

THE NEW CREATION

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Contents

	Page
Contents.....	1
Editorial: The Memorial Supper of the New Creation.....	2
Why Meditate on God and His Word.....	3
Greater Love Has No Man Than This!.....	6
Repentance.....	8
The Parable of the Workers in the Vineyard.....	10
Sharing.....	14
She Hath Done What She Could (poem).....	16
Ransom and Restitution.....	18
The Strange Bush.....	23
Question and Answer: Is Our Salvation Guaranteed?.....	24
Our Sacred Feast.....	27
Cleanse Me.....	33
A Portrait of Jesus: <i>Tempted, Yet Triumphant</i>	34
Prayer List.....	35
Grads/Websites.....	36
Conferences and Conventions	37

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

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The Memorial Supper of the New Creation



Every year in the spring, we celebrate a memorial of our Lord Jesus' death as the ransom price for the redemption of father Adam and all his posterity. Our Lord desired us to do this formal yet simple ceremony of remembering his sacrifice, symbolized by our eating of his flesh and drinking of his blood, not the literal flesh and blood but by the eating of unleavened bread and drinking of the cup of wine. "Do this in remembrance of me." We who have consecrated our lives to the doing of his will are more than glad to do his request. How can we who claim our hopes for eternal life, and that more abundantly, ignore the basis of redemption from sin and its penalty of death? Many Scriptures draw our minds to the fundamental importance of recognizing our Lord as Savior. Here are a few: *"God so loved the world that He gave His only begotten son that whosoever believes in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."* John 3:16, 17

"If by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Romans 5:17

"There is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." 1 Timothy 2:5, 6

"All men should honor the Son, even as they honor the Father. He that honors not the Son honors not the Father which has sent him." John 5:23

If we want to honor the Father, we must honor Jesus. The annual memorial is one opportunity for us to honor our Lord Jesus. Let us be diligent in keeping this simple feast. The date this year coinciding with the Jewish reckoning is April 4 after sundown.

R. Whittaker

Why Meditate on God and His Word

There are many Scriptures that answer the above question. But before we consider some, let us look at *the value of meditation*. It is one thing to have intellectual knowledge but if it remains merely cerebral, it does little for the person having it. Meditating on knowledge moves it deeper into our mind and heart. Someone once said that the average distance between a person's head and heart is 18 inches. If this is so, then meditating on something will bring it down to heart-knowledge where it will have a profound influence in our lives.

Head knowledge, one might say is *undeveloped knowledge*. It's only a first step towards acquiring wisdom that goes much deeper. Heart knowledge is what changes who we are. It changes our purpose. It comes from recognizing that we cannot do God's will alone. It makes us fully aware of the greatness of our God and our dependence on the Holy Spirit bringing us to the point of spiritual understanding, which has a continual effect on how we live. It has the primary effect of bringing us closer in our relationship with and to a deeper appreciation of our Heavenly Father and our Lord Jesus Christ.

This is what the psalmist Asaph had to say in Psalm 77:11-12 "*I will **remember** the deeds of the LORD; I will **remember** your miracles of long ago. I will **consider** all your works and **meditate** on all your mighty deeds.*" Similarly, David says in Psalm 143:5, "*I **remember** the days of long ago; I **meditate** on all your works and **consider** what your hands have done.*" If we likewise consider all God has done throughout our Christian walk and meditate on them, then our appreciation will bring us into a more intimate relationship with the Lord.

Perhaps Psalm 145:3-5 sums up this thought well, "*Great is the **LORD** and most worthy of praise; His greatness no one can understand. One generation commends Your works to another; they tell of Your mighty acts. They speak of the glorious splendor of Your majesty—and I will **meditate** on Your wonderful works.*"

Other words similar to meditate

There are other words found in the Scriptures that are similar to the word “meditate”: one example is “think.” We read in Philipians 4:8 some good advice from the Apostle Paul, “*Finally, brothers and sisters, whatever is **true**, whatever is **noble**, whatever is **right**, whatever is **pure**, whatever is **lovely**, whatever is **admirable**, if anything is **excellent** or **praiseworthy**, think about such things.*” What Paul is saying to us is that it is not enough to just read God’s words, but we need to **think** and **meditate** on them so that they will bear fruit in our lives. Negative thoughts are not uncommon to humanity. It is a tool that our adversary Satan, uses all the time as an ungodly influence to slow down the progress of our Christian walk. At such times we need to stop and refocus on the great advice that Paul tells us above. When we replace the negativity with positive thoughts it will change our whole attitude and demeanor.

From time to time, we may feel overwhelmed with circumstances that happen in our lives. We wish they would all go away, but they just hang on. Perhaps considering these words that refer to all Jesus suffered would help us at such times. “*For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls*” (Hebrews 12:3).

There are times when things are beyond our control. Some unexpected situation is causing stress and worry, and we just do not know what to do or how to resolve it. Jesus has told us that help is available for us if we would **consider His words** when we begin to worry. He tells us that even small concerns are under God’s knowledge and control. “*So why do you worry about clothing? **Consider** the lilies of the field, how they grow: they neither toil nor spin; and yet I say to you that even Solomon in all his glory was not arrayed like one of these. Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith!*” (Matt. 6:28-30)?

Jesus also tells us we should bring our concerns to Him in Matthew 11:28, “*Come to me, all you who are weary and burdened, and I will give you rest.*” Let us do so at every opportunity! This is an invitation from Jesus that should become second nature to every disciple of our Lord Jesus Christ. To heed it will bring us into a closer relationship with our Lord and will lighten our lives from many needless burdens. Sad to say, many do this as a last resort, thinking that they can handle the situation without the Lord’s help. Jesus understood His need of His Heavenly Father. Consider His words in John 8:28, “*...I do nothing of Myself; but as My Father taught Me, I speak these things.*” The apostle Paul also realized his need of help to accomplish all work for the Lord. He tells us, “*I can do all things **through Christ who strengthens me***” (Philippians 4:13). He found this by looking to Jesus and “**considering**” Him in all that he did and availing himself of the Holy spirit. Let us do likewise!

E. Weeks

“My voice *rises* to God, and I will cry aloud; My voice *rises* to God, and He will hear me. In the day of my trouble I sought the Lord; In the night my hand was stretched out without weariness; My soul refused to be comforted. *When* I remember God, then I am disturbed; *When* I sigh, then my spirit grows faint. Selah. You have held my eyelids *open*; I am so troubled that I cannot speak. I have considered the days of old, The years of long ago. I will remember my song in the night; I will **meditate** with my heart, And my spirit ponders: Will the Lord reject forever? And will He never be favorable again? Has His lovingkindness ceased forever? Has *His* promise come to an end forever? Has God forgotten to be gracious, Or has He in anger withdrawn His compassion? Selah. **Then I said**, “It is my grief, That the right hand of the Most High has changed.” I shall remember the deeds of the LORD; Surely I will remember Your wonders of old. I will **meditate** on all Your work And muse on Your deeds. Your way, O God, is holy; What god is great like our God? You are the God who works wonders; You have made known Your strength among the peoples. You have by Your power redeemed Your people, The sons of Jacob and Joseph. Selah.

