royal Egyptian cubit (about 20.65 inches in length).<sup>5</sup> This would mean that the height of those encountered varied from at least 6 ft 8 in to 8 ft 6 in. This is particularly interesting when you consider that a main point in the letter regards the need for accuracy of measurement.




## Could it be that ancient war accounts provide confirmation of the biblical record?

Similarly, there exists an Egyptian relief (stone carving) that recounts Egypt's battles under Ramses II against the Hittites near Kadesh. In the relief, we are told about the capture of two Shasu spies. Historians have debated the unusual size given to the captured forces in the relief. It is one thing for Egyptian carvings to represent their Pharaohs with almost super-human size. It is quite another for them to depict their enemies as such. Again, the Egyptians seem to be encountering forces of unusual height in their exploits in and around Canaan.

As far back as 2000 BC, Egypt's religious leadership engaged in a peculiar, yet relevant, practice for this discussion. They inscribed the names of their enemies on bowls, statues, or blocks of clay. They would then smash the objects in the hope of bringing about the named party's defeat on the battlefield. Recovered fragments of these materials are referred to as the Execration Texts.<sup>6</sup> A display in the Berlin Museum

contains incantations against the "Iy Aneq." The Egyptians appear to regard these people as being of great stature.<sup>7</sup> It has been theorized that the Iy Aneq are the Biblical Anakim—the very ones that made the Israeli spies feel like grasshoppers by comparison (see Numbers 13:33).

The Bible mentions the existence of giants in a number of key places. The story of David's confrontation with Goliath (1 Sam. 17:4) is but one example. Deuteronomy 3:11 tells us of Og, the King of Bashan. He was said to be the last of the Rephaim—a race of giants. Ishbi-Benob of 2 Samuel 21:16 is another example. Giants and races of giants appear in numerous places throughout Scripture.

Could it be that ancient war accounts provide confirmation of the biblical record? It would seem so! For more proof concerning the existence of giants in antiquity, please visit the archeological evidences section of the Christian Evidences website.  —ROB SULLIVAN

### ENDNOTES

1. <http://bit.ly/historyWW2stats>
2. <http://bit.ly/murrowedwar>
3. <http://bit.ly/PapyrusAnastasi>
4. <http://bit.ly/ShasuOrHabiru>
5. <http://bit.ly/giants-billington>
6. <http://bit.ly/Execration-Texts>
7. Charles DeLoach, *Giants: A Reference Guide from History, the Bible, and Recorded Legend* (Lanham, MD: Rowman & Littlefield, 1995), p.47.

## Christian EVIDENCES

Explore many powerful Christian evidences at [www.christianevidences.com](http://www.christianevidences.com) where Rob shares manuscript-based, archaeological, prophetic, scientific evidences and more for a strong faith despite the popular sound bytes of our day.



## Christ the Mediator

Man's need and God's desire

**We look back on [Calvary] and, by faith, see the Lord crucified between the living and the dead.**

Ever since Adam's sin alienated mankind from God, man has needed a mediator: someone who could bridge the gap between man and God. Conscious of his own inability to accomplish this, Job longed, *"For He is not a man as I am that I may answer Him, That we may go to court together. There is no umpire between us, Who may lay his hand upon us both."* (Job 9:32f)

That is the essence of a mediator: one who can stand between two opposing parties, lay his hand on both of them and be the bridge between them. In fact, the New Testament word for mediator, *mesitēs*, comes from the Greek word for "middle."

The Bible tells us that there is one, and only one, such mediator. *"For there is one God, and one mediator also between God and men, the man Christ Jesus."* (1 Tim. 2:5) When we examine the Scriptures, we discover that Christ is the mediator in various ways.

### Between God and man

There are several senses in which Christ is the mediator between God and men.

The Lord Jesus is the one and only way in which sinful men can be reconciled to a holy God. *"And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved"* (Acts 4:12).

