

THE NEW CREATION

A publication of the Christian Discipling Ministries International

A magazine published bimonthly and dedicated to the spiritual welfare of God's New Creation on earth.

CDMI Main Office

36 Chapel Lane, Somersworth, NH 03878

Website: CDMI.org

New Creation Editor

Bob Whittaker
356 Fairgreen Pl
Casselberry, FL 32707
bobwhittaker64@gmail.com

Printing & Distribution Center CDMI

36 Chapel Lane
Somersworth, NH 03878
Manager: Bruce Blake
bblake351@gmail.com

Donations CDMI

2462 E. Laurel Street
Mesa, AZ 85213
Laureen Shaw
bowenshaw@msn.com

Bible Correspondence Courses CDMI

P.O. Box 540
Warrenville, IL 60555
Manager: Allan Crawford
ahcrawford@ameritech.net

CDMI Website: <http://www.cdmi.org> Phone: 239-237-6319

2022 CDMI Board Members: Dan Anas, Bruce Blake, Jacinto Bowks, Andre Couceiro, Allan Crawford, John DiCesare, Henry Gmiterek, Dennis Gorham, Joe Knapp, Aaron Kuehmichel, Colin Larose, Bo Shaw, Steve Teunis, Gus Vassilopoulos, Bob Whittaker

Note:

1. All correspondence or requests in regard to **magazine subscriptions, booklets, and tracts** should be sent directly to the *CDMI Printing and Distribution Center* shown above.

2. All **donations** made to CDMI should be sent directly to the *Donation Address* shown above. **Donations are tax-deductible.**

3. All correspondence or requests in regard to **Bible Correspondence Courses** should be sent directly to the CDMI branch shown above.

4. All other correspondence should be sent to the **Main Office.**

Reminder: *If you move or change your address, be sure to send your new address to the CDMI Printing and Distribution Center as soon as possible. See the address above. Thank You!*

Contents

	Page
Contents.....	1
Editorial: In This Issue.....	2
The Importance of Choices.....	3
18 Memos from Your Child.....	6
Notable One-Word Statements in the Bible.....	8
Fellowship with Christ.....	13
What Does the Lord Require?.....	16
A Note on Philippians 1:23.....	19
Thoughts on Lamentations (Poem).....	22
The Deep Things of God.....	24
Even as I Have Loved You.....	30
A Portrait of Jesus: <i>The Heart Counts</i>	32
Prayer List.....	34
Grads/Websites.....	35
Letters.....	36
Conferences and Conventions	37

NOTE: The thoughts presented in the articles are those of the writer and are not necessarily totally endorsed by the New Creation Staff. *“Study to show yourself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth.”* – 2 Timothy 2:15.
“Prove ALL things and hold fast to what is good.” – 1 Thess. 5:21.

The New Creation magazine and all of CDMI’s other publications are sent out *free of charge* to all who request them. This magazine and all other publications are totally supported by the voluntary and generous donations of those who wish to help us in this work for the Lord. Your support makes it possible for CDMI to provide this magazine and booklets and tracts to the poor around the world. All donations are tax exempt.

In This Issue

The Importance of Choices is our first article. Did you know that Abraham made some poor choices?.... Next, is *18 Memos from Your Child*. These will remind you of proper parenting of children, and with a little thought how God parents us as his children.... Can you recall *Notable One-Word Statements in the Bible*? Look here to find six.



In the article *Fellowship with Christ*, the author concludes with this paragraph worthy of all acceptance: "It denotes a stupendous advance in faith's growth which can identify itself with Christ as veritable members of the Anointed, and it is here that the test comes. Such are of the faith of Abraham; yea the Seed of Abraham. Let us not be fearful, seeing our righteous standing in Christ, of joining with Him in fellowship and personally applying the Scriptures to ourselves. Thus we shall honor the Son and the Father by this exercise of Faith. (Heb. 3:6,14.)"

What Does the Lord Require? answers the question of Micah 6:8 and then examines what it means to do justly, love mercy, and walk humbly with thy God....In *A Note on Philippians 1:23*, the author analyses what the apostle Paul expected when he expressed his desire to depart and be with Christ....*Thoughts on Lamentations* presents the writer's thoughts in a beautiful alphabetic acrostic poem....In *The Deep Things of God* we have the spirit's search for the essence of Christ....*Even as I* draws our attention to the Master and his expression of love to the Father and to his brethren, and gives us the comparison for our love....*The Heart Counts* reminds of the poor widow who cast into the treasury all she had -- a reminder that Jesus gave his all for mankind.

We hope you are blessed in this issue with spiritual blessings from our Lord.

R. Whittaker

The Importance of Choices

What to choose is a question with which all people will at one time or other be confronted. Life is made up of myriad choices. Some are easy to make while some are life changing. Many times, stepping out of our comfort zone is required of us in making a decision. If we decide to step out, uncertainty is present and there is always the potential for failure. That possibility, and feeling inadequate for the task, often brings discouragement. Thus, the choice is made to play it safe and not take the risk, allowing the opportunity to pass by perhaps never to present itself again.

As Christians we are presented daily with opportunities to make choices. When we are presented with doing the will of God, it is better to run the risk of not doing the task perfectly than to not do it at all. This is where trusting the Lord comes in, which will play a most important part towards achieving the task at hand. God is more concerned with our obedience and faithfulness in doing His will than He is in our success.

For even our failures can offer us a positive learning lesson and be a stepping-stone in our climb towards reaching our goal. Sometimes we may experience failure because of our own self-confidence in taking what seemed to us the right way without seeking the Lord's direction in prayer. We will never go wrong if we sincerely ask the Lord to direct our path. In fact, Psalms 119:35 admonishes us to direct our steps *according to the Word of God*.

Choosing what seems right for our earthly welfare may not always be a wise choice. This is especially so when we leave the choice up to our natural reasoning and do not take the time to consult God's will on the matter.

An experience Abraham had along this line comes to mind. We read in the 12th chapter of Genesis, verse 1, "The LORD had said to Abram, '*Leave your country, your people and your father's household and go to the land I will show you.*'" Abram began his journey and in verse 8, we find Him pitching his tent between Bethel and Ai; and there he built an altar to the Lord and called on the Name of the Lord. He sets out again on his journey, but in verse 10, Abram, in evaluating the conditions

confronting him, makes what would seem to be a wise, common-sense choice.

Verse 10 reads, *“Now there was a famine in the land, and Abram went down to Egypt to live there for a while because the famine was severe.”* But it should be noted that this decision was made without consulting the Lord. In verses 11-13 Abram instructs Sarai to tell the Egyptians that she was his sister and not his wife (a half-truth). Sarai was very beautiful, and Abram feared that they would kill him and take her. In verses 14-20 the story continues: Sarai went along with the deception and Pharaoh appropriated her into his harem.