Psa 77:1-15 NASB

Greater Love Has No One Than This!

“Greater love has no one than this, that he lay down his life for his friends.” John 15:13

As we always look to our Lord as the ultimate example of how we must live our lives, we hear Him say in John 14:31, “The world must learn that I love the Father and that I do exactly what my Father has commanded me.” Jesus showed His love for the Father by keeping His commands. Are we to be any different? Jesus says in John 15:10, “If you *obey* my commands, you will remain in my love.” And continuing in verse 17, “This is my command: *Love each other.*”

One might ask, “To what extent should we reasonably go in order to fulfill this command, and remain in Jesus’ love?” For our answer we can again look to our prime example, Jesus, remembering that in John 15:20 he says, “*No servant is greater than his master.*”

Here we offer some examples of what our Lord found to be reasonable service in order to keep God’s commands and thereby remain in His love:

1. It seemed reasonable for Jesus to give up the glory which He had even before the world began (John 17:5) and come down to be born a peasant in a lowly manger.
2. It was only reasonable that Jesus reject Satan’s offer of the entire world (Matthew 4:9) and go forth to face that which He knew to be His future suffering.
3. It did not seem too much to ask that Jesus should take upon Himself our infirmities and carry our sorrows, or that He should be pierced for our transgressions and crushed for our iniquities. Neither was it unreasonable for Him to take all our punishment upon Him which would bring us peace...nor even that we should be healed by the wounds that He suffered.
4. It wasn’t beyond reason that the sinless Jesus would spend the final six hours of life on earth enduring the most

humiliating and excruciating death ever devised by man so that the world would see that He loved the Father by keeping His commands.

In light of just these few examples of our Lord's service, what is *our* reasonable service? The Apostle Paul offers us his answer to this question in Rom. 12:1: *"I beseech you therefore brethren, by the mercies of God, that you present your bodies a living sacrifice. Holy, acceptable unto God, which is your reasonable service."*

"Love each other." With this command in our mind and our eyes firmly fixed upon the ultimate example, our Lord Jesus Christ, may each of us once again commit to laying down our lives for our Lord by giving to the brethren and thereby remain in His love.

Bruce Blake

Love's Alchemy

Love is the filling from one's own...another's cup.

Love is a daily laying down and taking up;

A choosing of the stony path through each new day

That other feet may tread with ease a smoother way.

Love is not blind, but looks abroad through other eyes;

And asks not *"Must I give?"* but *"May I sacrifice?"*

Love hides its grief, that other hearts and lips may sing;

And burdened walks, that other lives may, buoyant, wing.

Beloved, hast thou a love like this within thy soul?

Twill change thy name to saint when thou dost reach thy goal.

Love is the communicated caring about the welfare
and happiness of others.

Love that has limitations will come to that end,
but true love knows no end.

Our Lord cares not so much for our works,
as for the love in which they are done.

Repentance

In Acts 17:30, 31 we are told that in the past *God overlooked such ignorance, but now he commands all people everywhere to repent. For he has set a day when he will judge the world with justice by the man he has appointed.* He has given proof of this to all men by raising him from the dead. God has thus commanded all men to repent, for at the last day everyone will appear before Christ in judgement. Therefore, if we fail to obey God's command to repent of our sins, we will not find the God of the universe or His Son who died for us. It is vitally important that we learn the meaning of repentance.

What is repentance? *“There was a man who had two sons, and he came to the first and said, ‘Son, go work today in my vineyard’. He answered and said, ‘I will not.’, but afterwards he regretted it and went. The father went to the other son and said the same thing; the son answered, ‘I will, sir’, but he did not go.”* (Matt. 21:28-30).

This parable teaches us the true meaning of repentance. At first, the elder son in the parable refused to obey his father's command to work in the vineyard, but he later changed his mind and went to work. All of us are like this son in the parable. We have disobeyed God's commands many times. But when we stop disobeying God and begin to do his will, we have repented. Repentance is the changing of our minds. It is a decision to stop doing wrong and to begin doing right.

A man decides he will no longer rebel against God. He will obey the commands of God. His repentance will be seen in the good works that he does. One who has truly repented will try to please God in everything.

What causes repentance? *“For godly sorrow produces repentance leading to salvation, not to be regretted, but the sorrow of the world produces death.”* (2 Cor 7:20). Repentance is caused by godly sorrow. When a person realizes they have sinned by disobeying God, they become sorry for what they have done. This sorrow for their sin will lead a person to turn away from that sin. Thus, godly sorrow (being sorry for diso-

beying God) leads one to repent. *“Or do you despise the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leads to repentance?”* Rom. 2:4

God is good to us. He has given us Jesus, His Son, to die for our sins. He has given us the bible to tell us the way to eternal life. When we realize how good God is to us, we should be ashamed to disobey him. Our sorrow for disobeying our Father should cause us to repent of our sins.

The fruit of repentance. *“Produce fruit in keeping with repentance and do not begin to say to yourself, ‘We have Abraham as our father’, for I tell you that out of these stones, God can raise up children for Abraham”* (Luke 3:8). These words were spoken by John the Baptist. The people of Israel thought that they were saved simply because Abraham, God's faithful servant, was their father. John told them that they must prove that they repented. We must do good deeds that show that our hearts have repented.

Suppose a man has a fruit tree in his garden. If the tree does not produce good fruit, he will cut it down and use it for firewood. But if the tree produces good fruit, he will save it. If we turn from our sins but do not do good works in their place, we will still be lost. But if we produce good works, God will love us and save us.

Conclusion. Have your relatives and friends repented of their sins? Are they producing the fruit of repentance? If not, they will miss out on the greatest calling ever to be offered to mankind. They will have an opportunity for life in the next age, but they will miss out on the glory, honor and immortality offered to the Church in this age. Christ will reject them in the last day.

“The Lord is not slack concerning his promise, as some count slackness, but is long-suffering toward us, not willing that any should perish but that all should come to repentance.” (2 Peter 3:9). See also Acts 2:37, 38.

P. Wabwire

The Parable of the Workers in the Vineyard

Matthew 20:1-16

1. *“For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. 2. Now when he had agreed with the laborers for a denarius a day, he sent them into his vineyard. 3. And he went out about the third hour and saw others standing idle in the marketplace, 4. and said to them, ‘You also go into the vineyard, and whatever is right I will give you.’ So they went. 5. Again he went out about the sixth and the ninth hour, and did likewise. 6. And about the eleventh hour he went out and found others standing idle, and said to them, ‘Why have you been standing here idle all day?’ 7. They said to him, ‘Because no one hired us.’ He said to them, ‘You also go into the vineyard, and whatever is right you will receive.’*

8. *“So when evening had come, the owner of the vineyard said to his steward, ‘Call the laborers and give them their wages, beginning with the last to the first.’ 9. And when those came who were hired about the eleventh hour, they each received a denarius. 10. But when the first came, they supposed that they would receive more; and they likewise received each a denarius. 11. And when they had received it, they complained against the landowner, 12. saying, ‘These last men have worked only one hour, and you made them equal to us who have borne the burden and the heat of the day.’ 13. But he answered one of them and said, ‘Friend, I am doing you no wrong. Did you not agree with me for a denarius? 14. Take what is yours and go your way. I wish to give to this last man the same as to you. 15. Is it not lawful for me to do what I wish with my own things? Or is your eye evil because I am good?’ 16. So the last will be first, and the first last. For many are called, but few chosen.”*

Important Considerations

Most Christians are familiar with this parable, but the conclusion may seem to us as rather brusque and unsatisfactory. Is God really like this? Let us consider a few important points [especially the context] before discussing the parable.

