

# The Affirmation

## Behold The Lamb Of God

*Even though He came the first time as the Lamb of God, He had the heart of a lion!*

The Messiah is referred to as a lamb several times in the New Testament Scriptures.

Two times John the Baptist says of Jesus, "Behold the Lamb of God" (John 1:29 & 36). Paul writes that "Christ our passover lamb has been sacrificed for us" (1 Cor. 5:7). Peter compares Jesus to "a lamb without blemish and without spot" (1 Pet. 1:19). But the New Testament book that speaks of Jesus as the Lamb of God the most is Revelation.

In Revelation, the Lamb of God is mentioned 29 times.

Curiously, the first time that Revelation refers to Jesus as the Lamb of God, it is in connection with His identity as the Lion of Judah. In Revelation 5:4 John weeps because no one could be found who was worthy to open the seven-sealed book that was in the hand of the One who sat on the throne. Then one of the elders said to John, "Weep not, for the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose

the seven seals thereof (Rev. 5:5). John looks to see the Lion of Judah, and behold, he sees "a Lamb as it had been slain" (Rev. 5:6).

This picture of two contrasting (though not contradictory) aspects of the Messiah's identity - as the Lion of Judah, the Root of David on the one hand, and as a slain Lamb on the other hand - is in line with rabbinical Judaism's teaching of two Messiahs, namely, Messiah Son of Joseph who will first come to suffer and die, and Messiah Son of David who will come and establish the Messianic Kingdom. (See "The Two Messiahs in Judaism," GOE 9:6).

When Jews today speak about the Messiah, they normally have in mind Messiah Son of David, the Messiah who will come as the Lion of Judah according to the prophecy in Genesis 49:8-12. The rabbis do not often speak openly about the suffering Messiah, Messiah Son of Joseph, but they know what



their writings say about him. The concept of the Messiah as the Lion of Judah is the better known of these two Messianic concepts. However, the picture of the Messiah as the slain Lamb of God goes all the way back to Genesis. When by faith Abel offered "the firstlings of his flock" (Gen. 4:4), he was making a prophetic proclamation of the future death of the Messiah as the Lamb of God (even though it is highly unlikely that Abel understood the Messianic implications of his act of faith).

Even before Abel's offering, there was an animal sacrifice which can also be seen as a prophetic foreshadow of the Messiah's death as the Lamb of

## BEHOLD THE LAMB OF GOD

God. This animal sacrifice was made right after Adam and Eve sinned. The Bible gives no details about this sacrifice, and does not even actually state that the sacrifice was made. However, it can be inferred that a sacrifice was made. Genesis 3:21 says: "Unto Adam also and to his wife did Yahweh God make coats of skins, and clothed them." In order to make coats of skins, animals have to be slain. We are not told whether the slaying was done by God, or by Adam and Eve, or by some other being. We are not told what kind of animals were slain to obtain the skins. But because the need for these coverings was a direct result of Adam and Eve's sin, my guess would be that the skins were obtained from lambs.

Regardless of what species of animal was sacrificed that day, it was the first animal sacrifice in a long line of bloody sacrifices that would be offered over the next four millennia, pointing to and culminating in the one perfect sacrifice of Jesus as the Lamb of God that taketh away the sin of the world.

John turned to look at the Lion of Judah, and he saw the Lamb of God. Before the Messiah could fulfill His role as the fierce, avenging Lion of Judah (which He will yet do - 2 Thessalonians 1:7-9), He had to first fulfill His role as the innocent, unresisting Lamb of God. The fact that He is called the Lamb of God 29 times in Revelation reminds us that the reason He has the right to rule and reign as the Lion of Judah at His Second Coming is because He yielded His life as the Lamb of God at His First Coming.

Even though Jesus came the first time as the Lamb of God, He had the heart of a Lion. It takes a fearless lion's heart to surrender like a lamb to the will of God. Lions fear no one. Proverbs 30:30 speaks of "a lion which is strongest among beasts, and turneth not away from any." Even when Jesus was here as the Lamb of God, He was like a fearless lion. The

twelve disciples had seen Him challenge and overcome religious hypocrites, sickness, demons, and even death. That's why the disciples could not understand why He was letting Himself be led away like a lamb to the slaughter. Even though the Lord had spoken to them several times about His upcoming death, they still did not want to accept it.

We can be thankful that we live on this side of the Cross. We can appreciate the Messiah's role as the Lamb of God while we await His Return as the Lion of Judah. May He come speedily in our day.

- Shalom!



## BY GRACE THROUGH FAITH BY CHARLES H. SPURGEON

*"By grace are ye saved, through faith" (Ephesians 2:8)*

I THINK IT WELL to turn a little to one side that I may ask my reader to observe adoringly the fountain-head of our salvation, which is the grace of God. "By grace are ye saved." Because God is gracious, therefore sinful men are forgiven, converted, purified, and saved. It is not because of anything in them, or that ever can be in them, that they are saved; but because of the boundless love, goodness, pity, compassion, mercy, and grace of God. Tarry a moment, then, at the well-head. Behold the pure river of water of life, as it proceeds out of the throne of God and of the Lamb!

What an abyss is the grace of God! Who can measure its breadth? Who can fathom its depth? Like all the rest of the divine attributes, it is infinite. God is full of love, for "God is love." God is full of goodness; the very name "God" is short for "good." Unbounded goodness and love enter into the very essence of the Godhead. It is because "his mercy endureth for ever" that men are not destroyed; because "his compassions fail not" that sinners are brought to Him and forgiven.

Remember this; or you may fall into error by fixing your minds so much upon the faith which is the channel of salvation as to forget the grace which is the fountain and source even of faith itself. Faith is the work of God's grace in us. No man can say that Jesus is the Christ but by the Holy Ghost.

"No man cometh unto me," saith Jesus, "except the Father which hath sent me draw him." So that faith, which is coming to Christ, is the result of divine drawing. Grace is the first and last moving cause of salvation; and faith, essential as it is, is only an important part of the machinery which grace employs. We are saved "through faith," but salvation is "by grace." Sound forth those words as with the archangel's trumpet: "By grace are ye saved." What glad tidings for the undeserving!

Faith occupies the position of a channel or conduit pipe. Grace is the fountain and the stream; faith is the aqueduct along which the flood of mercy flows down to refresh the thirsty sons of men. It is a great pity when the aqueduct is broken. It is a sad sight to see around Rome the many noble aqueducts which no longer convey water into the city, because the arches are broken and the marvelous structures are in ruins. The aqueduct must be kept entire to convey the current; and, even so, faith must be true and sound, leading right up to God and coming right down to ourselves, that it may become a serviceable channel of mercy to our souls.

Still, I again remind you that faith is only the channel or aqueduct, and not the fountainhead, and we must not look so much to it as to exalt it above the divine source of all blessing which lies in the grace of God. Never make a Christ out of your faith, nor think of as if it were the independent source of your salvation. Our life is found in "looking unto Jesus," not in

looking to our own faith. By faith all things become possible to us; yet the power is not in the faith, but in the God upon whom faith relies. Grace is the powerful engine, and faith is the chain by which the carriage of the soul is attached to the great motive power. The righteousness of faith is not the moral excellence of faith, but the righteousness of Jesus Christ which faith grasps and appropriates. The peace within the soul is not derived from the contemplation of our own faith; but it comes to us from Him who is our peace, the hem of whose garment faith touches, and virtue comes out of Him into the soul.

See then, dear friend, that the weakness of your faith will not destroy you. A trembling hand may receive a golden gift. The Lord's salvation can come to us though we have only faith as a grain of mustard seed. The power lies in the grace of God, and not in our faith. Great messages can be sent along slender wires, and the peace-giving witness of the Holy Spirit can reach the heart by means of a thread-like faith which seems almost unable to sustain its own weight. Think more of Him to whom you look than of the look itself. You must look away even from your own looking, and see nothing but Jesus, and the grace of God revealed in Him.