Abram was treated well, being given sheep, cattle, donkeys, menservants, and maidservants. Hagar, we believe, being one of the latter. Because Pharaoh took Sarai, God brought serious diseases on the Egyptians. Pharaoh somehow knew that Abram had brought this trouble upon him and his people and on finding out that Sarai was Abram’s wife, he returns her to him and expels Abram from Egypt.

Genesis 13:1-2 goes on to say, *“So Abram went up from Egypt to the Negev, with his wife and everything he had, and Lot went with him. Abram had become very wealthy in livestock and in silver and gold.”* Though he had profited materially during this deception, future accounts show that they brought about trouble between his herdsmen and his nephew Lot’s herdsmen, and they had to agree to part and go their separate ways.

Later, Hagar was to be such a source of contention in the family unit that at one point she was sent away into the wilderness to fend for herself and her son Ishmael. The problem between Sarai, Hagar and Abram was caused by a decision suggested by Sarai to Abram to have Hagar bear a son for them. They were impatient thinking that the promised seed could come by this means for Sarai was barren. God was not consulted in this decision either. The lesson is obvious: leave God out of the picture and trouble will probably be right around the corner.

Returning to Genesis 13:3-4, it reads, *“From the Negev he went from place to place until he came to Bethel, to the place between Bethel and Ai where his tent had been earlier, and*

where he had first built an altar. There Abram called on the name of the LORD."

It should be noted that nowhere in the context of this experience in this self-appointed detour, does it say that Abram communicated with God, nor does it say that God communicated with Abram. He was totally on his own and reaped the results of his choice. Another thing we should note, is that Abram, after all this time, had now returned to the very point where he had chosen to go down to Egypt. He had made absolutely no progress in his journey from the time of that decision.

Although it does not say so, Abram probably had come to realize that his choice was not what it should have been. Now, for the first time since his detour, Abram calls on the Name of the Lord. After this he once again allows the Lord to lead him on his journey.

As we journey towards our heavenly Canaan, let us learn from these experiences of Abraham. Let us never make choices without first consulting the Lord in our decisions, for if we do, the results more than likely will curtail the progress of our Christian walk.

Let our decisions be always as strong and firm as was Joshua whose choice destined him to be a great leader in Israel. Joshua 24:15 reads, *"But if serving the LORD seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your forefathers served beyond the River, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the LORD."*

May we always choose to be directed by God's indwelling Holy Spirit to the end that we may serve Him faithfully and to the praise of His Glory.

E. Weeks

18 Memos from Your Child

1. **Don't spoil me.** I know quite well that I ought not to have all that I ask for. I'm only testing you.
2. **Don't be afraid to be firm with me.** I prefer it and feel more secure.
3. **Don't let me form bad habits.** I have to rely on you to detect them in the early stages.
4. **Don't make me feel smaller than I am.** It only makes me behave stupidly big.
5. **Don't correct me in front of people.** I'll take much more notice if you talk quietly with me in private.
6. **Don't protect me from consequences.** I need to learn the painful way some times.
7. **Don't nag.** If you do, I will protect myself by appearing not to hear you.
8. **Don't forget that I cannot explain myself as well as I'd like.** This is why I'm not always very accurate.
9. **Don't make rash promises.** Remember that I feel badly let down when promises are broken.
10. **Don't be inconsistent.** That completely confuses me ~ it makes me lose faith in you.
11. **Don't tell me my fears are silly.** They are terribly real and you can do much to reassure me if you try to understand.
12. **Don't put me off when I ask questions.** If you do, you will find that I stop asking and seek information elsewhere.
13. **Don't ever infer that you are perfect or infallible.** It gives me too great a shock when I discover that you are neither.
14. **Don't think it beneath your dignity to apologize.** An

honest apology makes me feel surprisingly warm toward you.

15. **Don't forget how quickly I am growing up.** It must be very difficult to keep pace with me, but please try.
16. **Don't forget I love experimenting.** I couldn't get on without it, so please be understanding.
17. **Don't forget to pray with me in happy and in sad times.** I need God and Jesus to be real to me.
18. **Don't forget that I can't thrive without lots of love and affection,** but I don't need to tell you, do I?