In verse 1, the initial word “*For*” [or ‘because’] is significant, telling us that this parable has some lesson or conclusion related to what Jesus had previously been saying. The rich ruler [Matthew 19:16-22] had not been willing to give up his riches and enter discipleship. After this, the disciples inquired -- we gave up everything; what will we get? [Matthew 19:27] They had also been vying with one another [at one time or another] about who was, or would be, greatest in the Kingdom. A lesson of humility was needed, and so Jesus spoke this parable. We see from Matthew 19:27-28 that he spoke to his disciples, not to the multitudes or Pharisees.

Verses 1-2 of this parable give us an important clue to understanding. The day-laborers gathered early, hoping to be hired. The vineyard-owner went out early [6 AM] and hired ALL THE MEN HE NEEDED, as did other similar employers. But there were always those not hired, not fortunate enough to earn money today.

The good, even amazing, character of this particular owner is shown in that he went back later, at 9 AM, and hired some more men even though he did NOT NEED THEM. And this was repeated at 12 Noon, 3 PM, and 5 PM. This was not your normal employer!

When the owner came at 5 PM, did he castigate those workers standing there? Saying ‘how lazy you are; not showing up for potential work until 5 PM’? No. These workers were not lazy. They had been there early. We know this from verse 6 “... *why have you been standing here idle ALL DAY*”? He had seen them there every time he returned to hire more men. He knew they were not lazy, and he knew the answer to his own question, which they stated as “*no one hired us*”.

Payment Time

Now we come to the end of the day, and payment time.

All the problems could have been avoided, or at least minimized, if the owner [and his steward, verse 8], had simply paid the first-hired first and sent them on their way; and then the second-hired, and on to the last-hired. The first-hired may have heard days later about what happened after they left, but nothing they could do about it then.

But where would be the lesson in this parable?

Perhaps, if we were the owner, we would be inclined to be “first just, then generous”. Whether starting payment from the first, or the last, would not matter. Simply pay each man what he had earned. A full-day’s labor would get full payment; ½ day’s labor would get ½ pay, and so on. That would be just. Then the owner could say ‘I feel generous today, so I am going to give each of you an extra day’s pay!’ Everyone would be happy; the owner would feel good and would probably be celebrated in the community.

The Lesson

But again, where would be the lesson in this parable?

So, the payments were made and the grumbling began. Is this a picture of heaven? Absolutely not. It seems to be here and now, the time of the “*narrow way*”; but rather than being a statement of how the church in the flesh should be, or would be, it seems rather a warning by Jesus -- ‘this is what you need to avoid’. Do not seek to be prominent [James and John, verses 20-21, wanted to be numbers 1 and 2 in the Kingdom]; do not seek pay for the privilege of working in God’s vineyard now [‘we have left all; what will we get?']; be happy with what God has provided; you are God’s servant, so do not be concerned about what other servants have, or how long they have worked, or how they are doing.

If we could put a few words in the mouth of the vineyard-owner, it might go something like this.

“Before you go, I would like to explain a little. You first-hired workers had the privilege [by my grace] of working in my vineyard [I could have hired others], getting a full-day’s pay for a full-day’s work. Work is noble in itself. You can hold your head high.

“Those later workers were hired entirely by my grace; I did not need any of them, as I had already hired all I needed. They received pay proportional to the amount of time they worked, and then I added some extra money as charity.

“Thus, by my generosity, all of you workers, each and every one, have received a full-day’s pay.

“Why did I do this? Because all of you, each and every one, have the same needs. You each, one and all, needed to work and earn money today, so that your families would be able to eat tomorrow. So please, all of you be happy and go home rejoicing. Do not grumble at my goodness. Shalom.”

Though many lessons can be drawn from this parable, it seems the primary one is that God is gracious and generous; He appreciates our work for Him, be that much or little, but wants us to know that we can actually earn nothing -- it is ultimately all by His grace.

The lesson about self-seeking was not yet learned by the disciples. Even at the Last Supper, we read “*Now there was also a dispute among them, as to which of them should be considered the greatest.*” [Luke 22:24] They had not yet learned that all will be brethren, and there will only be one Master, Jesus.

This earthly failing was seemingly put to rest only when Jesus humbled himself and washed the feet of the disciples.

“So, when He had washed their feet, taken His garments, and sat down again, He said to them, ‘Do you know what I have done to you? You call Me Teacher and Lord, and you say well, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you should do as I have done to you. Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them.’” [John 13:12-17]

“But he who is greatest among you shall be your servant. And whoever exalts himself will be humbled, and he who humbles himself will be exalted.” [Matthew 23:11-12]

L. Schneider

All quotations from NKJV unless stated otherwise

We may give without loving,
but we cannot love...without giving

Sharing

The story is told of a man who, at noon, stopped working to eat his lunch. As he began his noonday meal he was approached by a poorly dressed man who said to him, "Will you share your lunch with me? I'm very hungry."

The man with the lunch looked up at him and feeling great compassion for this poor man said, "Here, take my lunch. I can find something in the cafeteria." It was a noble and generous gesture for the man to give away his lunch. We are sure that he was greatly blessed for his kindness. This reminds us of the story in John 6:1-15, when Jesus and his disciples were followed up a hill by a great multitude of people. Many were sick with various diseases, and hoped for a miraculous healing having heard of Jesus' fame that had spread all around the country of Galilee.

After preaching to them, Jesus turned to Philip and asked him where they could buy some bread to feed the people, since they had brought none with them. Andrew was puzzled by the question but said to the Lord that there was a boy with five loaves and two small fishes.

Because this young boy was willing to share his small meal with Jesus it resulted in a great miracle as Jesus multiplied these five loaves and two fish so that 5,000 men, plus a great number of women and children, could all eat and be filled with 12 baskets of food left over!

What lesson do we learn from this miracle? How much of our busy time do we give to the Lord in Bible study, meditation, prayer, worship, witnessing to the Lord's goodness and the Gospel, being good stewards of all the Lord has put in our possession and being obedient to opportunities the Lord opens up to us? How willing are we to share our blessings with others?

Sometimes we are too concerned with our own needs and are reluctant to share with others the things with which the Lord has blessed us. We hold our blessings in closed fists.

This is a grave mistake. Freely we have received, and freely we should desire to give and share. The Lord has promised to provide for our every need so if we truly believe Him, our concern should not be for ourselves but for the needs of others.