## THE INCREASE OF FAITH BY CHARLES H. SPURGEON

HOW CAN WE OBTAIN an increase of faith? This is a very earnest question to many. They say they want to believe, but cannot. A great deal of nonsense is talked upon this subject. Let us be strictly practical in our dealing with it. Common sense is as much needed in religion as anywhere else. "What am I to do in order to believe?" One who was asked the best way to do a certain simple act, replied that the best way to do it was to do it at once. We waste time in discussing methods when the action is simple. The shortest way to believe is to believe. If the Holy Spirit has made you candid, you will believe as soon as truth is set before you. You will believe it because it is true. The gospel command is clear; "Believe in the Lord Jesus Christ, and thou shalt be saved." It is idle to evade this by questions and quibbles. The order is plain; let it be obeyed.

But still, if you have difficulty, take it before God in prayer. Tell the great Father exactly what it is that puzzles you, and beg Him by His Holy Spirit to solve the question. If I cannot believe a statement in a book, I am glad to inquire of the author what he means by it; and if he is a true man his explanation will satisfy me; much more will the divine explanation of the hard points of Scripture satisfy the heart of the true seeker. The Lord is willing to make himself known; go to Him and see if it is not so. Repair at once to your closet, and cry, "O Holy Spirit, lead me into the truth! What I know not, teach Thou me."

Furthermore, if faith seems difficult, it is possible that God the Holy Spirit will enable you to believe if you hear very frequently and earnestly that which you are commanded to believe. We believe many things because we have heard them so often. Do you not find it so in common life, that if you hear a thing fifty times a day, at last you come to believe it? Some men have come to believe very unlikely statements by this process, and therefore I do not wonder that the good Spirit often blesses the method of often hearing the truth, and uses it to work faith concerning that which is to be believed. It is written, "Faith cometh by hearing"; therefore hear often. If I earnestly and attentively hear the gospel, one of these days I shall find myself believing that which I hear, through the blessed operation of the Spirit of God upon my mind. Only mind you hear the gospel, and do not distract your mind with either hearing or reading that which is designed to stagger you.

If that, however, should seem poor advice, I would add next, consider the testimony of others. The Samaritans believed because of what the woman told them concerning Jesus. Many of our beliefs arise out of the testimony of others. I believe that there is such a country as Japan; I never saw it, and yet I believe that there is such a place because others have been there. I believe that I shall die; I have never died, but a great many have done so whom I once knew, and therefore I have a conviction that I shall die also.

The testimony of many convinces me of that fact. Listen, then, to those who tell you how they were saved, how they were pardoned, how they were changed in character. If you will look into the matter you will find that somebody just like yourself has been saved. If you have been a thief, you will find that a thief rejoiced to wash away his sin in the fountain of Christ's blood. If unhappily you have been unchaste, you will find that men and women who have fallen in that way have been cleansed and changed. If you are in despair, you have only to get among God's people, and inquire a little, and you will discover that some of the saints have been equally in despair at times and they will be pleased to tell you how the Lord delivered them. As you listen to one after another of those who have tried the word of God, and proved it, the divine Spirit will lead you to believe. Have you not heard of the African who was told by the missionary that water sometimes became so hard that a man could walk on it? He declared that he believed a great many things the missionary had told him; but he would never believe that. When he came to England it came to pass that one frosty day he saw the river frozen, but he would not venture on it. He knew that it was a deep river, and he felt certain that he would be drowned if he ventured upon it. He could not be induced to walk the frozen water till his friend and many others went upon it; then he was persuaded, and trusted himself where others had safely

## THE INCREASE OF FAITH ...

ventured. So, while you see others believe in the Lamb of God, and notice their joy and peace, you will yourself be gently led to believe. The experience of others is one of God's ways of helping us to faith. You have either to believe in Jesus or die; there is no hope for you but in Him.

A better plan is this--note the authority upon which you are commanded to believe, and this will greatly help you to faith. The authority is not mine, or you might well reject it. But you are commanded to believe upon the authority of God himself. He bids you believe in Jesus Christ, and you must not refuse to obey your Maker. The foreman of a certain works had often heard the gospel, but he was troubled with the fear that he might not come to Christ. His good master one day sent a card around to the works--"Come to my house immediately after work." The foreman appeared at his master's door, and the master came out, and said somewhat roughly, "What do you want, John, troubling me at this time? Work is done, what right have you here?" "Sir," said he, "I had a card from you saying that I was to come after work." "Do you mean to say that merely because you had a card from me you are to come up to my house and call me out after business hours?" "Well, Sir," replied the foreman, "I do not understand you, but it seems to me that, as you sent for me, I had a right to come." "Come in, John," said his master, "I have another message that I want to read to you," and he sat down and read these words: "Come unto me, all

ye that labor and are heavy laden, and I will give you rest." "Do you think after such a message from Christ that you can be wrong in coming to him?" The poor man saw it all at once, and believed in the Lord Jesus unto eternal life, because he perceived that he had good warrant and authority for believing. So have you, poor soul! You have good authority for coming to Christ, for the Lord himself bids you trust Him.

If that does not breed faith in you, think over what it is that you have to believe--that the Lord Jesus Christ suffered in the place and stead of sinners, and is able to save all who trust Him. Why, this is the most blessed fact that ever men were told to believe; the most suitable, the most comforting, the most divine truth that was ever set before mortal minds. I advise you to think much upon it, and search out the grace and love which it contains. Study the four Evangelists, study Paul's epistles, and then see if the message is not such a credible one that you are forced to believe it.

If that does not do, then think upon the person of Jesus Christ--think of who He is, and what He did, and where He is, and what He is. How can you doubt Him? It is cruelty to distrust the ever truthful Jesus. He has done nothing to deserve distrust; on the contrary, it should be easy to rely upon Him. Why crucify Him anew by unbelief? Is not this crowning Him with thorns again, and spitting upon Him again? What! is He not to be trusted? What worse insult did the soldiers pour upon Him than this? They

made Him a martyr; but you make Him a liar--this is worse by far. Do not ask how can I believe? But answer another question--How can you disbelieve?

If none of these things avail, then there is something wrong about you altogether, and my last word is, submit yourself to God! Prejudice or pride is at the bottom of this unbelief. May the Spirit of God take away your enmity and make you yield. You are a rebel, a proud rebel, and that is why you do not believe your God. Give up your rebellion; throw down your weapons; yield at discretion, surrender to your King. I believe that never did a soul throw up its hands in self-despair, and cry, "Lord, I yield," but what faith became easy to it before long. It is because you still have a quarrel with God, and resolve to have your own will and your own way, that therefore you cannot believe. "How can ye believe," said Christ, "that have honor one of another?" Proud self creates unbelief. Submit, O man. Yield to your God, and then shall you sweetly believe in your Saviour. May the Holy Ghost now work secretly but effectually with you, and bring you at this very moment to believe in the Lord Jesus! Amen.

## HOPE BY ANONYMOUS (TESTIMONY - NAME WITHHELD)

I was a carnal Christian then something happened in 2010 where I hit an all time low. I was full of mental anguish and depression. Severe feelings of doom and darkness came over me. There was constant torment and chatter in my head and I'd try to plug my ears and scream to make it stop. There were days the weather was gorgeous and I just could not get out of bed. I had no will to even go on. I could barely do my job; I couldn't think straight, it was a huge struggle to keep from crying at my desk and make it through a day at work. I even had a hard time as something as simple as answering the phone. I was anxious, fearful, hurt, bitter at God for putting me on this planet and very suicidal. Then I started getting physically sick, in many different areas. Neck, jaw pain, some days it felt like my teeth were turning to dust, I couldn't sleep for days, I didn't care about food and the list goes on (more than I care to share). I felt tormented.