Selected

~~~~~

Every culture in the world and throughout history has its own language, custom, myth, and belief. Usually their life-style was governed by these factors. The life-style of a father usually has a great effect upon his children. A man who is a compulsive gambler will influence his children. Some of them will become gamblers also. The same is likely to happen to children whose fathers are excessive drinkers, misers, spendthrifts, wife or child abusers, trouble-makers, use profanity, etc. Children not only *inherit* deficiencies, they also *appropriate them* from their father's example.

On the other hand, there are fathers who are honest, hard-working, loving, gentle, kind, and respectful. They are good examples and bless their children. Have we fathers ever taken the time to ask ourselves what kind of example am I giving to my children?

Children are great imitators. They learn to do, speak, and act as we do. Thus, it is incumbent upon us as fathers to set the very best example possible for them, for they likely will follow in our footsteps.

G. Boccaccio



## Notable One-Word Statements in the Bible

### Choice #1 -- "Finished"

*"After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, 'I thirst!' Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth. So when Jesus had received the sour wine, He said, 'It is finished!' And bowing His head, He gave up His spirit."*  
[John 19:28-30]

The single greatest, most wonderful, word in the Bible is -- "**finished**"! The English translations show three words, but in the Greek text there is only one word -- 'teleos' [Strong's 5055].

Jesus' last word was not a faint whisper, using his last bit of strength to utter. Rather, it was a loud proclamation [Matthew 27:50; Mark 15:37; Luke 23:46] to the watching world, friends and foes alike -- "**FINISHED**". Victory! Salvation assured! A few moments later, Jesus was dead.

### Choice #2 -- "Mary" *"Jesus said to her, 'Mary'".* [John 20:16]

A woman, a devoted disciple, whose world had been recently shattered, who was grieving and heart-broken -- suddenly, by that ONE WORD, hope revived, faith lived again, all was well!

When Jesus was taken violently away from Mary Magdalene (by His death), she endured utmost grief and agony. HER LORD, the Messiah, who had saved her from an impossible situation, and taught her about God's wonderful plans -- HER LORD was gone! Only those who have lost a dearly loved one can even begin to imagine her grief and sorrow.

But then, in the garden, ONE WORD! The most wonderful word in the world to her; spoken in that old familiar tone of voice -- "**MARY**". It was HIM! Her Master and Lord was HERE! He was ALIVE again! One can image how quickly she

ran to him, and, falling to her knees, grasped him firmly and tightly, "clinging" to Him -- all the while weeping freely for joy. Rabboni! My Rabboni! She would NEVER let him go again! She would NEVER lose HER LORD again! NEVER! One can imagine this continued for a time. Finally, Jesus tenderly said these words, *"Do not CLING to me" any longer. I will be with you for a season, for "I have not yet ascended to my Father. Go now, and tell my brethren that I have risen. Fear not, I will see you again."* [Verse 17]

And so, we can visualize Mary Magdalene reluctantly parting from Jesus, dutifully obeying His command: Tell everyone, THE MASTER LIVES!!!

Choice #3 -- "**Barabbas**" *"The governor answered and said to them, 'Which of the two do you want me to release to you?' They said, 'Barabbas!'"* [Matthew 27:21]

Release to us Barabbas [bar-abbas = son of the father], the murderer. We do not want this so-called Son [of the true Father]. The Messiah we expect is not this Jesus, a beaten and helpless prisoner in the custody of the Romans. Away with him.

It would seem that the fate of the human race, and God's plan of salvation, hung in the balance at that moment. What would happen if Jesus were to be freed? Though God has infinite resources, it is difficult to see how the Scriptures concerning the Messiah, and his death, could be fulfilled. What would happen to God's credibility?

We can be truly grateful that Barabbas went free that day, and that Jesus became the *"lamb"* slain, so that the *"world through Him might be saved"*. [John 3:17]

We also hope that, eventually, Barabbas himself will be grateful for God's arrangements [that he went free that day and Jesus took his place in death] and will himself enter into the blessings of the peaceable Kingdom.

Choice #4 -- **“Come”** *“And the Spirit and the bride say, ‘Come!’ And let him who hears say, ‘Come!’ And let him who thirsts come. Whoever desires, let him take the water of life freely.”* Revelation 22:17

The *“Spirit”* clearly refers to Jesus Christ, the Bridegroom [who has the Bride]. God's grace is ever free, in the sense of being unmerited, but in the present time it is restricted to certain classes, while in the next age all the world will be invited to share the favors.

In the peaceable Kingdom, the ruling spiritual class [Jesus and his Bride] will offer eternal life on earth to all who will accept it on God's terms. God's earthly representatives will also proclaim the invitation. The obedient [who enter into the Kingdom arrangements -- the New Jerusalem] will be privileged to repeat the invitation to others -- **“Come”**. The *“water of life”* [living water] is free, without money and without price. God requires only that one will accept Jesus as Savior, repent, and be transformed into a righteous person by the Kingdom processes.

*“Ho! Everyone who thirsts, **come** to the waters; And you who have no money, come, buy and eat. Yes, **come**, buy wine and milk without money and without price.*

*“Let the wicked forsake his way, and the unrighteous man his thoughts; Let him return to the Lord, and He will have mercy on him; And to our God, for He will abundantly pardon.”* [Isai-ah 55:1, 7]

Choice #5 -- **“Manna”**

[Exodus 16:15, 31]

*15 When the people of Israel saw it, they asked each other, “Man hu? [What is it?]” because they didn't know what it was.*

*31 The people called the food 'man'. [The Complete Jewish Bible]*

15 *And when the sons of Israel had seen that, they said together, Man na? which signifieth, What is this? for they wist not what it was."*

31 *And the house of Israel called the name thereof man(na), which was white, as the seed of coriander, and the taste thereof was as of flour (mixed) with honey [Wycliffe]*

15 *The Israelites took one look and said to one another, 'man-hu' (What is it?). They had no idea what it was.*

31 *The Israelites named it manna (What is it?). [The Message]*

"Manna" is the Hebrew word "man" [ST H4478]. It is pronounced "mawn" or "man hu". This provision of food by God was to be gathered daily, excepting only day six, when double was to be gathered to provide also for the Sabbath day. None fell on the Sabbath day; this is a strong indication of its miraculous nature.

The manna was God's miraculous provision of food for the Israelites in their wilderness wanderings.

*"So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the Lord."* Deuteronomy 8:3

God, through Moses, told Aaron to put some manna in a golden jar, to remind them of this miraculous provision, and how God could provide for, and preserve them always -- if they would obey Him.

*"And Moses said to Aaron, 'Take a pot and put an omer of manna in it, and lay it up before the Lord, to be kept for your generations.' "*[Verse 33]

This manna also had symbolic, and even prophetic, implications.

Jesus compared himself to the manna, and also a contrast to it. He, the "bread of life", could provide eternal life, unlike the literal manna which was only temporary.

*48 I am the bread of life.*

*49 Your fathers ate the manna in the wilderness, and are dead.*

*50 This is the bread which comes down from heaven, that one may eat of it and not die.*

*51 I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.*

*58 This is the bread which came down from heaven -- not as your fathers ate the manna, and are dead. He who eats this bread will live forever."*

[John 6:48-51; 58]

In a highly spiritual sense, the "hidden manna" is stated to be a reward for the Christian overcomers. *"To the one who is victorious, I will give some of the hidden manna."* [Revelation 2:17]

"Dear Lord, while we in prayer are found,  
Do thou the Manna give;  
O! let it fall on all around,  
That we may eat and live."  
John Newton [author of "Amazing Grace"]

Choice #6 -- **Honorable Mention**

**Hallelujah!** -- Praise the Lord.

**Hosannah!** -- Save, Please.

L. Schneider

## Fellowship with Christ

*“God is faithful, by whom ye were called into the Fellowship of His Son, Jesus Christ our Lord.”* 1 Cor. 1:9 (RV)

The Heavenly Father in His Word instructs by picture, metaphor, and figure, and this for a very wise purpose in order that we may earnestly enquire at His Gates. (Proverbs 8.) An elementary knowledge, therefore, of the common things of life, will reveal that they are pregnant with deep spiritual truths, for instance, a little knowledge of the formation of gems in their matrix of flint and granite, and a little knowledge of the Lapidary’s art (gem cutter), will give the cue to the beautiful symbol of the Church’s being called “Jewels.” Again, an elementary knowledge of the human body will open up the transcendent truth of our oneness in Christ.