There have been times that the Lord has asked us *to give away our lunch*. Giving away our figurative lunch can cover a wide scope of sharing. It can include our time, our money, our labor, and our talents. It will surprise you what the Lord can do if He controls a generous and caring heart. He can multiply your *small lunch* to that which will yield a rich banquet of blessings to others. Think of it!

This has been the experience of the writer and of this world-wide fellowship. Born with practically nothing, but with a lot of faith and love, this fellowship has been blessed of the Lord, and grown to touch thousands of people in North America, Europe, Asia, Africa, Australia, South America, and India with the wonderful knowledge of God's Plan of the Ages. Its message has reached people who had never heard of Jesus and the salvation that comes from belief in him as the only Savior from the penalty of sin and death because he laid down his life as a ransom for all to be testified in due time (1 Tim. 2:5,6). It has shared the wonderful message of Jesus' soon return to establish his kingdom on earth and fulfill all the grand promises for blessing all the families of the earth (Gen. 22:15-18). Wouldn't it be great if you had a part in it?

We ask -- Would you be surprised, if you felt the Lord tap you on the shoulder today and ask you if you would be willing to "share your lunch" with someone who needs it more than you do? Would your answer be that you can't because you only have enough for yourself? Or would you respond as the boy on the hillside, and willingly hand it all over? If you are one of those who would hold back, you would be robbing yourself of a blessing and it could possibly lead to a hardness of heart and affect your spiritual growth.

Let us remember, we have nothing of our own. This is a truth that some Christians do not seem to fully grasp. All we have is what we have received from the Lord. 1 Corinthians

4:7 asks these questions, "For who makes you to differ from another? *And what do you have that you did not receive?* Now if you did indeed receive it, why do you boast as if you had not received it?"

We came into this world with nothing and we will take nothing with us when we die (1Timothy 6:7). Therefore, should we not be asking ourselves, "*Am I prepared to give away what my Master has so freely given me to use in his service?*" When the opportunity presents itself for us to share, will we recognize this as an overruling of the Lord who in this way is asking us to *share our lunch* with others less fortunate? Our five loaves and two fish may meet just the particular need others have. We all have received much from the Lord. Let us be very sure that we do not receive the grace of God in vain (2 Cor. 6:1).

G. Boccaccio

"She Hath Done What She Could."

THE Feast was spread at Simon's house, and as they sat at meat,
A woman came and silent stood within the open door--
Close pressed against her throbbing heart an alabaster box
Of purest spikenard, costly, rare, she held. With modest fear,
She dreaded to attract the curious gaze of those within,
And yet her well-beloved Friend was there, her Master, Lord.
With wondrous intuition she divined that this might be
Her last, her only opportunity to show her love;
She thought of all that He had done for her, the holy hours
She spent enraptured at His feet, unmindful of all else,
If only she might hear those words of **Truth**, those words of **Life**.
She thought of that dark hour when Lazarus lay within the tomb
And how He turned her night to day, her weeping into joy.
Her fair face flushed, with deepening gratitude her pure eyes shone;
With swift, light step she crossed the crowded room.
She bravely met
Those questioning eyes (for Love will find its way through paths
where lions
Fear to tread); with trembling hands she broke the seal and poured
The precious contents of the box upon her Savior's feet,
And all the house was filled with fragrance wonderful and sweet.

She could not speak, her heart's devotion was too deep, her tears
 Fell softly, while she took her chiefest ornament, her long
 And silken hair and wiped His sacred feet,--when suddenly
 A rude voice broke the golden silence with, "What waste! this might
 Have sold for much, **to feed the poor!**" She lower bent her head--
To her it seemed so mean a gift for love so great to make!
 Again a voice re-echoed through the room, her blessed Lord's,
 (He half arose and gently laid His hand upon her hair)--
 And how it thrilled her fainting heart to hear Him sweetly say,
 "Rebuke her not, for she hath wrought a good work, what she could;
 Aforehand, to anoint Me for my burying, she hath come,
 And this her deed of love throughout the ages shall be told!"

How oft since first I read the story of this saint of old,
 My own poor heart hath burned with fervent, longing, deep desire,
 That I might thus have ministered unto my Lord and King--
 "The chiefest of ten thousand, altogether lovely One."
 And now, to learn--oh! precious thought, 'tis **not too late**, I still
 May pour Love's priceless ointment on "the members" of His Feet!
 Dear Lord, I pray, oh! help me break with sacrificial hand
 The seal of Self, and pour the pent-up odors of my heart
 Upon Thy "Feet!" Oh! let me spend my days and nights in toil,
 That I, perchance, may save from needless wandering, and help
 To keep them in the narrow way that leads to light and life.
 Oh! let me lay within their trembling hands a rose of love.
 A lily's pure and holy inspiration on their breast!
 Dear Master, let me kneel with them in dark Gethsemane;
 Oh! help me boldly stand and meekly bear the scoffs and jeers
 Of cruel, mocking tongues! Oh! may I count no cost, e'en life
 Itself, too great to *serve, to bless, to comfort Thy dear "Feet,"*
 And when the last drop of my heart's devotion hath been shed,
 Oh, may I hear Thy sweet voice say, "*She hath done what she
 could!*"

Poems of Dawn

*"And Jesus said, Let her alone; why trouble ye her? she hath
 wrought a good work on me. For ye have the poor with you always,
 and whensoever ye will ye may do them good: but me ye have not
 always. She hath done what she could: she is come aforehand to
 anoint my body to the burying. Verily I say unto you, Wheresoever
 this gospel shall be preached throughout the whole world, this also
 that she hath done shall be spoken of for a memorial of her".*

Mar 14:6-9 KJV

Ransom and Restoration

The Ransom has been clearly defined in many scriptures and many writings and booklets. The Ransom is unique in that only Christ is involved in it. He was the perfect human being as Jesus, who sacrificed his life so that Adam and all mankind could be brought back from death. As we read in the well-known scripture in 1 Cor. 15:22, *“For as in Adam all die, even so in Christ shall all be made alive.”*

Yes, the perfect man Adam died for having sinned against God in eating the fruit of the only tree that was forbidden of him (Gen. 2:17 & Gen. 3:6), and so he and Eve were chased out of the garden of Eden where the tree was located, and they could not enter there again (Gen. 3:23, 24). And thus, from that time, all mankind, after living for a while are sent into death, as you read in 1 Cor. 15:22. But as Jesus Christ was also a perfect man, as was Adam, He, in giving up his human life provided the ransom for Adam and all of mankind.

The Dead Still in Their Graves

And even though some believe that they go to heaven when they die if they are good, or to an eternal torment if they are evil, this is not true. As Jesus said in John 3:13: *“No one has ascended into heaven but he who came down from heaven, that is, the Son of Man.”*

To confirm this, Jesus also is quoted in John 5:28, 29, *“Do not marvel at this; for the time is coming in which all who are in the graves will hear His voice and come forth. Those who have done good to the resurrection of life and those who have done evil to the resurrection of judgment.”*

So, we see that all who have died are still in their graves. We wait for the completion of the bride of Christ, who will gain eternal and immortal life in heaven when He who is now in heaven since his resurrection will return for them, and when they are complete in heaven, then will begin the resurrection of the world of mankind. It will all take place over a 1000-year period (in Rev 20) in which Satan is bound so he cannot tempt anyone. And in these 1000 years, all mankind will be resur-

rected and will learn what they need to know to be perfect themselves and gain eternal life. But at the end of the 1000 years Satan is released to tempt whom he may, and any who follow him will go into the lake of fire which is the second death, or you could say eternal extinction. And even this is love on God's part. If those evil people continued to live on the perfect earth, they would be miserable with the state of affairs, so they are better off extinct, than to be in torment.