Just at that time when I didn't think I could take one more moment of life God would pull me out. He did this over and over again like a yo-yo. He gave me the perfect Bible scripture, the right words from a friend, a fitting sermon, the right song and He chose healthy people to enter my life. He gave me some incredible spiritual experiences too. One day after a couple hours of saying warfare prayers when I thought I was going to jump out of my own skin he gave me an incredible vision. It stills blows me away when I think about it, I felt immediate peace and all the anxiety vanished. I even had a smile on my face and I knew at that moment that he was right there with me! Another day I tasted the most amazing fruit I'd ever eaten in my entire life. Another day he gave me an experience where he showed me only the love in people, it was like I could see right to their beautiful soul by looking into their eyes. It was incredible.

These extremes yo-yoed and one day in the middle of it all God told me to go buy one. (A yo-yo). For that was a perfect illustration of how I felt. Extreme ups and downs. I went to Toys R US and as I walked up to the Yo-Yo display I was overwhelmed at how many there were to choose from. As usual immediate anxiety kicked in about the decision as to one to choose so I prayed. I asked God to choose

the Yo he wanted me to buy. The first one I picked up – Yomega Yo-Yo Xodus II. I read the packaging “Get ready to depart from the ordinary! This versatile bearing design is the first in a new line of yo-yo’s aimed at leaving the old world and entering the new!! Wow, that spoke volumes to me, I bought it and it’s been sitting on my coffee table ever since as a reminder. I haven’t actually mastered wielding it physically yet.

“Come near to God and he will come near to you” James 4:8 I did whatever I could to seek Gods help. Christian counselling, prayers, reading the Bible, watching Christian Videos, healing rooms, Victory over Spiritual Conflicts, read more Christian Books than I’ve read in my entire life, and went to anger management classes.

When I was asked to write this testimony I reread some of my journal entries just to see how far I had come. I will share a recent excerpt. “God’s opening up my mind!! I feel reason to live, HOPE, it’s like I’m finally getting it. My mind could not comprehend it before. I was so angry; I even see the beauty around me now, the snowflakes, I caught one on my tongue today. The snow covered trees, the people in my life, friends and family, I have a reason to live!! Gods showing me many things like how my mind can look at things one way but things can be so different. I still feel some tension but absolutely nothing like it was, each day He brings more healing. I can understand thanking God now and I sincerely do, I’m so grateful! Before I had such a hard time meaning it, I was totally full of sarcasm. Today I could list a thousand blessings that I’m thankful to Him for. He has healed painful memories; he’s still working in me, constantly pruning. I’ve come so far and I’m so blessed. Praise God!”

God is really showing me his love, which I had never felt before. I know that there will be more times that I will feel that Yo-Yo, but I’m a warrior and will continue seeking him and getting to know him. I have confidence in Him that he will bring me out of all the down times.

## PSALMS 148

Halleluyah!

Praise Adonai from the heavens!  
Praise him in the heights!  
Praise him, all his angels!  
Praise him, all his armies!

Praise him, sun and moon!  
Praise him, all shining stars!  
Praise him, highest heaven,  
and waters above the heavens!

Let them praise the name of Adonai;  
for he commanded, and they were created.  
He established them forever and ever;  
he has given a law to which they must conform.

Praise Adonai from the earth,  
sea monsters and watery depths,  
fire and hail, snow and mist,  
storm-winds that obey his word,

mountains and every hill,  
fruit trees and all cedars,  
wild animals and all livestock,  
creeping reptiles, flying birds,  
kings of the earth and all peoples,  
princes and all rulers on earth,  
young men and women alike,  
old men and children.

Let them praise the name of Adonai,  
for his name alone is exalted;  
his glory is above both earth and heaven.

He has increased the power of his people,  
granted praise to all his faithful,  
to the descendants of Isra'el,  
a people close to him.

Halleluyah!

---

## WHAT IS GOD'S GRACE?

Simply put, Grace can be defined as God's unmerited favour. It is God's free action for the benefit of His people. God's grace can be compared to the pardon that a governor of a state can give to a guilty prisoner who is facing execution (the punishment of death) for something that he or she did. Without this pardon, without this grace, they will be given what they deserve.

We are deserving of death because all of us have sinned (Romans 3:23,

6:23), yet God offers us a pardon (grace). Jesus died for us so that we could live, but His death can be our "salvation" only if we accept it. Just like the prisoner above, we can turn it down or we can accept this pardon that God offers (John 3:16).

Grace is the power of God to do for us what we can not do for ourselves and the fact is that we cannot do anything for ourselves. Jesus says, "... without me you can do nothing." John 15:5

Without the grace, without the pardon that God gives us, we will die. We are supplied daily with the light of the sun and air to breath, something to eat and drink. He supplies all we need, but we must choose to accept His gifts, or to reject them.



## IN THE WORK OF OUR HANDS

People imagine that since God is not physical, therefore He must be in heaven. But the heavens--and all things spiritual--are just as much creations as the earth. Less dissonant, more harmonious, more lucid--but finite realms nonetheless. God is not found due to the capacity of a place, but by His desire to be there. And what He desires most is to be found in the work of our hands, fixing up His world. In the heavens is God's light. In the work of our hands dwells God Himself, the source of all light.

## GODLY LEADERSHIP BY MESSIANIC RABBI ANDREW KETEL

*"It is no accident that God has chosen to call us sheep," wrote W. Phillip Keller. "The behaviour of sheep and human beings is similar in many ways... Sheep do not 'just take care of themselves' as some might suppose. They require, more than any other class of livestock, endless attention and meticulous care." (A Shepherd Looks at Psalm 23 [Grand Rapids: Zondervan, 1979]. 20-21)*

Often within the pages of Scripture, the Community of faith is referred to as the flock of Adonai (John 10:11-18) - His sheep - and those who have been entrusted to lead and care for them are referred to as the shepherds of the flock. This type of allegory was powerful to those living in the Mediterranean Basin, because of the important place that sheep held in their daily lives. Everyone understood that the shepherd's ability and management approach was the determining factor in the flock's health and viability. A flock without the oversight of a shepherd was doomed, because of their inability to discover fresh food and water sources. Also sheep have a tendency to lose themselves in their environment having great difficulty in returning or finding shelter combined with their passive nature which makes them very vulnerable to predators.

Within the Community of faith from the beginning when Moses led the children out from Egypt, Adonai ordained the role of leadership (Numbers 11:16-30). The leader's task is to enable the community to understand the

precious Word of God and assist them to apply that Word to their daily lives. In other words, the shepherd's role is to feed the sheep, so that they can walk in discernment, conviction, consistency, power and as an effective testimony of the saving work of Messiah. He has been given the task to create an environment which is safe, healthy and stable for the individual believer and community to grow into maturity (Acts 20:28). It is within this environment that the presence of Adonai can be welcomed to touch and minister to the broken, hurting and healing. As wholeness, maturity and empowerment are experienced, he is to offer oversight to direct the vision of the local community to bring them into their god ordained destiny (Heb. 13:17).

Peter makes it very clear that for an individual to take on the role of leadership, this person and the community must sense it is a calling to an office which has its source in Adonai. Merely personal desire and ambition is not the qualifications for the task of a shepherd. In Scripture, Paul clearly states that it is by appointment that one comes into the task of leadership and there should always be a plurality of leaders within every community (Titus 1:5). Peter also defines five key qualities that the shepherd should walk in as he leads.

1) **He should exercise oversight:** it is the task of the shepherd to watch over the health and maturity of the sheep. This is accomplished by

leading, guarding and feeding them on an on-going basis. This extends beyond the Shabbat morning service, this even extends into the community's daily struggles with life. Within our society we have everything so clearly compartmentalized that often we only allow our community of faith access into our 'spiritual moments'. When in reality the influence of the leadership should touch in all areas of our daily living that the Word of Adonai can bring solutions and direction.