While there are many beautiful figures used to illustrate “the Christ Head and Body” the figure of “Fellowship” suggests a personality in fellowship with another personality with all its attendant privileges and responsibilities.

Our English word “Fellowship,” is a good translation of the Greek word used here, “Koinonian,” which means Association, intimacy, joint interest and feeling. Hence the words “Fellow,” “Associate,” and “Companion.” In human affairs in order to become a Fellow of any community it is necessary to pass certain tests, and to acquire a particular knowledge, and it is even so with “The Fellowship of His Son.”

There are many phases of *this* “Fellowship” that one might speak of, but they might be summed up thus: the Saints are called by God Himself to Fellowship with His Son:

1. In His Sonship
2. In His Service
3. In His Sacrifice
4. In His Triumph

These things comprised the Life of the Son of God, and in all these things, we may, yea must, participate in order to enter into Fellowship with His Son Jesus Christ.

Our Lord's attitude toward His Father in His Sonship was one of faith, obedience and submission, the outcome of an "Inner" experience, through a life of Communion with God. *The life of Jesus was not governed merely by the technique of the moral law*, a set of moral principles laid down for His rule of life, but it was governed by an apprehension and *appreciation* of God as He is and for what He was. This appreciation, aided by His filial love, brought Him into a life of communion with God. Having apprehended the Father's Holiness and Mercy as depicted in Exod. 34:6-7, and bringing to these the filial love of His perfect heart, He found the mainspring and motive of His life work, which was the unveiling of that Glorious Personality. (John 1:18.)

It was as though Jesus said: "Yes, Righteous Father, I know exactly what you desire, men have missed the mark, it is my joy and delight to know Thee, to love and obey Thee, and respond to Thy Wishes," and therein was God's food, "Love responding to Love." *What Adam failed to render*, God found in Jesus—a perfect human heart responding to Himself. The filial love of Jesus, enabled Him to acquiesce to the Divine Will. He grasped God's mind, saw the sinfulness of sin, and approved as just the Divine sentence on Adam. In brief, He saw holiness contrasted with sin, and then mercy from the Divine viewpoint, and was now able and willing to consecrate. (Psa. 40:6-8.) The Father's response at Jordan gave Him the precious assurance of Sonship which He never lost. (Luke 3:22)

Through the Prophet Habakkuk we read, "My Righteous One, by His faith shall live," therefore we conclude that Jesus lived by faith, and what an astounding example of faith He proved to be. The secret of His overcoming life was the power of the Spirit which enabled Him to apply the Word of God to Himself personally, and we are astonished at the remarkable statements which would have been audacity if they were not of faith.

Listen! At Jordan He takes on His lips a quotation from Psalm 40, and personally applies it to Himself before the Father, and

the Father endorses it by acknowledgment of His Sonship. In the early part of His ministry He entered a synagogue and applied to Himself Isaiah 61:1 "The Spirit of the Lord GOD is upon ME because the LORD (Jehovah) hath Anointed ME." Afterwards He applies to Himself the titles "True Vine," "The Righteous Branch," "The Righteous Servant," "The Seed," "Son and Lord of David," and so on till the wonderful applications culminate in those words from the Cross, "I thirst!" (John 19:28; Psa. 69:21).

*Thus He grew into and out of the Word till He became the very embodiment of it, becoming the Living Word, expressing, explaining, unveiling the Father's mind in a perfect human life. "And all...wondered at the gracious words that proceeded out of His mouth." (Luke 4:22) No wonder the Bride voices her appreciation by saying, "His lips (were) like lilies, dropping sweet smelling myrrh." (Song of Solomon 5:13)*

To the consecrated is granted the "Opened Heavens." The light from the Lampstand—the assurance of Sonship, a vision of oneness with the Anointed, in suffering, death, and triumph, so complete that the Scriptures become our sole foundation and support, our daily necessity, our guide, our lamp, our food, our song. We must not merely approach the Word as our armory for weapons of defense, but as our store, our treasury, our delight.

It denotes a stupendous advance in faith's growth which can identify itself with Christ as veritable members of the Anointed, and it is here that the test comes. Such are of the faith of Abraham; yea the Seed of Abraham. Let us not be fearful, seeing our righteous standing in Christ, of joining with Him in fellowship and personally applying the Scriptures to ourselves. Thus we shall honor the Son and the Father by this exercise of Faith. (Heb. 3:6,14.)

WEG  
*from Bible Student Monthly, England*



## “What Does the Lord Require?”

The answer to the above question is found in *Micah 6:8*, “*He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but **to do justly, and to love mercy, and to walk humbly with thy God?***” Let’s look at these requirements.

To **do justly** clearly expresses to do that which is right, that which is righteous, that which conforms to the will of God in every situation. We are told in *James 2:8*, “*If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well.*” That is clearly how we should want to be seen in the sight of God and men, that our behavior glorifies our Creator, remembering *Matthew 5:16*, “*Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.*” But our motive should not be to bring attention to ourselves, but simply to do the will of God. Whatever our good works might be, let us remember *Matthew 6:2*, “*Therefore when thou do thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.*” So, whether giving or serving, let us do so humbly.

When we keep the royal law of loving our neighbor as ourself, we will never do any harm to a neighbor, but just as important, we will care for them as shared in the parable of “The Good Samaritan” (Lu 10), quietly going out of our way to help a neighbor in need. Additionally, let us always remember not only the importance of keeping the moral law, but the all-encompassing law of love. This is clearly explained in *Ephesians 4:28*, “*Let him that stole, steal no more: but rather let him labor, working with his hands the thing which is good, **that he may have to give to him in need.***” Our focus in life should be on serving the Lord by applying His royal law in life, loving our neighbor just as we love ourself.

The scriptures tell us that “*God is Love.*” We are told this in 1John 4:8, “*He that loveth not knoweth not God; for **God is love.***” The first commandment given in Mark 12:30 states that we are to “... *love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:*” But in reality, this is impossible without first loving our neighbor as told in 1John 4:20, “*If a man say, I love God, and hateth his brother, he is a liar: **for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?***” Clearly, loving our neighbor as ourself demonstrates our love for God.

So, we see that doing justly...walking with God and keeping His statutes requires being led by God’s spirit of love, for Romans 13:10 tells us, “*Love worketh no ill to his neighbor: therefore, love is the fulfilling of the law.*”

This naturally leads to the second requirement of **loving mercy**, being forgiving, being patient, and kind, by understanding the human condition that applies not only to others, but to each of us. Therefore, we must do our best to be kind in every situation, striving to do the will of God. Being merciful requires understanding that all offenses against us do not happen in a vacuum, and that we ourselves are guilty of such offenses. We also need to understand our offenses against others are also against our Heavenly Father, who we look to for forgiveness that is only possible by being merciful ourselves. We read in Matthew 6:14-15, “*For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*” But our desire to be merciful should stem from a loving disposition, not fear, but a disposition cultivated over time by a deep appreciation for God’s Word and Spirit of Grace toward us, remembering Galatians 5:22, “*But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith....*”

Being led by God’s spirit of love should be our desire, a desire to rise above the leadings of the flesh and our adversary, the spirit of darkness. From God’s perspective of demonstrating love in every situation, we are told in, Luke 6:32-36, “*For if ye*

*love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.” Be ye therefore merciful, as your Father also is merciful.* These verses leave nothing to our imagination, but clearly define the Lord’s will. We must understand that godly positions of leadership represent positions of service, of giving of one’s self, that is embodied in the verses above. Jesus clearly explained this in Matthew 20:27, *“And whosoever will be chief among you, let him be your servant:...”*