But not only is Christ man's only way to God, He is also the way God manifests Himself to man. *"No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him"* (Jn. 1:18). Christ is the image of the invisible God (Col. 1:15).

These two ideas speak to us of Christ's priesthood, in which He represents men to God and God to men. As such, He is the mediator of a new and better covenant (Heb. 8:6; 9:15; 12:24).

It is important to note that Christ is not only the mediator by which sinful men come to God for salvation, but He is also the only mediator by which believers come to God. Job was already saved when he expressed his need of a mediator. Similarly, it is only through the Lord Jesus that believers have the right and privilege to come into the presence of the Lord. This is made clear for us by the wide variety of activities which we are to perform in Christ's name.

We also see His roll as mediator pictured in the offerings. God's heart and man's heart met in the offering. Both looked upon the offering as that which satisfied them and brought them together.

Lastly, the reason that the Lord Jesus could function as mediator between God and man is that He, and only He, is fully God and fully man. The fullness of deity is forever united with perfect humanity in the person of the Lord Jesus. *"For in Him all the fulness of deity dwells in bodily form"* (Col. 2:9). Men can have perfect peace with God through the Lord Jesus because deity and humanity meet together in Him in perfect harmony.

### Between heaven and earth

There are a variety of instances in the Bible where we see Christ between heaven and earth. Jacob dreamed of a ladder linking heaven and earth, a ladder by which angels travelled between the two locations (Gen. 28:12). When Christ came to earth, He declared Himself to be that very link (Jn. 1:51). He is the angels' Lord, and they come and go at His bidding.



James Steidl

## CHRIST THE MEDIATOR *continued*



The sons of Korah wrote, *“Lovingkindness and truth have met together; Righteousness and peace have kissed each other. Truth springs from the earth; And righteousness looks down from heaven.”* (Ps. 85:10f) When we read those words, how can we help but think of Calvary. As the Lord Jesus hung on the cross, suspended between heaven and earth, truly truth sprang from the earth and righteousness looked down from heaven.

Asaph said, *“Whom have I in heaven but Thee? And besides Thee, I desire nothing on earth.”* (Ps. 73:25) Whether in heaven or in earth, all that is worthwhile comes to us through Christ.

### Between the living and the dead

After Korah was judged for his rebellion, the children of Israel grumbled against Moses and Aaron (Num. 16:41). Had Israel been left on her own at this point, she would have been instantly consumed (v.45). But Aaron, the high priest, took his stand between the dead and the living and the plague was checked (v.48).

We, too, were all deserving of instant judgment. But we can be righteously spared because our great high priest has taken His stand, enduring the judgment of God on our behalf.

Again we see a picture of this great truth at Calvary. The cross of the Lord Jesus wasn't the only cross that day. He was crucified between two thieves. Although both of the thieves began by ridiculing Christ, one of them looked closely enough to notice that the Man on the center cross wasn't a criminal, but a king—the King—and he turned to Christ in faith and was gloriously saved. Although both thieves suffered a similar physical fate, their spiritual destinies couldn't be more different—one was spiritual dead, the other was regenerated and spiritually alive. We look back on that scene and, by faith, see the Lord crucified between the living and the dead. To this very day and on into eternity, mankind is divided into the living and the dead by how we view Christ.

### Between Jew and Gentile

In Ephesians 2:11-22, Paul points out the horrible plight of the Gentiles: they were without God, and without Christ, and without hope in the world. However, he goes even further than that. Not only were the Gentiles cut off from God, they were also cut off from

God's people and all of the blessings that the people of God enjoy. Sin formed a wall between the Gentiles and God. But there was a second wall: the wall dividing Gentiles from Jews (v.14).

There was no deeper division among men than that between Jew and Gentile. But the work of Christ broke down that wall and abolished the enmity between the two. It was sufficient to make the two into one new man (v.15) so that, in Christ, there is neither Jew nor Gentile (Gal. 3:28).