2) **He is to be an example:** that sets the standard of what it means to apply the truths of Scripture to our daily lives. It is the leaders' lifestyle that should establish a godly pattern for the community to follow. It would bring discredit to the community and to Adonai if the leadership of the community were not living according to the ways of Adonai. But a further point which we need to consider is that those in leadership should within their areas of influence within the greater community garner respect and admiration from others because of the values and integrity that they bring to the table.

3) **He is not to lead under compulsion:** What this actually means is that a leader/shepherd should take on the task from his free-will not being forced into this role. To step into this task, the individual should see it as Adonai's calling and because it is Adonai's directive, they should serve with

GODLY LEADERSHIP ...

a willing heart eager to see the good of the community advanced.

**4) He is not to lead for personal gain:**

Some have taken this admonition to mean that the leader should support himself as Paul did with a trade other than ministry. But even in Peter's day, it was common that the local community would financially support those leaders whose task was to teach and preach (1 Cor 9:7-14; 1 Thess 5:12-13; 1 Tim 5:17-18). It was the use of the office to fleece the people in a manner that would be seen as shameful and excessive that Peter is referring to here. When the focus of ministry becomes the advancement of one's personal wealth at the expense of the flock, the line has been crossed and the integrity of the leader can be questioned.

**5) He is not to lord it over them:**

The leader is not to be domineering over the flock demanding of them to follow in a certain manner, but rather the leader is to direct the flock into truth and the proper way that

Adonai has prescribed. His task is to show the way and to be there to assist when the sheep have of their own volition chosen to follow. In many ways, the shepherd is a servant of the community, he is there to serve the flock in a godly manner which will foster their growth and maturity. Jesus (Jesus) so clearly stated that true leadership within the kingdom is achieved as one becomes a servant (Matt 20:25-28; John 13:4,5).

When the congregations of Asia Minor were under severe persecution, Peter understood that they were even more vulnerable and in greater need of strong, godly, effective shepherds. We must understand the importance that Adonai places in the proper order and authority within the Kingdom. This is a key to strength and the ability to stand in times of trouble and the enabler to effectively attain the reality of community's vision. For those in leadership, the rewards at times may seem to be lacking, but we

have a promise of reward and recognition upon Messiah's return. There waits for the shepherd a crown of glory that will have an eternal benefit and blessing.

Humility is the hallmark of maturity within the community of faith. Peter reminds the young men or those who are being led by the elders that they have a role to play that is vital. For Adonai's best to be experienced and achieved, Peter encourages these young men to walk in submission to those that have been placed in the office of leadership.

Effective leadership can only be realized as those who are to follow actually willingly submit to the leadership that is given, Scripture states that anything less is rebellion against Adonai who has placed the leaders in their position. Today, we are encouraged to walk in mutual respect and submission, so that the fullness of Adonai's glory can be manifest amongst us to touch this world with His awesome message of grace and salvation.