Then comes the requirement of **walking humbly with God**, which begins with the realization that we are subject to Him, that our very being depends on Him...that He gave us life, and provides all that is necessary to maintain life, which includes His Word and obedience to it. (Mat 4:4) God requires order and peace from His creation, and a childlike desire to please. In all humility, we must follow the admonition of Philippians 2:3, *“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.”* We must take to heart and clearly understand what the Lord declares in Isaiah 55:9, *“For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”* Exhibiting wisdom learned from life’s experiences and trials, we should look to the Lord for guidance, and make His Word our own....putting on the whole armor of God, and in all humility, never lean on our own understanding (Prov 3:5). Let us remember what Jesus tells us in Matthew 18:4, *Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.”*

J. DiCesare

## A Note on Philippians 1:23

*“I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you.” (Phil. 1:23-24)*

### **The Issue**

St. Paul was in a quandary, knowing not which of two alternatives he would choose if he had the choice. On the one hand it was desirable for the sake of his converts that he remain in the flesh to give them that instruction which they needed. On the other hand he had an earnest desire to be finished with this earthly life with all its trials and persecutions—and he had plenty—and to attain his promised resurrection inheritance and be with Christ. But there is nothing in the verse to demand that St. Paul expected that promised “being with Christ” to follow immediately upon his death. It was the contrasting appeals of life with the needs of the converts and death with its cessation of labor that stood before his mind. An accusation of inconsistent teaching is sometimes levelled against him, on the assumption that this word “depart” implies an immediate transference to the presence of Christ at death whereas elsewhere, for example in 1 Thess. 4:16, he pictures the “dead in Christ” awaking from sleep and rising from the dead at the Second Advent, and in 2 Tim. 4:8 his own “crown of righteousness” is “laid up” for him, to be given him “at that day” concurrently with the felicity of all those who at all times throughout the Age have in their turn waited for the same event, Christ’s “appearing” at his Advent.

### **An Analysis of Depart**

An examination of this word “depart” shows that there is no inconsistency and no contradiction to the belief elsewhere expressed by St. Paul that he was to receive his crown of life at the First Resurrection in company with his fellow-saints of all generations, at the time of his Lord’s Second Coming and the Millennial kingdom. “Depart” in this verse is the word “*analuō*” which has the basic meaning “to be unloosed” or “to be set free.” In Greek it was used as a nautical term, the loosing of a

ship from her moorings, to weigh anchor, preparatory to setting out upon a voyage. It also indicates loosing in the sense of freeing from entanglement or unravelling; in Homer (The Odyssey) it is used of Penelope unravelling her weaving every night. From this it has the thought of the dissolution of the earthly body in death and the return of the spirit to God who gave it. (Eccl. 12:7). St. Paul uses the basic word in this sense in 2 Cor. 5:1 "We know that if our earthly house...were *dissolved*" and Peter, speaking of the dissolution of this "present evil world" at the end, says, "seeing then that all these things shall be *dissolved*." (2 Pet. 3:11) Jesus used the word in Luke 13:12 when He said "Woman, thou art *loosed* from thine infirmity," and John the Baptist when he said he was not worthy to "*unloose*" the latchet of his Master's shoes. (Luke 3:16)

An interesting usage is in Luke 12:36 where the word is rendered "return" in "When he will *return* from the wedding" the sense here evidently being that of being "loosed" or set free from the wedding party. A similar case is found in the Apocrypha, 2 Macc. 8:25-26, where, speaking of the Jews' pursuit of their enemies, it is said that "lacking time they *returned*, for it was the day before the sabbath." In that instance the word has the idea of the pursuers being "loosed" or "released" from their pursuit, as though we would say they "let go" or "desisted."

### **The Apostle's Outlook**

Perhaps 2 Tim. 4:6,8 gives the clearest light on the Apostle's outlook. "I am now ready to be offered, and the time of my departure is at hand... henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all those that love his appearing." Here it is plain that St. Paul believed his "loosing" or "departure" to be separated in point of time from the bestowment of his crown of righteousness. And if this is compared with 1 Thess. 4:14-17 it seems a logical conclusion that he expected to be among those who "sleep in Jesus" until, at the "voice of the archangel," they rise to join their Lord as He returns to earth for the establishment of the Messianic kingdom. In writing to the Philippians he was speaking of his

anticipated release from the flesh, from this present life, with the implication that his next conscious experience would be the “being with Christ.”

### **Conclusion**

It would appear then that St. Paul’s intention in Phil. 1:23 was to define his being “loosed” from the responsibilities, cares and burdens of human life, without any reference to the time of his appearance before his Lord for the reward of the promised crown. To be “loosed” from this earthly life and all its trials and sorrows, and (eventually, at the First Resurrection) to be united with Christ, was that which he desired most, but, says he, “to abide in the flesh is more needful for you.” For the sake of those to whom he ministered he was ready to relinquish that which he might naturally have most desired, and continue in their service notwithstanding the life of suffering it would continue to entail.

*Bible Student Monthly, England  
May / June 1982 Issue,  
Reprinted in May/June 2022*

*“Our lamps are trimmed and burning, our robes are white and clean, we’ve tarried for the Bridegroom and soon we’ll enter in. We know we’ve nothing worthy that we can call our own - the light, the oil, the robes we wear, are all from Him alone! We see the marriage splendor within the open door, we know that those who enter are blest forevermore; We see our King, more lovely than all the sons of men; We haste because that door, once shut, will never open again. Behold, Behold the Bridegroom! And all may enter in, whose lamps are trimmed and burning, whose robes are white and clean!” “Even so, come Lord Jesus!”*

## Thoughts on Lamentations

In keeping with the Hebrew alphabetic ordering of the stanzas, Michelle composed the following poem using the English alphabet. The first word of each line of her poem begins with the 26 successive letters of the English alphabet, from A to Z.

The New International Version Study Bible (1985) has this to say about the Literary Features of the Book of Lamentations:

*“The entire book is poetic. Each of its five laments contains 22 verses (except the third, which has 66 verses —3 times 22), reflecting the number of letters in the Hebrew alphabet. Moreover, the first four are alphabetic acrostics....Use of the alphabet as a formal structure indicates that, however passionate these laments, they were composed with studied care.”*

A prophet of God cried for Judah  
Bad were the actions of men  
Come hear the lamentations of Jeremiah  
Direct from his heart to his pen

Each sin of man God punished  
Five lamentations are read  
God loved his people in Israel  
How sad they refused to be led

In everything God has a purpose  
Justice and judgement He'll give  
Keep in His paths forever  
Look to God and live

Man sometimes needs a hard lesson  
Never cease to learn  
Open your heart to find it  
Pray for forgiveness in turn

Question not God's precepts  
Raise your voice in praise  
Sing of all God's mercies  
Trust in Him always

Under His wing He'll keep you  
Very safe and secure  
Walk with God in meekness  
X-ray your heart and be pure

Your love for God is His treasure  
Zion His home can be yours

*Michelle B. Rice*  
*Canandaigua, New York*

Further insights into Lamentations from the New American Standard Bible, copyright 1999:

“Although the writer of Lamentations is anonymous, ancient Jewish and Christian tradition ascribes it to Jeremiah. Since he was an eyewitness to the divine judgment on Jerusalem in 586 B.C., it is reasonable to assume he was the author. The book was probably written shortly after 586.

Lamentations is the only Old Testament book that consists solely of laments. Jeremiah recognizes that the judgment on Jerusalem and the temple is the judgment of a righteous God. The book that begins with a lament (1:1-2) rightly ends in repentance (5:21-22). Knowing that God is merciful, the author appeals for mercy in prayer to God. In the middle of the book, the theology of Lamentations reaches its apex as it focuses on God's goodness. In spite of evidence to the contrary, “His compassions never fail.”



## **The Deep Things of God**

*“But God has revealed them unto us by His Spirit: for the Spirit searches all things, yea, the deep things of God.” - 1 Cor. 2:10*

IN NATURE deep is continually calling unto deep. The depths of the clouds are calling to the depths of the sea; and the sea responds and permits the sun's rays to pick up water from its surface and carry it to the clouds, and then by the winds to the thirsty land. It is true also when the waterspout strikes the ocean. It is a case of deep calling unto deep. There are deep things in the tree that call to deep things in the soil and in the air. All the cells of the tree must be nourished, and they call out for sustenance.