Restoration of Two Groups Until now we have spoken mostly of the Ransom, but the restoration is also mentioned. There is the restoration of the humans who are striving to be in the bride of Christ, so they will be in heaven, and it is God and Christ who provide this restoration for them. But once the bride is in heaven with Christ, and the resurrection of all mankind begins, then mankind will come to the knowledge of the perfection they need in Christ. The bride of Christ will also be involved in this restoration of the world of mankind. For they will also be teaching all of mankind and bringing them to the perfection they need to resist the temptations of Satan and to gain eternal life as humans on earth.

The Bride of Christ But to show more specifically how the bride is involved in this, I would like to take you to some other scriptures, that point out the great sacrifice that is involved in the lives of all those who seek to be in the bride of Christ. Let's go first to Rom. 12:1-2 where it reads, *"I beseech you brethren by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service."* That is a strong statement that your bodies are to be a living sacrifice. And look at verse 2 *"And do not be conformed to this world, but be ye transformed by the renewing of your mind, that you might prove, what is that good, and acceptable, and perfect will of God."*

So we see the living sacrifice of those who want to be in the bride of Christ is that they turn from all things in the world, and only get involved with what changes them into "perfect" in the will of God so that they qualify to be in the bride of Christ. I am not quoting it here, but it will do you well to read the rest of

Chapter 12 of Romans, for it shows how they are to treat each other and all men, with the same kind of love and concern that God has for them, and in doing this, they gain that perfect character of God and of Christ, which itself is called in the overall, “love”, such as in 1 Jn 4:8-16. So our job on earth is to gain God’s perfect character that we might be in the bride of Christ, and thus work with Jesus in the restoration of the world of mankind back to perfection.

But let’s not base this on just one scripture. Let us look at a few more that speak of the same kind of devotion to God and to His will in order to gain perfection. Look at 2 Tim 3:11-13. *“This is a faithful saying: For if we died with Him We shall also live with Him.”* (12) *“If we endure, We shall also reign with Him. If we deny Him, He also will deny us.”* (13) *“If we are faithless, He remains faithful; He cannot deny Himself.”* Do you see where we gain the power to live with Him and to reign with Him? That is awesome! But if we deny Him in this life, He will also deny us, though He cannot deny Himself. Great promises!!

And let us look at Acts 3:19-21, *“Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord. And that He may send Jesus Christ that was preached to you before, whom heaven must receive until the times of restoration of all things, which God has spoken by the mouths of all His holy prophets since the world began.”* (You can read the rest of the chapter for greater understanding).

Let us look also at John 14:1-6 *“Let not your heart be troubled; you believe in God, believe also in me. In my Father’s house are many mansions. If it were not so, I would have told you. I go to prepare a place for you, and if I go to prepare a place for you, I will come again to receive you unto myself. And where I go you know, and the way you know. And Thomas said to Him, Lord we do not know where you are going, and how can we know the way. Jesus said to him, ‘I am the way, the truth, and the life. No one comes to the Father except*

through me." (You can read the rest of the chapter for greater insight).

Let us look also at Heb 10:19-25, *"Therefore brethren, having boldness to enter the Holiest by the blood of Jesus, (20) by a new and living way that He consecrated for us through the veil; that is His flesh." (21) "and having a High Priest over the house of God." (22) "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," (23) "Let us hold fast the confession of our faith without wavering, for He who promised is faithful." (24) And let us consider one another to stir up love and good works." (25) "Not forsaking the assembling of ourselves together, as the manner of some, but exhorting one another, and so much the more as you see the day approaching."* (Read the rest of the chapter and you will gain more insight.)

So, when you look at all the above beginning with Romans 12:1, you see that all the scriptures are talking of the ones the Lord has called to Himself since His resurrection, and it is these that will form the bride of Christ. They are called out of this world to lead special lives to which He calls them, and these lives bring them to perfection in Christ. This is pointed out in James 1:2-4 where it tells us that all our trials are tests of our faith, intended to produce patience in us, and we are to let patience have its complete work in us so that we may be complete, entire, and lacking in nothing; that is, absolutely perfect.

So, in all of these scriptures, and in the rest of Rom. 12 if you want to read it, you will find all are talking about us, who are called out of the world in order to be the bride of Christ in the near future, and to be in heaven with Him. Our response to the call leads us far away from all interests in the world and brings us to know and to want to live only the will of God. I hope and prayer that we might be successful in arriving to that wonderful position of being "living sacrifices" now, and being with Christ in the kingdom, where we can work with him in bringing the resurrected mankind back from their fallen nature

to the perfection that God wants in them. And thus, in this, because of our living sacrifice now, we are joint heirs with Christ in the Restoration of the world of mankind on earth.

As said at the beginning, only Christ alone has paid the ransom for the release of mankind from death. But it is clear that we work with him in completing the restoration of the world of mankind to perfection, and to be part of this is such a great joy, that I can't imagine that anyone would turn it down if they clearly understood it. I know that I have not turned it down. And I pray that all that read and study this will also not turn it down but will move forward in their commitment to be joint heirs with Christ and to bring this restoration to the world of mankind.

J. Knapp

A Thumbnail Sketch of the Philosophy

The first created human, Adam, had no sin and through obedience would have lived forever. However, he needed a helpmate, Eve, who was made from a part of Adam and together they were one unit. Neither had experience with sin. An intelligent spirit being (Lucifer) saw an opportunity to capture the human race, through deception, into thinking God was withholding knowledge from them. He deceived Eve into eating of the fruit of a tree from which God had specifically informed Adam that they could not eat therefrom or they would die. Having eaten thereof, Eve offered the fruit to Adam and, though knowing the command, he ate of it too. Thus our first ancestors sinned and brought the death penalty upon their posterity. None of us escapes the sentence. Our only hope is that God will have mercy on us and find a way by which He can be just and yet give us an individual opportunity for attaining everlasting life. God had a way and formed it in His mind long before the creation of the world. The answer to man's predicament was redemption by our Lord Jesus. Jesus is the firstborn of all creation, the only-begotten Son of God. God sent him into the world (fully human but sinless) to redeem Adam and his posterity from the death sentence and offer mankind everlasting life through obedience. That is the work of the promised kingdom, and will be for all. But those who have faith and can accept the conditions of following Jesus now are invited to a higher station, joint-heirs with Christ (the Bride of Christ) in blessing mankind.

Contributed

The Strange Bush

Moses received the best formal education and training possible in his time. He was trained as a potential heir to the throne of Pharaoh. Yet, through his own rash act of murder, he fled the civilized world of his day to live in the desert of Midian. There, for forty years, he was trained in a very different way until the LORD GOD knew he was ready.