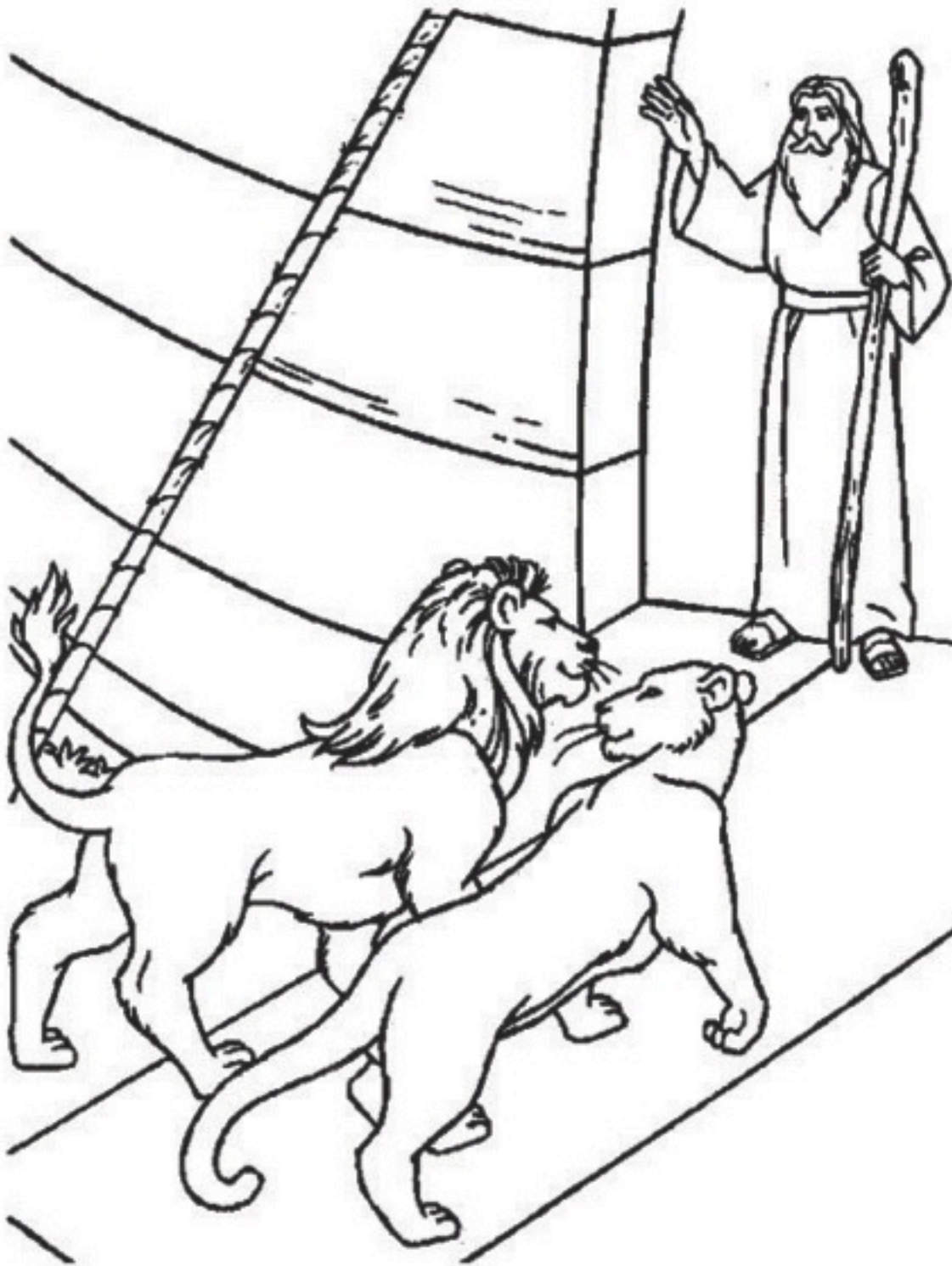
STAN 'N' ISAAC by Jeff Swenson

updated weekly

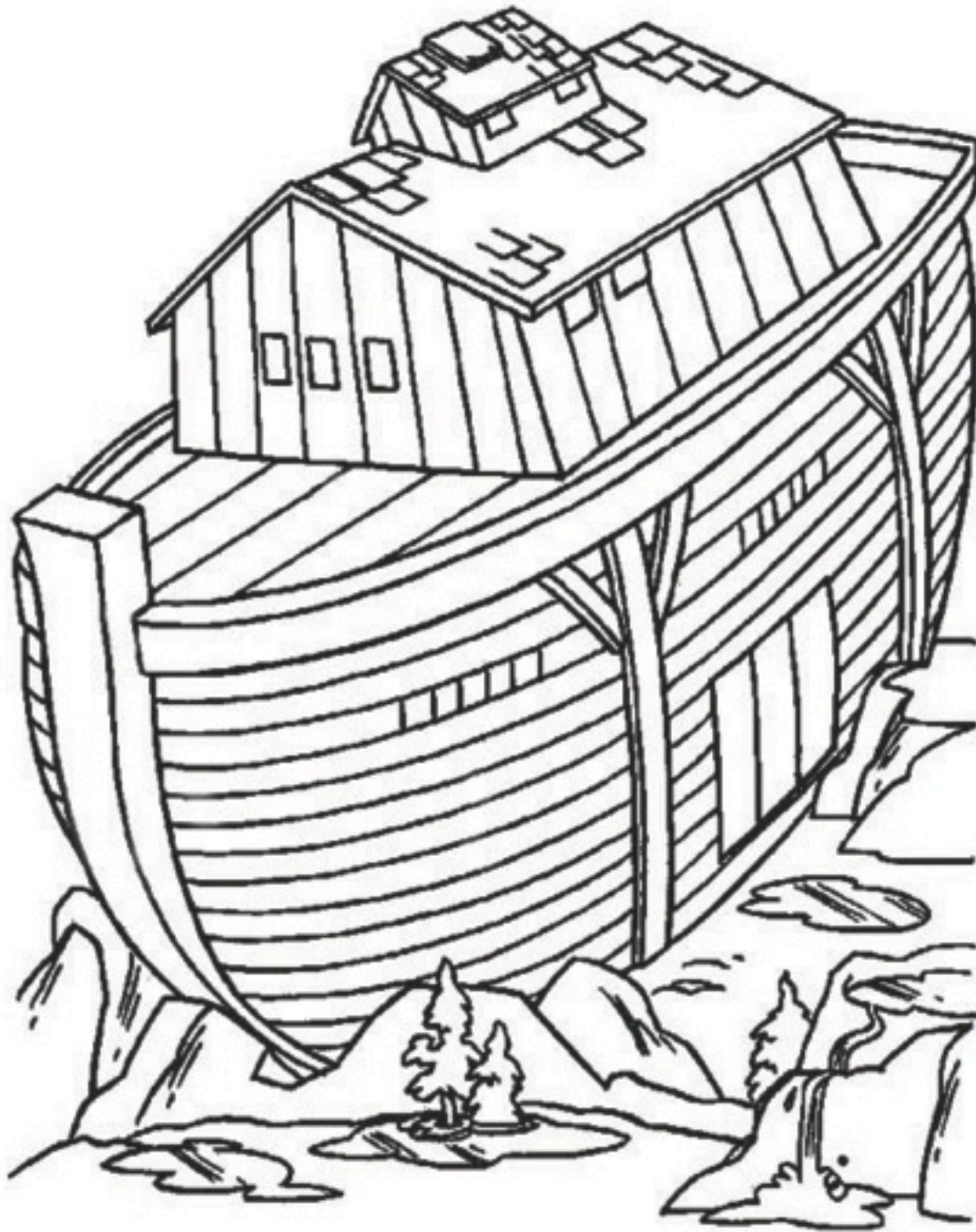
stan-isaac.com

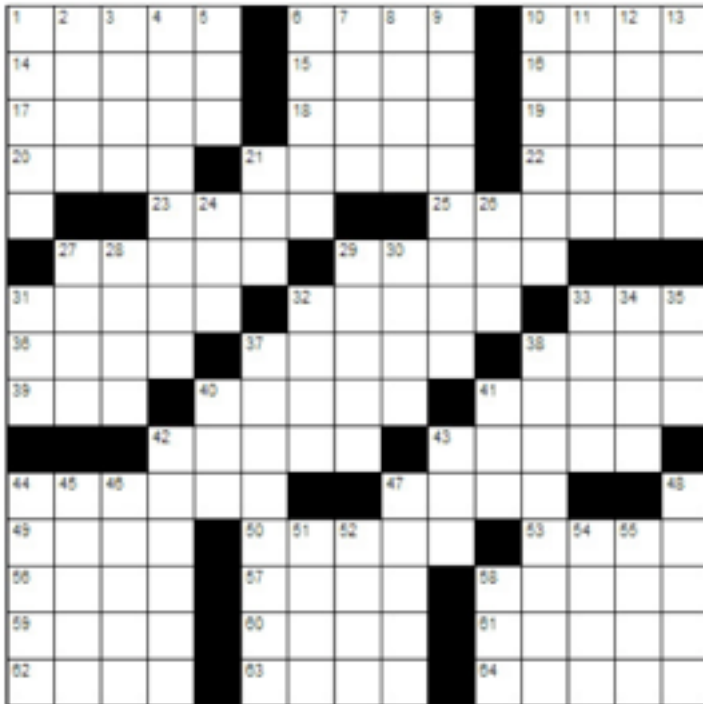


CHILDREN'S PAGES



CHILDREN'S PAGES





**ACROSS**

- 1. ten \_\_\_ of vineyard shall yield one bath (Isa 5:10) KJV
- 6. Wilt thou not \_\_\_ us what thou meanest by these? (Ezek 37:18) KJV
- 10. Moses brought their \_\_\_ before the LORD (Num 27:5)
- 14. At midday you will \_\_\_ about like a blind man in the dark (Deut 28:29)
- 15. Like a lion I will devour them; a wild animal will \_\_\_ them (Hos 13:8)
- 16. Every grain offering baked in an \_\_\_ or cooked (Lev 7:9)
- 17. Whosoever sins ye \_\_\_, they are remitted (John 20:23) KJV
- 18. Men at \_\_\_ have contempt for misfortune (Job 12:5)
- 19. Ascribe to the \_\_\_ the glory due his name (Ps 29:2)
- 20. female sheep (Gen 33:13)
- 21. ye shall be able to quench all the fiery \_\_\_ of the wicked (Eph 6:16) KJV
- 22. Jesus replied. "Do this and you will \_\_\_." (Luke 10:28)
- 23. a man who \_\_\_ him ten thousand talents (Matt 18:24)
- 25. The men of Rhodes \_\_\_ with you (Ezek 27:15)
- 27. for God did not \_\_\_ her with wisdom (Job 39:17)
- 29. A \_\_\_ who oppresses the poor is like a driving rain (Prov 28:3)

- 31. The \_\_\_ who lives among you will rise above you (Deut 28:43)
- 32. God's judgment against those who do such things is \_\_\_ on truth (Rom 2:2)
- 33. \_\_\_ love and faithfulness never leave you (Prov 3:3)
- 36. holy offerings in pots, caldrons and \_\_\_ (2 Chr 35:13)
- 37. as a guilt offering to be \_\_\_ to make atonement (Lev 14:21)
- 38. Get rid of all bitterness, \_\_\_ and anger (Eph 4:31)
- 39. Blessed are \_\_\_ merciful: for they shall obtain mercy (Matt 5:7)
- 40. clothed in purple and fine linen, and \_\_\_ sumptuously (Luke 16:19)
- 41. a King who will \_\_\_ wisely and do what is just (Jer 23:5)
- 42. Jesus of Nazareth, which was crucified: he is \_\_\_ (Mark 16:6)
- 43. by the roes, and by the \_\_\_ of the field (Song 3:5) KJV
- 44. No man, having put his hand to the \_\_\_, and looking back (Luke 9:62) KJV
- 47. They sound like the roaring sea as they \_\_\_ on their horses (Jer 6:23)
- 49. those who \_\_\_ against me use my name as a curse (Ps 102:8)
- 50. the \_\_\_ shall wait for me, and the ships of Tarshish (Isa 60:9) KJV
- 53. Instruct a \_\_\_ man and he will be wiser still (Prov 9:9)
- 56. keep away from every brother who is \_\_\_ and does not (2 Thess 3:6)
- 57. Evening, morning and \_\_\_ I cry out in distress (Ps 55:17)
- 58. the hollow of Jacob's thigh in the \_\_\_ that shrank (Gen 32:32) KJV
- 59. Then will the lame leap like a \_\_\_ (Isa 35:6)
- 60. I \_\_\_ half of my possessions to the poor (Luke 19:8)
- 61. "When you \_\_\_ a house, first say, Peace to this house (Luke 10:5)
- 62. From the \_\_\_ of the earth I call to you (Ps 61:2)