This has more than a technical significance. If God can abolish the barrier between Jew and Gentile (and He has!), then surely He can deal with other barriers between men as well. This speaks to the very practical issue of unity in the local church. Left to ourselves, we have more than enough problems and faults to alienate us from our brothers and sisters in Christ. But Christ is more than sufficient to overcome those barriers and bring us together. However, it is crucial to note that it is Christ who brings about this unity. If we truly desire to enjoy unity in our local churches, it won't happen through programs or creeds or gimmicks. Genuine harmony will only come through believers fixing their eyes on Christ. As we all draw near to Him, we automatically draw near to each other.

### Between the Old and New Testaments

Very briefly, we note that Christ is the mediator who brings the two testaments together. How often do we hear those who don't know Christ demonstrate vast ignorance of the two testaments, suggesting, for example, that the God of the Old Testament is different than the God of the New Testament? Yet the believer delights to see Christ as the great, unifying theme of both testaments. Apart from Him, both are inexplicable. But in Him, both find their fullness and unite in a testimony to the divine origin of the Bible.

We began by mentioning that men, like Job, long for a mediator between God and men. But the Bible also tells us that God longed for such a mediator. *“And I searched for a man among them who should build up the wall and stand in the gap before Me for the land, that I should not destroy it”* (Ezek. 22:30a). He found no such man on earth (v.30b). So, in the fullness of time, He sent forth His beloved Son as the One who would fulfill both man's need and God's desire. 🕯

## Prophet, Priest, and King

All positions have been filled.

There is only One who could satisfy all the requirements for the perfect Prophet, Priest, King, and the eternal Son.

I recently started a new job, the position having been made vacant by the resignation of my predecessor. On my first day of work, the first place my new employer showed me was the barren office with the empty seat that I would now call my own. Regardless of the comparisons that could be made between my predecessor and me, that seat was now under new ownership—the position had been filled.

The Lord Jesus Christ found Himself in the position of occupying offices. The offices had once belonged to others, but they became rightfully His; and He proved Himself to be the worthier occupant of those offices! In the synoptic gospels, we have portraits of the Lord Jesus fulfilling the Old Testament offices of King, Prophet, and Priest, respectively. Many had preceded Him, but to this day, nobody has qualified to be His successor.

As we will see, each of these gospels is significant in how it begins, what the Lord first says in the gospel, and how the gospel ends. Then we will see how the fourth and last gospel, John, portrays the Lord Jesus filling an office without precedent—that of the eternal Son of God.

### Matthew: the Messiah-King

Matthew's gospel testifies to the Jewish nation that Jesus of Nazareth is, indeed, the promised Messiah, offering more references to Old Testament prophecies than any of the other gospels and showing their fulfillment in the Lord Jesus Christ.

**The beginning: the vacant throne.** This gospel opens with the statement, "*the book of the generation of Jesus Christ, the Son of David, the Son of Abraham.*" David's son Solomon reigned in peace and majesty—but not before Abraham's son Isaac typified the willing sacrifice upon the altar. The Lord Jesus, as the promised

Messiah, is the antitype of both. Notice that the genealogy records the severed kingdom under Jeconiah followed by national captivity because of disobedience (1:11). But the Son of an unrighteous kingdom and a disobedient nation would restore what they had lost!

**His first statement.** Regarding His baptism, the Lord appeals to His baptizer by stating, "*suffer it to be so now: for thus it becometh us to fulfill all righteousness*" (3:15). The Lord identified with Israel by being baptized in the Jordan along with the repentant remnant. This foreshadowed another baptism He would undergo—one that brought Him under the billows of God's wrath for the sake of the nation (20:22-23).

**How it ends.** The gospel ends with the King's commission to His agents on the mountain of His return (ch. 28), reminding us that when He returns, He will establish His kingdom on earth.

As the earthly agents of the King, are we preparing those around us for the kingdom, or are we preparing them (and ourselves) to live comfortably in this world?