Moses was tending the flock of Jethro, his father-in-law, and he led the flock to the far side of the desert and came to Horeb, the mountain of God. There the angel of the LORD appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up. So he thought, "*I will go over and see this strange sight -- why the bush does not burn up*" (Exodus 3:1-3).

What a strange incident! What a strange bush! It was on fire; but, unlike any other bush, it did not burn up. The bush just kept burning, yet it was not consumed by the flames of fire. Of course Moses noticed this strange sight ~ who wouldn't have? We are told that Yahweh God was revealing Himself through that strange burning bush. What did it mean? What did it signify?

The bush was apparently an acacia bush, the thorn bush of the desert. *The thorn is a symbol of sin*; it was the result of the curse of Genesis 3. Jesus very significantly had a *crown of thorns* placed on His head at His crucifixion. According to both the Old and New Testaments (Deut. 4:24 and Hebrews 12:29), "*God is a consuming fire.*" He is Holy and Righteous and because of this, sin should be consumed by the judgment of God. But this bush, while being judged and burned, was *not* consumed -- a picture of sin under judgment without being consumed.

Only one thing makes this possible. You and I, along with all mankind, are under judgment because of sin. We should all be instantly consumed, destroyed by the righteous judgment of God. But while sinful, we are not consumed. God has made provision for us. *This is the GRACE of God!* It is only through His GRACE that we can come to Him; that He calls us and provides His own Son as the penalty for sin. *It is through GRACE that Jesus wore the crown of thorns for us.* It is that GRACE which attracts us to God. The bush burns, but is not consumed. May others see that GRACE in and through us.

Larry Urbaniak

Question and Answer: Is Our Salvation Guaranteed?

Some feel that once God writes your name in the book, he won't remove it. Is this true?

There is no "once save, always saved" as some use it today. In many, many scriptures, it is stated that IF we do the will of God we will be saved. But it is a conditional "IF", so our salvation depends on us continuing to live to the will of God and always be faithful to him. But there is no possibility of saying anyone is saved from the beginning of his relationship with God to the end IRRESPECTIVE of how he or she lives in between. ALL that occurs in our life between our coming to the saving knowledge of Christ and our death, or at Jesus' return, is extremely important to being "saved".

Thus we read in Acts 16:31, "*Believe on the Lord Jesus Christ, and you shall be saved.*" This statement is made often, even by Jesus, and is taken to support the "once saved, always saved" theory. However, the word "Believe" here does not mean just a simple admission of Jesus' name, or even that he is the Messiah, but a "living" of all that you believe about him. We must live in the faith we have in Jesus, and we shall be saved. It is a very conditional issue, based on a continually active faith in all the commands that Jesus taught.

1 Cor 15:1, 2, "*Moreover brethren, I declare to you that gospel, which I preached to you, which also you received and in which you stand, by which you also are saved, IF you hold fast that word which I preached to you -- or else, you have believed (had faith) in vain.*" This statement is very clear from the context of the 15th chapter, that salvation is conditional upon the continual living of your belief in the death and resurrection of Jesus Christ. But this is not the full story.

Eph 2:8-10, "*For by grace you have been saved through faith, and that not of yourself. It is the gift of God; not of works that anyone should boast. For we are His workmanship created in Christ Jesus for good works that we should walk in them.*" The first sentence in this is often used to prove again that "once saved, always saved" is the truth of scripture, but the last sentence reverses all of this. It clearly says that we are God's

workmanship; that it is HE who works out in us His will for us, and thus it is He that saves us. And the sentence goes on to say that we are created in Christ Jesus for good works that we should walk in them. This is also clarified in Philippians 2:12, 13, “.....*Work out your own salvation with fear and trembling, for it is God who works in you to will and to do of his good pleasure.*” So God gives us, through his spirit the understanding of his will for us, which builds us up to his perfect character, and thus provides that we will be saved. But WE have to work it out ourselves in our lives (very conditional). Another strong statement of this same effect is in Col 1:12, “Giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in light.” God qualified us by explaining his will to us and giving us through his spirit the strength and courage to apply all this in our lives in obedience to him, and because we carry out his will, we become qualified, for the inheritance, for salvation, for eternal life. Mt 10:22 and 24:13 both say that “*he who endures to the end, shall be saved.*” Again, very conditional upon our actions and strength of faith.

Acts 4:10-12, Verse 10 refers to Christ. Verse 12 states, “*Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.*” This clearly speaks of the strong faith that must be had and lived in Jesus Christ. Outside of this, there is no salvation for anyone.

Rom 5:10 “*For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.*” This scripture points out the two-fold application of the value of Jesus in our salvation. Because he died, we received of the ransom he provided, and with this we were reconciled to God. But only because he lives, and works with us daily to direct our lives, are we able to know his daily will for us, and to do it, and through this, if faithful, we shall be saved to eternal life.

2Th 2:9 *The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders,*

2Th 2:10 *and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.*

2Th 2:11 *And for this reason God will send them strong delusion, that they should believe the lie,*

2Th 2:12 *that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.*

The above is a long context, but it shows that anyone who has come into a relationship with Christ, can lose it all, and their eternal life, IF they fall for Satan's deception and follow him. In this they do not believe in the truth, and they do not follow God, but have pleasure in unrighteousness, and so they perish in second death. At the beginning they believed, and they were conditionally saved, but after they made a conscious decision to follow Satan, they lost all their conditional salvation standing and were lost forevermore.

There are many more scriptures that address "saved", and some can be used to imply "once saved, always saved." But others clearly show that all this salvation is based on one doing God's will and the Son's will obediently throughout life. And only then is eternal life secure. Then as in Rev 20:6, it says, "*Blessed and holy is he who has part in the first resurrection, for over him the second death has no power (or authority).*" This clearly shows that all during one's human life, we were under the possibility of second death. But if we are raised in the first resurrection, we will be guaranteed eternal life, and second death is no more a concern. The same will happen to mankind at the end of the 1000 years, when their final judgment occurs. Those who retain life, will be certified perfect, and possess eternally perfect human life.

For further reference see Hebrews 6:4-8 & Hebrews 10:26-31

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

Our Sacred Feast

*“This cup is the new covenant in My blood; do this, whenever you drink it, **in remembrance of Me**. For whenever you eat this bread and drink this cup, you proclaim **the Lord's death until He comes.**” - 1 Cor. 11:25, 26*

Soul refreshing and precious truths are contained in this inspired text bearing on the Last Supper. As we review the several accounts of that memorable feast, the meditative spirit is carried back over the long intervening centuries and is reclining at a table in an upper room, intimately associated with at least eleven men like ourselves, sharing with them in the surprises, the gentle rebukes of love, being profoundly impressed with the strange actions and heart stirring words of our Lord and Master. We hear His significant statement, *“I have longed eagerly to eat this Passover with you before I suffer.”* Momentous words we yearn to fully comprehend! And what if nearly twenty centuries have passed away since these words were uttered in that upper room? Had they been the utterance of any other but Jesus, they would today be no more than a faint echo and meaningless to present generations; but the words of Him *who spoke as never man did speak* can never become any mere projected echo.