**DOWN**

- 1. But neither so did their witness \_\_\_ together (Mark 14:59)
- 2. Peter then denied again: and immediately the cock \_\_\_ (John 18:27) KJV
- 3. testified about me in Jerusalem, so you must also testify in \_\_\_ (Acts 23:11)
- 4. a series of related events
- 5. he shall \_\_\_ engines of war against thy walls (Ezek 26:9) KJV
- 6. he took his eldest son that should have reigned in his \_\_\_ (2 Kings 3:27) KJV
- 7. My soul will boast in the LORD; let the afflicted \_\_\_ and rejoice (Ps 34:2)
- 8. saw his star in the \_\_\_ and have come to worship him (Matt 2:2)
- 9. a man \_\_\_ with him till daybreak (Gen 32:24)
- 10. There shall be a woven edge like a \_\_\_ around this (Ex 28:32)
- 11. But \_\_\_ foolish controversies and genealogies (Titus 3:9)
- 12. Worship the Lord your God, and \_\_\_ him only (Matt 4:10)
- 13. So he \_\_\_ their days in futility (Ps 78:33)
- 21. because of you the heavens have withheld their \_\_\_ (Hag 1:10)
- 24. And Esther \_\_\_ the favor of everyone who saw her (Est 2:15)
- 26. or goat hair, ram skins dyed \_\_\_ (Exod 35:23)
- 27. Hoshea the son of \_\_\_ made a conspiracy against Pekah (2 King 15:30)
- 28. "Were not all ten cleansed? Where are the other \_\_\_ (Luke 17:17)
- 29. he sent forth a \_\_\_, which went forth to and fro (Gen 8:7)

- 30. Show me the coin \_\_\_ for paying the tax (Matt 22:19)
- 31. A man finds joy in giving an \_\_\_ reply (Prov 15:23)
- 32. he tore the lion apart with his \_\_\_ hands (Judg 14:12)
- 33. they \_\_\_ their hands on him, and took him (Mark 14:46)
- 34. They hatch the \_\_\_ of vipers and spin a spider's web (Isa 59:5)
- 35. forty kine, and \_\_\_ bulls, twenty she asses (Gen 32:15) KJV
- 37. a matter of food and drink and various ceremonial \_\_\_ (Heb 9:10)
- 38. but be transformed by the \_\_\_ of your mind (Rom 12:2)
- 40. "Rabbi, look! The \_\_\_ tree you cursed has withered!" (Mark 11:21)
- 41. I will \_\_\_ evil beasts out of the land (Lev 26:6)
- 42. Then one of the synagogue \_\_\_, named Jairus, came (Mark 5:22)
- 43. in the shadow of \_\_\_ hand He hid me (Isa 49:2)
- 44. I know thy \_\_\_, and the naughtiness (1 Sam 17:28) KJV
- 45. He brought out Israel, \_\_\_ with silver and gold (Ps 105:37)
- 46. one loaf of bread, and one cake of \_\_\_ bread (Ex 29:23) KJV
- 47. they will \_\_\_ the ruined cities that have been devastated (Isa 61:4)
- 48. whom the king my father brought out of \_\_\_ (Dan 5:13) KJV
- 51. It sprang up quickly, because the \_\_\_ was shallow (Matt 13:5)
- 52. Remember, O LORD, your great mercy and \_\_\_ (Ps 25:6)
- 54. Go \_\_\_ all the world and preach the good news (Mark 16:15)
- 55. filled with awe and said, "We have \_\_\_ remarkable things (Luke 5:26)
- 58. As Jesus walked beside the \_\_\_ of Galilee (Mark 1:16)

## Bible Wordsearch

## Solomon's Temple

I	R	S	A	N	C	T	U	A	R	Y	P	D	E	I
N	S	C	V	E	S	S	E	L	S	C	I	N	C	H
C	E	L	U	E	S	F	D	H	M	O	L	A	A	E
E	N	R	W	R	L	N	E	O	L	T	L	T	L	Z
N	P	T	U	O	T	W	E	S	A	A	A	S	P	N
S	E	A	W	T	B	A	G	V	P	B	R	P	Y	O
E	E	E	R	R	I	N	I	C	A	E	S	M	L	R
F	R	C	E	T	I	N	H	N	B	R	S	A	O	B
S	I	A	I	R	I	E	R	M	S	N	G	L	H	C
I	D	G	E	F	R	T	A	U	I	A	N	T	D	O
U	N	F	U	U	I	H	I	S	F	C	A	A	R	U
E	F	N	B	R	C	R	A	O	E	L	F	R	O	R
O	R	I	E	E	E	B	C	D	N	E	V	E	K	T
S	M	O	O	R	R	S	A	A	G	O	L	D	E	N
T	A	E	S	Y	C	R	E	M	S	H	C	R	O	P

- ALTAR
- ARK
- BASINS
- BOWLS
- BRONZE
- CEDAR
- COURT
- GOLDEN
- GRAVEN
- INNER
- PALMS
- PILLARS
- PORCH
- ROOMS
- VESSELS
- TABERNACLE
- CHAMBERS
- CHERUBIM
- CURTAINS
- FIGURES
- FLOWERS
- FURNITURE
- HOLYPLACE
- INCENSE
- LAMPSTAND
- MERCYSEAT
- OFFERINGS
- PARTITION
- SACRIFICES
- SANCTUARY
- SHEWBREAD

After you find all the hidden words the left over letters spell out a Bible verse reading from the top left to the bottom right

\_\_\_\_\_

\_\_\_\_\_

Prov.27

---

 RECIPES

## CHALLAH

Challah is a loaf of yeast-risen egg bread that is traditionally eaten on Shabbat, on ceremonial occasions and during festival holidays. The word ‘challah’ is also used to refer to the portion of dough that is traditionally separated from the rest of the dough before baking. Every Shabbat (Saturday) morning, two loaves are used in commemoration of the double portion of manna that was provided on Friday to the Israelites in the desert following the Exodus from Egypt (Exodus 16:4-30). The two loaves is a remembrance that God will provide for their material needs, even if they refrain from working on the Sabbath day. The loaves are usually covered with a decorative cloth, which reminds us how when manna fell from the sky it was protected by layers of dew.



A blessing known as *HaMotzi* is recited over the bread before it is eaten: “Blessed art Thou, Lord our God, King of the universe, who brings forth the living bread from heaven.” Yeshua (Jesus), after all, is the true bread from heaven who is the Bread of Life (John 6:35).

1 1/2 cups water  
 1/4 cup sugar or honey  
 3 tsp. salt  
 1/3 cup canola or olive oil  
 2 envelopes active dry yeast  
 3 eggs  
 7 1/2 cups all-purpose flour  
 1 Tbsp. water  
 2 tsp. poppy or sesame seeds (optional)  
 1/2 cup very warm water

Combine water, sugar (or honey), salt and oils in a small saucepan. Heat slowly until warm. Beat eggs in a small bowl. Reserve 2 Tbsp. for later.

Sprinkle yeast into the warm water in a large bowl. Stir until the yeast dissolves; then stir in the water mixture and then the eggs. Beat in 4 cups of flour until smooth. Beat in enough remaining flour to make a soft dough.

Turn out onto a lightly floured surface. Knead until smooth and elastic (about 5 minutes), using only as much flour as needed to keep dough from sticking. Place in a greased large bowl; turn to coat all over with shortening; cover with a clean towel. Let rise in a warm place, away from drafts, 1 1/2 hours or until dough doubles in bulk (Tip: Preheat your oven to 170F then turn off and wait a few minutes before putting the dough in to rise).

Punch down; let rise 30 minutes until almost double in bulk. Punch down again and turn out onto a lightly floured surface; knead a few times; divide the dough into 6 even pieces. Roll each piece into a rope about 15 inches long. Place three ropes on one greased cookie sheet and three on another sheet.