It is true in the realm of the intellect. The deep things of science call out to him who has the depth of intelligence to appreciate them. The orbs of space and the vast interstellar spaces call out to the astronomer. Various laminated and fossil deposits call out to the geologist. The aligned forces of gravity, heat, and electricity call out to the physicist. Atomic energy appeals to the chemist. The diseases, deep-seated in the human body call out to the pathologist. But the deepest of deep things are those things that are spiritual. *“The spirit searches all things, yea, the deep things of God.”*

Truth is fact. Such fact may be self-evident or it may lie deep down. When Watt saw the steam lifting the lid off the tea-kettle, he beheld a simple thing -- what millions of persons had seen before him. It took much searching in thought before the steam engine was invented as a result of discovering the expansive power of steam. Then came the further idea that ships might be propelled by steam, and Fulton concentrated all his energies to bring this to pass.

### **Advanced Revelations**

It is easy to permit ourselves to think that we have been given the last word of truth and that there is nothing else to be found out. This of course is a colossal mistake. Yet there are those who resent all advanced revelations. If one enjoys such revelations and is living close to the Lord, he will become a

target...even from some whom he deemed his friends. This is especially true if he is thoroughly honest and outspoken. It is not always wise to tell all that one knows. Jesus said, "*I have many things to say unto you, but you cannot bear them now...*" Advanced truth can be received only by those who have been prepared to receive it. Truth cannot be forced.

Sooner or later people will find their true level. Tares in the garb of wheat are still tares; and wolves in sheep's clothing are still wolves. The frog need not pretend that he can fly like the eagle; yet he is alright in the pond, which is where he belongs. That is a fact which he must see in order to be true to himself. Unless one has clear vision, he misses many things as he goes through life. To be able to see that what is true *is* true, and what is false *is* false, is a wonderful faculty to possess, and is one possessed by but few persons. This thought is expressed in Hebrews 5:14: "*But strong meat belongs to them that are of full age, even those who by reason of use have their senses exercised to discern both [the real] good and [the real] evil;*" as, for instance, between sectarianism, and brotherly love and tolerance. By the majority of men truth is perceived when it is superficial and obvious, not that which is deep and hidden. Such recognize it when it is a fruit that hangs conspicuously on the bough; whereas the real truth-seeker looks deeper. He knows that the most precious truth lies inside the nut, and that the nut has to be cracked before the kernel can be secured. The parables of Jesus usually have superficial meanings of moral and ethical worth, but contain hidden truths of still greater value, packed like the kernel of a nut, inside the shell. "*All these things spoke Jesus unto the multitude in parables, and without a parable spoke he not unto them that it might be fulfilled which was spoken by the prophet, saying, 'I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world'"* (Matt. 13:34, 35). The deep things of God called to the deeps of the mind of our Lord; and His words have been calling to the deeps of the minds of His people throughout the age.

Someday, the ocean of divine love will roll over the world, but during the present time, that love has touched only certain

individual lives, and this because there has been a calling and a response. *"No man comes unto me, except the Father which sent me draw him,"* said the Master. But He also said, *"Come unto me, all you that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest unto your souls. For my yoke is easy, and my burden is light"* (John 6:44; Matt. 11:28-30).

### **The Call of God**

How different has been the call of God from every other call. He calls upon faith in the hearer to accept the evidences of faith upon His part, to step beyond the threshold of tangible and visible things, to recognize the fact that *"things that are seen are temporal, but things that are not seen are eternal."* Faith, therefore, is connected with the deep things of God. Love is another of the deep things of God. Has anyone ever measured the depths of divine love? The Cross of Jesus came nearest to measuring this love.

*"Measure the stars in the azure sky, measure the boundless sea,  
But only Christ upon the cross can measure God's love for thee."*

### **If Jesus of Nazareth Came Today**

Jesus manifested divine love in its various elements. In the exercise of love He was humble, devout, simple, strong, calm, pure, sympathetic, analytic, patient, poised, denunciatory of sham and hypocrisy. Had the world received the words of love that fell from the lips of Jesus, we should have had a new world ere this. But jealousy got the upper hand of love, and if Jesus were here today, He would be as surely rejected as He was twenty centuries ago.

Over and over we observe that men do not care to think deeply, but prefer to take things at their face value, particularly in religious matters. To wear the spectacles of their grandfathers, or of trusted leaders, is much easier than to fully accept the invitation. *"Come, let us reason together, says Jehovah."* *"The spirit searches all things, yea, the deep things of God."* Ah yes, it is the possession of the spirit, and unreserved yielding to its readings, that makes all the difference. He who has the spirit is looking for treasure not to be found on the surface.

With pickax, and shovel, he takes off his coat and goes to work in the mines of God to find precious jewels.

### **Divine Knowledge**

God must possess that final, absolute and ultimate knowledge that does not change. The fact is that God knows the real truth of all things, and the real truth of all things is a fixed, changeless quantity. There was a time when man did not know certain facts about electricity, but God knew all those facts... God knows the potency of faith as we do not know it, and Jesus knew it, for He said, *"If ye have faith, even as a grain of mustard seed, ye shall say to this mountain, Be thou removed and cast into the sea, and it shall be done."* And God knows the indomitable power of love. God's love may be compared to the ocean. An earthquake may change the bed of a stream, and the wind and the sun may dry up a shallow pool, but the ocean is still there in all its profound depths. He who possesses the spirit of truth will sooner or later discover how vast is the ocean of truth. He will then probably feel like Sir Isaac Newton, who said he was as a little boy, walking along the shore and picking up here a bright pebble and there a pretty shell, while the mighty ocean of truth lay all unexplored before him.

### **Unrealized Depths**

Many persons who call themselves Christians are but babes in Christ. They have never penetrated into the deep things of God. With them it is simply a matter of accepting Christ and being saved, or of rejecting him and being lost. They have never delved down and examined the philosophy of such a proposition. The entire matter is much deeper than they realize, for it touches the very springs of human thought and action. Therefore, the natural man says at once, *"Why should I receive Christ? And why should He play a part in my life's affairs? That bugbear of torment after death I do not believe. And how can Christ make my life more of a success than it is?"*

The lifting up of Jesus in the Millennial Age will doubtless over-come all adverse argument of the aforesaid nature. It will present the principles that Jesus stood for as the only desira-

ble thing, because they will be the only thing that will insure success. If they could be presented that way now, people would want Christ as their life's partner. Those who have received the Lord and His precious truth realize that truth runs in deep channels. The deeply operating laws of God tell us that in the spiritual as in the natural realm, to every action there is an equal and opposite reaction. The waves of love that we send out roll back upon our consciousness and make us more lovely than we were. If we send out waves of jealousy, fear, or dislike, they react to our injury.

The spirit searches to find out how the laws of God are operating in our affairs - how God is dealing with us. That is, we seek to learn the lessons God has for us in our various experiences. That the lesson is there, there can be no doubt. It may be a lesson of faith, as it was with Peter when he got out of the boat. Or it may be a lesson of meekness, or of humility, or of love. We may have to look below the surface to see just what the lesson was intended to be.

*"This is life eternal, that they may know you, the only true God, and Jesus Christ whom you have sent."* What? Know God? Gain a knowledge of an infinite being? Yes! But how? We do so by gaining a heartwarming and heart-filling conception of the love of God; by realizing in our experiences as well as through divine revelation that God is *"too wise to err, too good to be unkind:"* by searching into all the depths of the various manifestations of love.