Who that has known in experience how that divine love can draw to itself, and whose heart has been made more tender through the condescending grace of God, as Jesus revealed in that upper room, can be otherwise than affected more and more by pondering its many exhibitions and by taking to heart the lessons to be learned in that hallowed spot. Memory, mind, and will, having caught the meaning of the words, *“this do in remembrance of me,”* can never forget that which is so blessed to remember, and to daily call to mind, for it was not only an hour of feasting, it was also an hour of never-to-be-forgotten revelations of the heart of Jesus.

Then, too, it was not only a matter of asking us to employ this simple method of keeping His love in remembrance, but there was a further remark. He adds another measure to our

cup of hope and joy by saying that this feast is to last only *“Till the day I drink it new with you in the Kingdom of my Father.”* This is a promise of another and greater feast. It speaks of a time when this present feasting, symbolic in its joy, will give place to a banquet of sublime, celestial grandeur such as our loftiest language could never adequately express. Hence, Jesus is asking us to now join Him in a beautiful perpetuation of a feast which, by its very simplicity and richness in hope, will keep fresh and ever green in our affections the reality of His unchanging love, and enable us to continually share with Him the joy of unfading anticipations of the eternal feast to come.

Self-Examination

But the Apostle would have us pause for a moment to make an examination. In the keeping of this feast of remembrance, there are fundamental principles of the greatest possible importance. These principles, or conditions, determine the degree of blessing and profit any participant therein shall receive. The most careful conformity to these conditions, therefore, will bring the heart into a close and precious sense of relationship with the Lord, whereas any neglect or carelessness, lukewarmness, or unforgiven sin, will be sure to bring condemnation. It is this very vital fact that Paul wants all to keep in mind, and so he points out the dangers, and consequences of eating and drinking unworthily, improperly (1 Cor. 11:29). As in the typical feast there was a putting away of all forms of leaven from the abode of the participant, so we must be exercised with the same zeal to obey the divine law of heart purity. (See 1 Cor 5:7, 8.) Like all of God's arrangements for our approach to Him, this, the greatest of all provisions, must be held in true reverence; and above all other things required is that of heart purity and a humbled spirit.

There must also be uppermost in our thought a very real sense of *gratitude* as we keep fresh in mind the sacrifice of Christ on our behalf. The full import of the words of Jesus must be pondered: *“This do in remembrance of Me ... for you do show the Lord's death till He come.”* This sense of overwhelming gratitude will make possible the attitude of heart in

which to properly survey the sacrifice Jesus asks us to remember.

The eleven men assembled in that far away upper room are truly representative of the rest of us, and therefore from them, in their dull-mindedness, illustrating what is often our own, we may, by carefully observing the tenderness of Jesus in seeking to correct their far too limited vision, learn greatly needed lessons.

Joy and sorrow are strangely blended in that same upper room. Compassionate love speaks there by both word and action, in rebuke and pity. Along with His words of happiness over the occasion, Jesus must also speak of things sad and regrettable. Side by side with the sublimest of opportunities ever afforded any of His own, there are things present which are like a dark blot on what might have been a spotless page of their loyal devotion. And over it all, our minds should prayerfully ponder. Is it possible for us to find these things of a regrettable character, a true picture of our own fickleness, or a much too real illustration of our own self-seeking and lovelessness? If into that most hallowed room the dark stain of human weakness came; if in the sacred seclusion of that upper room where all that was unworthy and unclean should have been shut out, or shamed into silence, we hear contending voices, not over an eagerness to be the one to wash the Savior's feet, but in clamor over who ought to be considered greatest among them; if in that place apart and alone with Jesus is found the sinister spirit of betrayal in which, a traitor's heart asks in unison with the others, "*Lord, is it I?*"-- where, then, are we safe from the baneful presence of inbred sin? Where is there a place so far removed from Satan's influence that nothing defiling can come? -- Yes, where indeed, if from this spot selected by Jesus Himself, for so sublime a farewell feast with His own, the inherent weaknesses of our flesh or the malignant forces of evil were not put out!

May God grant to us the undimmed spiritual perception so needed, and by which alone we may hope to be kept from the baneful results of a deceitful heart. May we have been so

taught of God, and so received of the love of Jesus that He can now say of us as He said of His *faithful ones* in that room, "He that is washed...is clean every whit; and *you are clean.*" And yet a greater cleansing came to these disciples, and so it can come to us. We can know that if those men could return to that upper room in after days, not with contention over any supposed right to highest place, nor with a preoccupation with self, sufficient to blind them to golden opportunities, there would be indeed the marked evidence of the salutary effects of the loving tenderness of Jesus. Assuredly there would be humble confessions made by all. Each would feel that his own deflection had been the most reprehensible and inexcusable, and all would regret that in an hour of such solemnity they had been so slow to grasp the glorious opportunities of that quickly passing hour. Upon every heart there would have been stamped an indelible reminder of how a perverted vision must inevitably weave into the web and woof of life's record those sad mistakes over which many a tear will fall when grace has refined and mellowed the heart. Such mistakes, though graciously forgiven, still linger on in memory like shadows across our heaven-ward path.

We are remembering, then, that Jesus has asked us to make this feast a *special remembrance act*. Manifestly the story of that first Supper is not told us with several repetitions just to make known the sad mistakes of the disciples, but rather to forewarn us of imminent dangers surrounding ourselves, and also to strengthen our hearts when our weaknesses are all too painfully revealed. How we too have need of the same words of comfort spoken to our prototype, Peter, "*I have prayed for you that your faith fail not.*" We have not acted better than they. Perhaps we shall yet see when all things are fully revealed to us, that ours has been the most perfidious conduct, and inexcusable shortsightedness. We should not forget that these men made their mistakes before the Spirit was given, while ours have been after receiving it. Thus viewed, *how manifestly we need the lessons of that upper room.*

Jesus girded Himself to do this menial service of washing the feet of men so concerned over claims for highest place in His Kingdom. Let us not forget here that we are in our meditations now as one among them. We are thus not only seeing their neglects, need of instruction and of a richer measure of His love, but **we** are being most mercifully and needfully humbled also. They had called Him Lord and Master, but lips and heart were out of harmony. Peter's reactions to having Jesus wash his feet reveals much of the inward sense of his soul's awakening. This would have been our own inner feeling and alas, even yet might be our confessed sense of shame and regret.

Often, disguised angels come close to us, bringing priceless moments into our daily round of duties, but our eyes are dimmed with earth-born mists, or our hearts have not been sufficiently purified by the cleansing blood to see that God comes thus near, and so our *backward* look reveals, when too late, how greatly we too have failed. "*Inasmuch as you did it not,*" has a solemn warning for us. Oh, you who are even yet contending for the right to recognition above others of God's children, who lay claim to greatest faithfulness among His people, will you not pause in your disputing for a moment and gaze on this upper-room scene, while from the lips of Him who came from God and is soon to return to God are heard these momentous words, "*This do in remembrance of Me?*" Be not concerned over who shall be greatest, but be alert to perceive that he who *would be* greatest, must be *now* in heart and spirit *servant of all*. Oh, the blessedness of our *remembrance of Jesus* by which we are assured of His abiding love for us notwithstanding all our failures.