Braid the ropes and turn under and fasten securely at each end by pinching. Let rise again in a warm place for about an hour or until double in bulk. Combine the reserved 2 Tbsp. egg and 1 Tbsp. water; brush over the bread; sprinkle with either poppy or sesame seeds (optional).

Bake in a moderate oven (350F) for 30 minutes, or until braids are golden and sound hollow when tapped. Place challahs on wire racks to cool.

## RECIPES

**FRENCH CHOCOLATE MOUSSE**

300g bittersweet chocolate  
 200g soft unsalted butter  
 8 eggs, separated  
 1/2 glass castor (granulated sugar)  
 1/4 glass water  
 pinch of salt

*Note: don't use a large glass for measuring the sugar and water... just an ordinary sized glass.*

Separate the eggs, melt the sugar in the water, bring to the boil and let become lukewarm. Melt the chocolate in a double boiler (or in a bowl over a pan of simmering water), add the sugar syrup, mixing well. And now the secret touch - add 2 generous spoonfuls of a good whiskey or liqueur or a good vanilla!! Pour the chocolate mixture slowly over the yolk, mixing well again. Stir in the soft butter.

Beat the egg whites to a stiff peak with a pinch of salt (no salt is needed if you use a copper bowl). Fold the egg whites gently into the chocolate mixture. Keep refrigerated for at least 5 hours (or better still, over night) before serving.

Serves 8-10 or generously fills a 9 1/2 inch tart.

**MEAT STUFFED PEPPERS**

4-6 green, red or yellow bell peppers  
 1 pound lean ground beef or ground dark turkey  
 1 onion, grated  
 3 Tbsp. uncooked rice  
 3 Tbsp. water  
 1 egg  
 1-2 tsp. salt  
 1/4 tsp. pepper  
 2 Tbsp. oil  
 1 onion, chopped  
 20 oz. can tomatoes (chopped if possible)  
 3 Tbsp. lemon juice  
 3 Tbsp. sugar

Cut a circle in the top of each pepper and pull out the seeds. Rinse and set aside. Save the top of the pepper.

In a bowl, mix together the meat, grated onion, rice, egg, salt, and pepper.

Stuff peppers with this mixture. Stuff lightly, so they won't be too heavy and dense. Place stuffed peppers in a roasting pan.

In a sauce pan, heat oil and saute chopped onion until golden. Add all other ingredients and simmer for 10 minutes.

Pour sauce over the peppers making sure that some of the sauce stays on top of the peppers. Place pepper tops back on top of the peppers.

Cover and bake for 1 hour, basting once or twice.

*Note: Make in advance like the day before and refrigerate once cooled down. Reheat the next day as the stuffed peppers taste even better!*

**GREEN BEAN CABBAGE SOUP**

2 Tbsp. oil  
 1 large onion, chopped  
 4 cloves garlic, chopped  
 2 carrots, chopped  
 2 zucchini, chopped  
 1/2 cabbage, chopped  
 8 ounces frozen green beans  
 1 large sweet potato  
 water, boiling  
 1 tsp. salt  
 1 tsp. dried basil  
 2 Tbsp. onion soup mix (optional)

In a large soup pot, heat oil. Add onions, garlic, and carrots. Saute until the onion is translucent. Add zucchini, cabbage, green beans and sweet potato. Saute for 7-10 minutes. Add enough boiling water to cover the vegetables. Stir in spices.

Turn heat down to medium-low, cover pot, and simmer for 30 minutes, or until the vegetables are soft enough to mash.

Using an insertion blender, blend the soup until smooth. Season with salt and pepper, according to taste.

## TALLIT: THE PRAYER SHAWL

Numbers 15:37-40 *“Adonai said to Moses, Speak to the people of Israel, instructing them to make, through all their generations, fringes on the corners of their garments, and to put with the fringes on each corner a blue thread. It is to be a fringe for you to look at and thereby remember all of Adonai’s commandments and obey them, so that you won’t go around wherever your own heart and eyes lead you to prostitute yourselves; but it will help you remember and obey all my commandments and be holy for your God.”*

The tallit is the robe with which the worshipper is wrapped during prayer and hence often referred to as a “prayer shawl”, though this is not the traditional Jewish name for the garment, which was not originally associated particularly with prayer.

The tallit is usually of wool or silk and should ideally be long enough to cover most of the body. Although many people in modern times wear a silk tallit that is really little more than a scarf around the neck, in more recent years, the older form of a woolen tallit covering most of the body has again become the norm.

The Tallit was to remind the person of the commandments of the Torah (5 Books of Moses) which are the instructions on how you are to live your life. The fringes of the tallit thus not only remind the Jew of the divine instructions, but also underscore the central doctrine of Judaism that the LORD is one.

By wrapping yourself in the prayer shawl, it aids us in attaining a proper mood of reverence for God and a prayerful spirit during worship. The prayer shawl has remained an inseparable part of Jewish worship and has moved into the Christianity as an item that is prayed over and given to those who are in need of possible healing or perhaps comfort and peace.



Historically, women have not been obligated to wear a tallit, since they are not bound to perform positive mitzvot (commands) which are time-specific, and the obligation to wear a tallit only applies by day.

This item of clothing is what Jesus Christ wore and what he taught in regards to one’s ‘prayer closet’. Today, if you do not wear a tallit, the important part of prayer is to be near God and to do so in a private place away from the hussle and noise of today’s world. If you have an area in your house that is free of traffic, noise, etc., make that your

prayer closet. You will find it a blessing indeed!

---

FROM READERS DIGEST (JAN 2008) SUBMITTED BY JOHN COTTI-DIAZ



A priest walks into a bar and asks the first man he meets, “Do you want to go to heaven?” The man says he does. “Then stand over there, my son.” The priest asks a second man, “Do you want to go to heaven?” “Certainly,” is the man’s reply, so he joins the first guy. The priest then walks up to another man and asks, “And you, my son? Do you want to go to heaven?” “No, Father.” “You mean, when you die, you don’t want to go to heaven?” “Oh, when I die,” says the man. “I thought you were getting a group together to go right now.”

cbm Canada  
*presents* **Black Gospel Night**  
*featuring*  
**Michael "Pinball" Clemons  
& Diane Lee-Clemons**  
*and local Black Gospel Choirs*

**Saturday, April 9, 2011**  
5PM: Silent Auction | 7PM: Concert  
Evangel Church (4461-50th St)  
Tickets: Advance \$20 | Door \$25  
available at [www.cbm.eventbrite.com](http://www.cbm.eventbrite.com) and local Christian Bookstores

Concert Goal: to raise \$100 000 for cbm. For \$33, a blind person will receive a sight restoring cataract surgery. For \$300, a child will receive a life changing orthopaedic operation.  
For silent auction donations or sponsorship, contact [cbmbenefit@live.ca](mailto:cbmbenefit@live.ca) or 780.419.7273

EDMONTON JOURNAL | 105.9 ShineFM | CTV | Brite | LIVING LIGHT | V.V.O. ... FIRST FOUNDATION

HYPOCRISY

Do not be dismayed by the hypocrisy of others, nor by your own inconsistencies. Our lives are all journeys through hills and valleys-no man's spiritual standing is a static affair.

But the good each person achieves is eternal, as he connects to the Source of All Good, Who is infinite and everlasting. The failures, on the other hand, are transient and superficial, fleeting shadows of clouds, as stains in a garment to be washed away.