### **Christ's Personal Appeal**

When Jesus was on earth He called men to himself, to know Him and to follow Him. He did not say to them, *"Will you join my organization?"* For at first He had no organization to invite men to join. He did not say to them, *"Will you accept these views that I am proclaiming?"* For when He first invited men to follow Him, He had as yet proclaimed no views. He asked men to join *Him*. He did not ask them to join an institution; He did not ask them to believe in His opinions; *He asked men to join Him and to believe in Him*. It was on the personal relation to Himself that He laid all the emphasis; even when years had passed away and Christ's organization had begun

to develop and His views had been set before men and He called them into His life, He did not say to them even then, "*I wish you would accept these views of mine; they are the only truths.*" He did not say to them, "*I wish you would join this fellowship of mine; it is the only fellowship.*" He simply said to them, "*Follow me.*" At the close of His teaching it was still the thought of being *personally united to Him* that He would have understood to be the fundamental thought of His kingdom. "*I know my sheep, and my sheep know me, and they follow me.*" It is worth noting that Jesus Christ is the only one who dares to say to men, "*Follow me.*" No other founder of a great religion has based his religion on a personal following of himself. Confucianism, as a religion, consists merely in the practice of maxims. Buddhism is a religion of a method. Mohammedanism is the religion of a book and of a formula. Twelve hundred years ago Mohammed wrote it all down, never to be changed while the centuries pass, as the poet has written:

***"While the world rolls on from range to range, and realms of thought expand, The Letter stands without a change, stiff as a dead man's hand. As the lifeblood fills the growing form, the Spirit Christ has shed flows through the ages, quick and warm, More felt than heard or read."***

Does the spirit search this essence of Christ to learn exactly what it means? Surely it does. The spirit finds Jesus embodied all the grand things of life that are good and true. The follower of Christ has perfect confidence in Him as The Way, which He claimed to be.

Setting aside superficialities, and embracing Jesus Christ in all His beauty, we arrive at a wellspring of the deep things of God. At that *crystal-pure well of truth* we are able to drink long and deep -- **if** we will. Finding this great common center, we are drawn together in common interests, in a unity of faith and love, which is a foretaste of the wonderful joys we shall share together beyond the veil.

"O Christ, He is the fountain, the deep, sweet well of love!  
The streams on earth I've tasted, more deep I'll drink above.  
There to an ocean fullness His mercy does expand;  
And glory, glory dwells In Immanuel's land."

*W. Sargeant*

## Even as I Have Loved You

*"This is My Commandment, that You Love One Another, **even as I have Loved You.**" -- John 15:12*

This is the second time our Lord uses the expression – "**even as I.**" The first time it was about His relationship to the Father, keeping His commandments, and abiding in His love. Even so we are to keep Christ's commandments and abide in His love. The second time He speaks of His relationship to us and the rule of our love to our brethren: *"Love one another, as I have loved you."* In each case His disposition and conduct is to be the law for ours. It is again the truth we have more than once insisted on -- *perfect likeness between the Vine and the branch.*

*Even as I* -- But is it not a vain thing to imagine that we can keep His commandments, and love the brethren, *even as He* kept His Father's, and as He loved us? And must not the attempt end in failure and discouragement? Undoubtedly, if we seek to carry out the injunction in our strength, or without a full apprehension of the truth of the Vine and its branches. But if we understand that the *"even as I"* is just the one great lesson of the parable, the one continual language of the Vine to the branch, we shall see that it is not the question of what **we** feel able to accomplish, but of what **Christ is able to work in us.** These high and holy commands -- *"Obey, even as I! Love, even as I"* -- are just meant to bring us to the consciousness of *our impotence*, and through that to waken us to the need and the beauty and the sufficiency of what is provided for us *in the Vine.* We shall begin to hear the Vine speaking every moment to the branch: *"Even as I. Even as I: My life is your life; and you have a share in all My fullness; the Spirit in you, and the fruit that comes from you, is all just the same as in Me. Be not afraid, but let your faith grasp each "Even as I" as the divine assurance that because I live in you, you may and can live like Me."*

But why, if this really be the meaning of the parable, if this really be the life a branch may live, why do so few realize it? Because they do not know the heavenly mystery of the Vine. They know much of the parable and its beautiful lessons. But the hidden spiritual mystery of the Vine...bearing and supplying them all the day -- this they do not know, because they have not waited on God's Spirit to reveal it to them.

*Love one another, even as I have loved you -- "You, even as I."* How are we to begin to learn the mystery? With the confession that we need to be brought to an entirely new mode of life, because we have never yet known Christ as the Vine in the completeness of His quickening and transforming power. With the surrender to be cleansed from all that is of self, and detached from all that is in the world, to live only and wholly as Christ lived for the glory of the Father. Then with the faith that this *"even as I"* is in very deed what Christ is ready to make true, the very life the Vine will maintain in the branch wholly dependent upon Him.

*"Even as I."* Ever again it is, my blessed Lord, as the Vine, so the branch -- *one life, one spirit, one obedience, one joy, one love.* Lord Jesus, *in the faith that You are my Vine, and that I am Your branch,* I accept Your command as a promise, and take *"even as I"* as the simple revelation of what You do work in me. Yea, Lord, as You have loved, so You will love through me.

Andrew Murray

I can do all things **through Christ** who strengthens me.

As a branch cannot bear fruit of itself except it abide in the vine, neither can you **except** you abide in me.

When Christ **who is our life** shall appear....

I am with you **always**, even to the end of the age.



## A Portrait of Jesus:

### *The Heart Counts*



*“And he sat down opposite the treasury and watched the people putting money into the offering box. Many rich people put in large sums. And a poor widow came and put in two small copper coins, which make a penny. And he called his disciples to him and said to them, ‘Truly, I say to you, this poor widow has put in more than all those who are contributing to the offering box. For they all contributed out of their abundance, but she out of her poverty has put in everything she had, all she had to live on.’” Mark 12:41-44*

Jesus sat down with his disciples and watched...he watched as people came gave their offerings to God. It's interesting what is recorded, some gave large sums of money out of their abundance and this widow gave what would be less than a penny in today's money, but it was all she had. It was relatively nothing as far as monetary value went but to her it was everything she had.

The rich approached the offering box with their bags of money jingling so that others would know how generous they were. But that was the problem. They cared more about appearances than they did about who they were giving to. This poor widow understood what sacrifice meant; she gave her last penny to God. Her heart was right where it should be.

The other lesson for us in this story is that God sees our faith behind our giving. Jesus was watching everyone give their gifts to God, but who did He take notice of? A poor widow that gave the last she had to God. According to the Old Testament she would have been dependent on the generosity of others (Deut 24:19-21). She was probably given this insignificant amount of money by someone wanting to appear generous. What was her first thought...what could she buy, what did she need? No it was, “finally I can give an offering to God!” The widow gave because the desire to give to God was first most in her heart. It was a gift of love.

Though she was financially broken, her faith was active. She gave her all, knowing that God would provide for her. She was seeking the Kingdom of God first. As Christians we are called to be set apart from the world, we are called to have the heart of Jesus who gave His all for mankind. God doesn't really care about the amount we give to Him, as He cares about our hearts and why! The rich gave out of duty, with great flare. Jesus didn't acknowledge their giving except to point out it was meaningless. When God knows that our hearts are in the right place, we can trust Him for everything else, just like this poor widow did.

D. Mathewson