### Mark: the Servant-Prophet

Identifying itself as "*the beginning of the gospel of Jesus Christ, the Son of God,*" the tone of the shortest gospel is that of a prophet on an urgent mission. No Old Testament office was more identified with being God's servant than that of the prophet. Mark simultaneously portrays the Lord Jesus as God's promised Prophet (Deut. 18:15) and as YHWH's perfect Servant.

**The beginning: the imprisoned prophet.** At the opening of this gospel, we're brought to the Jordan where we meet the Christ's forerunner, John the Baptist, "the voice crying in the wilderness" and the last of the Old Testament



## PROPHET, PRIEST, AND KING *continued*



prophets. For 400 years, there had been no divine revelation to the nation. But John's voice shattered the silence. Nonetheless, his ministry was to be short-lived, and we read of the transition from forerunner to fulfillment: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God" (1:14).

**His first statement.** Upon John's incarceration, the Prophet declared, "*the time is fulfilled and the kingdom of God is at hand: repent ye, and believe the gospel*" (1:15). Our Lord is not the first prophet to call the nation to repentance, but His distinction is that He is also the Son of God (1:1). Later, the Lord solemnly illustrated the history of Israel's rejection of God's messengers and ultimate rejection of the Son in the parable of the husbandmen (12:1-12).

**How it ends.** The gospel begins with a message and it ends with a collection of messengers: "*And they went forth, and preached everywhere, and the Lord working with them and confirming the word with signs following. Amen.*" (16:20)

Do we speak on behalf of the Lord in our communities, schools, and workplaces?

### Luke: our great high Priest

The author of Hebrews defines the high priest as being "*taken from among men...ordained for men in things pertaining to God, that He may offer both gifts and sacrifices for sins*" (Heb. 5:1). Who else but the Lord Jesus qualifies to be our human representative before the throne? No gospel better defines Christ's perfect humanity than Luke. The beloved physician, in his examination room, reveals the Lord's early physical, mental, and spiritual development (2:40, 52), yet with the total absence of malice and wickedness. Our Lord's presence in the temple and His prayer life are detailed more in this gospel than in any other.

**The beginning: the mute priest.** In chapter 1, we are introduced to Zacharias at the golden altar of incense before the veil of the most holy place in the temple. Praise God that our great High Priest gives all who are in Him unveiled access before the throne of grace (Heb. 4:16)! Blameless as Zacharias is, he is made mute because of his disbelief of the angel's message.

**His first statement.** After a three-day search, Joseph and Mary found their Son in the temple, where "*all that heard Him were astonished*" (2:47). The Lord responded to His parents' queries with the first recorded statement of His life, "*How is it that ye sought Me? Knowest ye not*

*that I must be about My Father's business?*" (2:49). In the same temple where Zacharias was made mute because of disbelief, the boy Jesus opens His mouth to disclose His commission—to be occupied with the Father and His house. Our Lord's priesthood is unique, however, in that He offered Himself as the sacrifice.

**How it ends.** The gospel begins with temple worship and a mute priest, and it ends in temple worship with a New Testament priesthood offering praise, the fruit of their lips (24:53).

Are we silent about the Lord, or are we fulfilling our roles as holy and royal priests (1 Pet. 2:5, 9)?

### John: the eternal Son

In the fourth Gospel, we see a role defined that has no precedent: the office of the eternal Son.

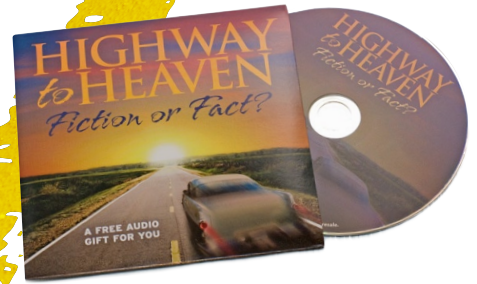
**How it begins: the occupied seat in heaven.** "*In the beginning was the Word, and the Word was with God, and the Word was God*" (1:1). Whereas each of the synoptic gospels begins with a human forerunner on Earth, the final gospel takes us to a heavenly scene with no time limits or dimensions—it is simply "in the beginning." The humanity of the Lord Jesus began at His incarnation, but He Himself had no beginning. This office was never vacant—the position has always been filled!