On to Gethsemane

Then with these upper-room lessons forever fixed in heart and mind we follow Him to the Garden of Gethsemane. He knows how much we want above all things to be as near as possible to Him in this another secluded and sacred spot. In mind, we are of the privileged three who went furthest with Him on that occasion. Their story is ours too. Not once, but

alas many times, we have been found sleeping amid circumstances when every faculty of our spiritual being should have been in lively animation. Certainly we knew of trials to come by which many would prove deficient in qualities we were assured we possessed ourselves: *we would never, no never forsake the Lord, though all others did so!* Perhaps, because of some special knowledge imparted to us relative to a wider vision of God's completed redemptive purpose, we have become imbued with a spirit of uncharitableness by which the highest seat at even this sacred remembrance feast was unblushingly claimed as *our* special right. Pitiful revelation! Instead of revealing that such unmerited grace had humbled us, it has revealed how easily we can fall into spiritual pride. How regrettable it is that such lack of humble gratitude on our part should attempt to shut away from this table any of those redeemed by the same precious blood. The atmosphere of this feasting upper room is pervaded with the blessed assurance that "*at the Cross there's room*" for all!

In the little while that yet remains we will "*keep the feast.*" We will continue to bless God for "*the blood of the covenant wherewith we are sanctified,*" and keep under that all-sufficient cleansing blood. Before long the number of God's elect will be complete. In a little time, perhaps shorter than we think, we will have proved our devotion to Christ up to the measure He seeks in all His own. Then the toils of the way will be over, the waiting ended, our suffering for His sake finished. Till then, this *remembrance of Him* will be treasured and sealed up in our inner heart -- "*till He come.*" Home is near and each day draws nearer!

J. J. Blackburn

One more day's work for Jesus,
How glorious is my King!
 'Tis joy, not duty,
 To show his beauty;
My soul mounts on the wing
 At the mere thought,
How Christ my life has bought.

Cleanse Me

"Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow." Psalm 51:7

How blest we are to know that Jesus' blood has cleansed us from all of our sins! He pulled us up from the mire of sin and washed away all the things in our lives that made us filthy in God's sight. Hyssop is a plant mentioned in the Bible as the source of twigs used for sprinkling the blood of the Passover lamb on the doorposts of the Hebrews' homes. What a beautiful picture for us of the value of the blood of Christ! His blood cleansed us and saved us just as the blood of the Passover lamb saved the Israelites from the angel of death. The psalmist uses another illustration to show us what Jesus' blood can do in our lives. Have you ever looked out your window on a snowy winter day and marveled at how beautiful it looks? The dirty streets and sidewalks are covered in a blanket of clean white snow. This is what Jesus Christ has done for us. He has covered us and washed us and not only are we as white as snow, but the psalmist states that we are "whiter than snow." How blessed we are that we need not go through elaborate rituals to be cleansed from our sins, as did the Israelites of old. We need only call upon the name of the Lord Jesus Christ, asking for the cleansing that comes from his blood shed so freely for us, and we can know with assurance that our sins are forgiven. We have been cleansed; let us rejoice in that reality!

Thank You, Father, for the blood of Jesus that has cleansed us from all our sins. Thank You for making us clean as snow. We thank You, Father, that You provided Your Son as a sacrifice for us. It cost You much and yet You gave him freely. Jesus, we thank you for your love that reached out both arms for a dying world and, in doing so, found yourself nailed to a cross. Without you we would be lost. We thank you for that sacrifice that makes us clean and white. Amen

Quiet Waters Christian Devotions

A Portrait of Jesus: Tempted, Yet Triumphant

“Away from me, Satan! For it is written: ‘Worship the Lord your God, and serve Him only.’”
Matthew 4:10



It is in the deserts of life that we feel alone and vulnerable. Immediately after Jesus' baptism the Spirit led him to the wilderness. He goes there to be alone with His Father, to seek direction for the next 3 ½ years. For forty days and nights He communes with His Father; for forty days and nights He eats nothing, drinks nothing. That is when the devil attacks, when Jesus is weak and vulnerable.

The first attack is not one to cause Jesus to doubt Himself or His cause. It is an attempt to get Him to depend upon himself. *“If you are the Son of God, tell these stones to become bread.”* Jesus doesn't take the bait and quickly answers, *“Man does not live by bread alone, but from every word that comes from the mouth of God.”*

Foiled, Satan decides to push Jesus further, *“If you really believe that God will take care of you and your needs, prove it, and throw yourself off the pinnacle of the temple.”* In one single move Jesus could prove to the world who He really is...yet Jesus has just spent 40 days with His Father and He knows the plan...not a plan you or I would choose, but it is His Father's plan. He answers, *“Do not put the Lord your God to the test.”* Jesus did not need proof that God cared for Him, He knew it without a doubt.

Satan retreats, regroups and attacks one last time. It is his final offer, *“All you see I will give you if you will bow down and worship me.”* Jesus doesn't even hesitate, *“Away from me, Satan!”* Though it may appear to Satan that Jesus had been abandoned, Jesus knew who to trust. He trusted His Father and He obeyed His Word and when He did, the angels came.

Jesus knows what temptation is and yet He triumphed. He is right there beside each of us in the desert places in our lives. His example is ours. We need only to trust and obey to find God's peace. He is right there beside us to comfort and assure us. God knew what was best for us, and His plan through Jesus has given us hope. We need only remember His words, *“Worship the Lord your God and serve Him only,”* and all will fall into its proper place in our lives.

D. Mathewson

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)	Howes, Paul & Carla - UK
Ammerman, Shirley & Family – NJ (d)	Iannaccone, Marie & Fam. – IL (d)
Anderson, Family– WI (d)	Jones, Arlene - VA
Bews, Sandra and Family TX (d)	Karavas, Anna - CA
Boswell, Arlene – IL	Knapp, Jamie – NH
Buxton, Jean & Family - UK	Knapp, Joseph – IL
Carpenter, Gloria – KY	Leavitt, Denise & Richard – ME
Casell, Agnes & Family –VT (d)	Lepitre Family - IL
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)	Rice, Michelle – NY (d)
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, Joan - NY (d)
Hopkins, Linda & Andrew – TX (d)	(d) = death in the family

Entered into rest:

Arlene Jones – Dec. 2022
Gloria Carpenter, KY -- Jan. 2023
Ken White, NY – Jan. 2023
Josephine Wesol, FL – Jan. 2023

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.



Basic Course

Thomas Michael Vaughan of Florida
Ashley Tolson of Arkansas

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

Conferences & Conventions

Bible Students Fellowship Conference

High Leigh Conference Centre, Hoddesdon, England
9-13 August 2023 Dv

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 CDMI main office, care of Bruce Blake. The address is inside the front cover.

The Memorial of our Lord's Death this year is on Tuesday, April 4, 2023 after sundown.

Donations

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

Article Contributions

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

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.