~~~~~

Everything I need to know about life, I learned from Noah's Ark:

1. Don't miss the boat.
2. Remember that we are all in the same boat.
3. Plan ahead. It wasn't raining when Noah built the Ark.
4. Stay fit when you're 600 years old, someone may ask you to do something really big.
5. Don't listen to critics; just get on with the job that needs to be done.
6. Build your future on high ground.
7. For safety's sake, travel in pairs.
8. Speed isn't always an advantage. The snails were on board with the cheetahs.
9. When you're stressed, float a while.
10. Remember, the Ark was built by amateurs; the Titanic by professionals.
11. No matter the storm, when you are with God, there's always a rainbow waiting.

Selected

Prayer List

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



Let us be Prayer Warriors for our Brethren!

Allen Family – VT (d)	Jones, Arlene - VA
Ammerman, Shirley & Family – NJ (d)	Karavas, Anna - CA
Anderson, Family– WI (d)	Knapp, Jamie – NH
Bews, Sandra and Family TX (d)	Knapp, Joseph – IL
Boswell, Arlene – IL	Leavitt, Denise & Richard – ME
Buxton, Jean & Family - UK	Lepitre Family - IL
Carpenter, Gloria – KY	Howes, Paul & Carla - UK
Cooper, Carmela – NJ	Mazzotta, Eva – VA
Csutor, Judith – CT	Miller, Alain – Canada
Day, Ronald – PA	Moore, Ralph & Maryellen – CA
Dewys, Mary & Family – MI (d)	Orsburn, Judi – CA (d)
DiCenso, Shirley Anne & Family - (d)	Ostwald, Dick - WI
Dickson, Roberta Jo – CA	Parker, Geraldine – CA
Duhaime, George & Family – CT (d)	Penton, Jim – Canada
Dunn, Kim - IL	Phillips, Stella – OK
Fantuzzo, Tony – NY (d)	Riggio, Fran – NH
Feliciano, Carmen - NY	Rowe, Bryan - UK
Fischer, Mike & Liz – WI	Schultz, Becky & Family – MN (d)
Foster, Jean – IL	Schwartz, Ruth – TX
Hauslein, Karen – MD	Seminoff, Brenda – CA
Hawk, Barbara – PA	Thomassen, Sandi – NM (d)
Hildebrandt, Lois - FL	Tuscia, Priscilla – FL
Hogrebe, Joan – MO	White, Ken & Joan - NY
Hopkins, Linda & Andrew – TX (d)	(d) = death in the family
Iannaccone, Marie & Family – IL (d)	

Entered into rest:

Dorothy May Allen, VT – May 2022

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

People do not care what you think until you care what they feel.

Bible Correspondence Course New Graduates & Websites

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



No new graduates to report this issue.

You are invited to view the following websites:

<http://www.cdmi.org> (Christian Discipling Ministries International)
(Current/past NC magazine issues are available on our website)

<https://www.christianbelieversconference.com/>

<http://www.cbfchurch.com> (Christian Believers Fellowship in New Hampshire)

<http://www.biblefellowshipunion.co.uk> (Bible Fellowship in UK)

<http://www.bbschurch.org> (Lombard, IL)

<https://sites.google.com/site/quietwatersdevotions/home>

<http://www.cartyorkshire.co.uk> (CART)

<http://www.campblessing.com> (Camp Blessing)

<http://www.newcovenantfellowship.org.au> (New Covenant News, Australia)

<https://e-biblia.org/> (Os Estudantes da Bíblia, The Bible Students, Brazil - Portuguese/Span) email: contact@e-biblia.org

Letters

*Greetings in Jesus Name! May this new month bring you and yours a great blessing covered in His peace.
Please use this in whatever way our Lord guides.*

“His” servant

***“The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.”
Psalm 37:23, 24***

OUR text presupposes that in the class described the human will has been transformed--that the divine will has been accepted as instead of the human; and that the child of God is seeking to walk in the ways of righteousness, in which he has already started; and the proper thought to be gathered is that thus seeking to walk in the Lord's ways, God will not permit his imperfections of judgment to work him any injury, but will supervise his affairs; will overrule so that every step he may take, although it be taken of his own will, his own volition--his consecrated will, however --shall be overruled for his good; for his development as a new creature in Christ. If he shall err in judgment, and bring upon himself the consequences of his error, the Lord's wisdom and power are such that he can fulfil all the provisions of this promise, and make even his blunders and weaknesses to so react as to strengthen his character and establish him in righteousness, developing in him by these and other experiences the fruits and graces of the Spirit, which will eventually fit and prepare him for joint-heirship in the kingdom.

Songs in the Night

We don't need to tell the world about the trouble; they know that. Tell them about the kingdom.

Conferences & Conventions

The 113th Christian Believers Conference will be held in-person at Gordon College in Massachusetts this summer, Thursday, August 4-Sunday August 7. The theme is **Magnifying the Word of God**. www.cbconference.com

The Berean Christian Conference is planning an in-person conference for July 2-9, 2022 at Indiana Wesleyan University in Marion, Indiana. The theme is **A Living Hope**. www.bereanchristianconference.com

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

Notice: If you know of Christian friends who would benefit from receiving the bimonthly New Creation Magazine via mail, send their names and addresses to the CDML main office, care of Bruce Blake. The address is inside the front cover.

Donations

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

Article Contributions

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

Any information published in this magazine that you know is incorrect should be brought to the attention of the editor at his email address: bobwhittaker64@gmail.com. We strive for accuracy but do not have full knowledge.