**His first statement.** After Jesus was identified by John the Baptist as the Lamb of God (1:29, 36) and the Son of God (1:34), John's disciples followed Him. The Lord Jesus asked them, "*What seek ye?*" (v.38) As their provider, He asked them what it is that they sought. There are no limits to what the Son of God provides for those who follow Him! He is the bread of life (6:35); the light of the world (8:12); the door (10:9); the good Shepherd who gives His life for the sheep (10:11); the resurrection and the life (11:25); the way, the truth, and the life (14:6); and, finally, the true vine (15:1).

**How it ends.** The gospel began before the world was; its ending describes One who is simply out of this world: "*And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.*" (21:25)

Does the world contain us, or do we transcend the world through the One who loved us and gave Himself for us?

Legions of prophets, priests, and kings failed to do full justice to their respective offices. Praise God that the eternal Son has secured all three offices. No more applicants are required—the position has been filled! 🕊



## Team C3 2010

Cruising with the gospel across Ontario!

**C**ross Canada Cruisers is a team of young men traveling across Ontario with the good news of Jesus Christ. Over the course of the summer they will spend a week or more with a number of different assemblies assisting in gospel outreach in a variety of ways. Using antique cars as a means to draw crowds and engage in conversations will give them an opportunity to point men and women to Jesus Christ. Here is an introduction to the 2010 team for your prayer support.



**DANIEL CAETON** hails from Marion, Ohio. He is in fellowship with the believers at Columbus Bible Chapel. After having the GNOM team come to his town, he has had a desire to learn how to share the gospel more effectively. He's been driving the '55 Oldsmobile.

**JOSH CLARKE** is from Iroquois Falls, ON where he meets with the believers at Iroquois Falls Bible Chapel. He has recently graduated from Laurentian University in Sudbury, ON and will be attending teachers college in the fall. Josh is driving the '57 Chevy Bel Air.

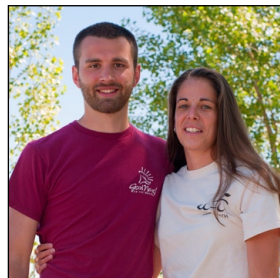


**SAM MORELL** joins the team from Wisconsin and is in fellowship at Fox Valley Bible Chapel. His older brothers, Joel and Daniel, have been on GNOM teams and he didn't want to miss out on the gospel action!



**TIM KERR** is from New Liskerd, ON and meets with the Christians at the Bible Chapel there. He is the son of Peter Kerr who is commended from that assembly. Tim has been involved in some evangelism with their assembly and is excited to do more. Tim is driving the truck and trailer.

**JAY BALL** from Kintore, ON was on the original C3 team in 2008. He loves telling people about the Lord Jesus. He has been an encouragement to the Christians at his home assembly in Tavistock and at the many assemblies he has visited across Canada and the USA.



**MIKE & DANIELLE DONAHUE** are from Grand Rapids, MI where they fellowship at Northwest Gospel Hall. The Lord has laid it on their hearts to join with the team this summer. Mike spent some time with the first C3 team and was very encouraged with the work. He has been helping with evangelism training.

There are others you can pray for that are very involved with C3, but not traveling with the team at all times:

**Randy Hoffman**, a commended worker, is in fellowship at Heidelberg Bible Fellowship in Ontario. He was very involved with the last C3 trip and is working closely with the team as an administrator.

**Fil Capuano** is from Halton Hills, ON, where he was involved with the 2008 Georgetown outreach with the C3 and GNOM teams. He has helped get things going in a number of ways including giving Cross Canada Cruisers presentations at various assemblies.

**Steve Gummerson** fellowships at Tavistock Bible Chapel. He is a mechanic and will be on call for road side assistance. He has been involved in gospel work with the team as well.

**Richard Douglas** from Windsor, ON has been involved in gospel work and planning with the Team. He meets with the Christians at Oakwood Bible Chapel, who hosted the first leg of the C3 schedule in Ontario.

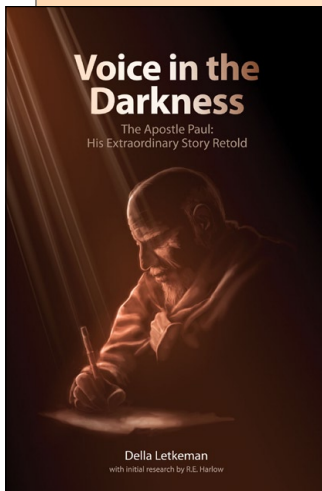
**James Edwards** from New Liskeard, ON has been planning the team's trip up to northern Ontario. James has been appreciated as an active witness for the Lord Jesus and organizer of outreach events with his home assembly.

The C3 team greatly appreciates your prayers and trust that some may be able to fellowship in the gospel by joining with them at various outreaches in the remaining weeks of this summer session:

- August 10-15 ..... Brantford, ON
- August 17-22 ..... Toronto, ON
- August 23-29 ..... Oshawa, ON
- August 31-September 4 ..... Toronto, ON



Learn more at:  
[www.TeamC3.info](http://www.TeamC3.info)



## VOICE IN THE DARKNESS

Everyday Publications has announced the publication of *Voice in the Darkness*, a long-awaited biographical exposition of the life of the apostle Paul. Written by Della Letkeman, this exhaustively researched book completes a project begun by the late Dr. R. E. Harlow before his homecall in 2003.

Of all the characters in the Bible apart from the Lord, the apostle Paul seems the most glorious. In every respect he exceeds our highest imagination and inspires our deepest admiration. Although his extraordinary giftedness seems to put him beyond the sympathies of ordinary folk, this biographical re-telling of Paul's life will bring this wonderful man warmly and vividly to life. His noble nature is only enhanced in the humble and often humiliating circumstances to which this great man was so often reduced.

In these pages, Della Letkeman takes us up and down the dusty hills of Asia Minor, on and off ships in the Mediterranean, and in and out of prison cells. We pause to catch our breath as we admire the mountain ranges, the blue waves of the sea, the cobblestone streets, and the marble archways.

As we follow Paul, we see his great love for Jew and Gentile alike. His letters to churches and friends are recorded in the context of his travels and the real needs and issues that prompted them.

*Voice in the Darkness* gives us a fascinating and highly readable account of this energetic, passionate, tender, flesh-and-blood apostle. Come—meet Paul. This 288-page book retails for just \$10. Mention this announcement when you order and receive free shipping. Assemblies and other churches ordering this book are eligible for a 40% discount off the retail price.

Get the latest news; shop for books; and sign up to receive their quarterly newsletter, Impressions, and a daily prayer guide, *Pray Every Day for Everyday*, at their website: [www.everydaypublications.org](http://www.everydaypublications.org)



Don Hammond

The three principles of effective communication are accuracy, brevity, and clarity. I know what you're thinking: Jabe could work a little on that middle one! I am. But I'm trying to work on that third essential one, too.

## What Was That You Said?

We must not only speak the truth; we must communicate it.

I am not only responsible for what I say. I am also responsible—to some degree—for what people *think* I said. We note this in the preaching of the Lord Jesus and in the writings of Paul. They would often frame the questions they knew might spring to the minds of their hearers from what had been said, and then answer them: “*But Jesus, knowing their thoughts, said, “Why do you think evil in your hearts?” (Mt. 9:4). “But He, knowing their thoughts, said to them: ‘Every kingdom divided against itself is brought to desolation...’ (Lk. 11:17). “What shall we say then? Shall we continue in sin, that grace may abound?...What then? shall we sin, because we are not under the law, but under grace?... What shall we say then? Is the law sin?” (Rom. 6:1, 15; 7:7). In each case, Paul responds, “God forbid!” then clarifies their misunderstanding.*

Are there things we regularly say that people could misunderstand? Please note: it is not because the statements are wrong in themselves, but often because people already have certain misunderstandings in their minds that contribute to further error. We regularly try to clarify (although not always successfully) people’s wrong ideas about “church” and “pastor.”

1. Here is one point of confusion, probably the biggest in the North American setting: “You must believe on the Lord Jesus Christ if you want to go to heaven.” True—if we understand what that means. It does *not* mean simply agreeing with certain historical or theological information. Both John and James show us that there are some who believe but who are not saved (Jn. 2:23-24; 8:31-45; Jas. 2:19). What does it mean to be among “*those who believe to the saving of the soul*” (Heb. 10:39)? John explains: to savingly believe means to “*receive Him*” (Jn. 1:12). It means, in light of those historical and theological facts, that I entrust my case wholly to the One who is making this amazing offer—the living Lord Jesus Christ.

If this is not made clear (I don’t think the idea of believing in your head vs. your heart is the most helpful way to do it, since I find no scriptural warrant for it), we find ourselves with multitudes who grew up exposed to some of those historical and theological ideas, and who insist that they *always* believed these things (*contra* Rom. 11:32); they never doubted them. It is not in accepting facts that we are saved, but in receiving the sinner’s Friend.

2. In a land awash with works-based Christianity, we must be careful when we declare that we are sure of heaven when we die. Again, that’s a glorious truth, but how do people understand that statement? If they have drummed into them week after week that good works are meritorious for entry to heaven, it may sound to them like you’re boasting, “I have such a warehouse of good works piled up, there’s no way God could turn me down!” We must add to such a statement the basis of our certain hope. We are not like those who “*being ignorant of God’s righteousness*” are “*going about to establish their own righteousness.*” Instead we have “*submitted [our]selves unto the righteousness of God*” (Rom 10:3). Heaven-bound indeed!

3. I’m wondering how closely we should associate ourselves with the term “Christian.” It is not a divinely inspired name like “*believer*,” “*saint*,” or “*brother*.” These need explanation as well, but don’t have the strong negative associations that cling to “Christianity.” Perhaps “I’m a follower of the Lord Jesus” would show more clearly the distinction between Christendom’s religion and the living relationship we enjoy. Just a thought for your consideration. 📌

# The Character and Offices of Christ

CHRIST IS THE ETERNAL ROCK,  
On which his church is built;  
The Shepherd of His little flock;  
The Lamb that took our guilt;  
Our Counsellor, our Guide,  
Our Leader, and our Friend;  
The Bridegroom of his chosen bride,  
Who loves her to the end.

He is the Son to free;  
The Bishop he to bless;  
The full Propitiation He;  
The Lord our Righteousness;  
His body's glorious Head;  
Our Advocate that pleads;  
Our Priest that prayed, atoned, and bled,  
And ever intercedes.

Let all obedient souls  
Their grateful tribute bring,  
Submit to Jesus' righteous rules,  
And bow before the King.  
Our Prophet, Christ expounds  
His and our Father's will;  
This good Physician cures our wounds  
With tenderness and skill.

When sin had sadly made,  
'Twixt wrath and mercy strife,  
Our dear Redeemer dearly paid  
Our ransom with His life.  
Faith gives the full release;  
Our Surety for us stood;  
The Mediator made the peace,  
And signed it with His blood.

Soldiers, your Captain own;  
Domestics, serve your Lord;  
Sinners, the Saviour's love make known;  
Saints, hymn the incarnate Word;  
The Witness sure and true  
Of God's good will to men,  
The Alpha and Omega too,  
The First and Last. Amen

Poor pilgrims shall not stray,  
Who frightened flee from wrath;  
A bleeding Jesus is the Way,  
And blood tracks all the path.  
Christians in Christ obtain  
The Truth that can't deceive;  
And never shall they die again  
Who in the Life believe.