## JESUS OUR PASSOVER

The Gospels tell us the story of Yeshua's (Jesus's) last Pesach (Passover) beginning a week before the Festival begins (John 12:1). He is in Jerusalem, and He is walking and talking with His disciples as the city prepares itself for the massive influx of people for the Festival. He spends time with Lazarus, Mary and Martha. Then, if we can reckon the time, on the 10th of Nisan He enters the city, riding on a donkey—a blatant statement of His Messiahship. It is the exact same day that the procession of the lamb is taking place. According to Torah, the selected lamb for the Passover sacrifice was to be chosen on the 10th of the month. Tradition has it that the symbolic lamb would be paraded to the Temple so that all could view it. Then it was tied to the horns of the altar so that all could inspect it and see that it was without blemish. For four days the lamb would be there, cared for, inspected, anticipating the time of slaughter. This paralleled the ancient ritual of bringing the lamb into the home on the 10th of the month (Ex 12:3) and keeping it in the home until the time of slaughter.

Jesus, our Passover Lamb, follows the pattern as well. Entering the city on the 10th of Nisan to shouts of “baruch haba b'Shem Adonai,” “blessed is He who comes in the Name of the Lord,” He presents Himself for scrutiny as the perfect Lamb of God. Bound to the “altar” by His perfect obedience, He has come to be sacrificed. Even the perfume put upon Him in the home of Simon the leper (a man healed of his leprosy and pronounced clean by the High Priest—was he healed by Jesus?) is understood as preparation for His burial.

When the disciples come to Jesus and ask where they should prepare the Passover to be eaten, we miss something significant if we are only concerned about which day they are doing this! They ask about preparing the Passover lamb to be slaughtered, and the very Messiah—the eternal Passover offering, prepared before the foundations of the world, stands in their midst, Himself prepared to die for our sins.

Then the time arrives—the leaven has been removed, and the eve of redemption comes. The disciples gather around the table for the seder, with Jesus conducting the well rehearsed *hagadah* (telling). The story of redemption from Egypt is told and retold, and the symbols of slavery and freedom are eaten.

The wine has filled the cups already once, and now the second cup is being prepared—the cup of deliverance. While the minds of the disciples are considering their own participation as though they were themselves in Egypt, Jesus's perspective is forward—toward the coming hours when He would undergo the wrath of the Almighty and become the sin offering for the Am Segulah (a treasured nation) chosen by His Father.

The matzah (unleavened bread) is piled on the table: striped, having been beaten with the blunt edge of a knife; pierced to assure no trapped air would cause it to rise in the baking process. Jesus holds the matzah up as Hillel had instructed, breaks it, and distributes it to each one at the seder. Then he adds something new to well known ritual: this is My body broken for you. For thousands of years the matzah was baked, broken, and eaten. Now, in Jesus, it would find its ultimate meaning. The beaten, pierced body of Messiah Himself would be the eternal sacrifice, foreshadowed in every Temple sacrifice, and

anticipated by the faithful in every generation. G-d's answer to the sin problem, His fulfilment of the promise made to Eve in the garden, was now placed entirely upon the person of Jesus. Even as He willingly broke the matzah so that each could eat, so He willingly was to give Himself to be broken as payment for our sins.

The meal is eaten, and the lamb, the sacrifice, became the main course for all. The joy of freedom comes at the price of the lamb's life. The roasted flesh, symbolic of the '*olah*, or whole-burnt offering, becomes the life-giving meal for all. Then following the meal the cups are once again filled, for the third time. This is the cup of redemption—the necessary price that must be paid. Helpless to affect our own redemption from slavery, the death of the lamb with its blood upon our doorposts is our only salvation from the death Angel. Jesus raises the glass after the *berachah* (blessing), and once again adds something significant to the seder: “this is My blood of the covenant shed for the cleansing of sins.”

Josephus tells us that on the 14th of Nisan so many lambs were slain for the Passover meal that the Kidron valley ran like a river of blood as the Temple mount was constantly cleansed of the hundreds of thousands of lambs slain for the millions who were there to celebrate. Life taken so that life could be given—a divine mystery in the whole economy of God's infinite holiness.

Finally, the last cup is raised. Jesus notes that it represents the future—the victorious reign of Messiah, and so He announces that He would not be drinking it again with them until He actually was celebrating this final kingdom and His ultimate reign. The seder which, from ancient times had been primarily an exercise

## JESUS OUR PASSOVER ...

Suddenly the stillness of the early morning hours is broken: they have come, soldiers with clubs and swords, to take the Lamb to the altar. Stopping first at Caiaphas' house to see if some legal stamp of approval could be obtained, they realize that such a political ploy would only cause the people to riot. Rome was their only hope. So accusing Jesus of treason, they take Him to Pilate. Shortly before noon He is sentenced to the whim of the people. The Lamb will be put on the altar. Scourging Him, mocking Him, they parade Him to Golgatha where the hole for the execution stake has already been dug. Laying His torn back upon the rugged pole, they impale His hands and feet.

Then lifting the stake, they drag it to the hole, erect it vertically, and let it drop into its place, pulling and tearing the muscles and joints of the Lamb. Here, finally and inevitably, the One promised from the beginning is sacrificed—is paying the price that no one else could have paid. Here, in a moment of time, the eternal One is subject to His own creation. Crying out in agony He forgives, He prays, He commits Himself to the One who judges

righteously. "Having loved His own, He loved them to the end."

Darkness comes early—even the heavens are aware that this is no ordinary execution. We can hear their darkness exclaim with the Centurion, "surely this was the Son of God." Then it is over—the last breath is drawn, and Jesus has died. The hope of all Israel has breathed His last.

Lovingly taken from the executioner's pole, He is laid in a tomb. And the people go on with their Festival. The religious leaders can now celebrate—their "thorn in the flesh" is gone—they will not have to put up with Him any longer, or so they think. The disciples are bewildered, lost, hopeless: the One they thought was the Messiah is gone. He has failed—all is lost.

The next three days must have been difficult. How could the disciples rejoice in Temple services with all of the throngs? Their Messiah had failed. Their expectations were false. They had been wrong! Could the Priests have been right? How could they have been!? Confused and bewildered, the disciples gathered together to try to make sense of it all. Some headed off to other cities, leaving the Festival city before the week was up. The women, however, remained to do

the proper thing: anoint His body with spices as was befitting for any Jew who had died. Carefully waiting until the Sabbath was completed, the women went to the tomb, wondering how they would roll the inclined stone away. Oy! The timing of His execution could not have been worse: hurrying to get Him off of the execution stake and into a tomb had made it impossible to prepare the body as it should have been prepared. And now, perhaps it would be impossible. To think! This One, so dear, so loved, executed as a common criminal, and never to have a proper burial. Then coming upon the tomb they see the stone is already out of its place. Looking in they are stunned to find an angel there and Jesus gone. The words He had spoken were not symbolic: He actually had risen from the dead—He was alive. Having gone into the Most Holy Place with the blood, He had returned to prove that His sacrifice had been accepted.

And then He was there—in their midst, talking with them, instructing them once again—"go, tell the disciples what you have seen." Jesus lives; Jesus reigns; Jesus is Messiah, and Jesus is returning. In all of our studies, let's not miss this!

## I JOHN 3:1-2 (CJB)

See what love the Father has lavished on us in letting us be called God's children! For that is what we are. The reason the world does not know us is that it has not known him. Dear friends, we are God's children now; and it has not yet been made clear what we will become. We do know that when he appears, we will be like him; because we will see him as he really is.

## THE AFFIRMATION NEWSLETTER

This newsletter is a Ministry of Krystal Savage that is currently supported by Congregational Christian Fellowship Church of Spruce Grove.

Articles that are submitted are reviewed for content and the author's names are attributed to their articles.

Content that is copyrighted is published with permission from the respective organization or author and is appropriately noted with the article.

Biblical quotes are taken from the following:

*King James Version, New American Standard Bible, English Standard Version, the AENT, and the Complete Jewish Bible.*

---

If you are submitting an article or a testimony for publication in this newsletter, please ensure that your name and telephone number is included. All articles will include the authors name for the exception of Testimonies. Testimonies, should the author not want his/her name attributed to it, must mention this specifically and the Editor will replace the author's name with 'author's name withheld' comment.

Contributions to the newsletter for publishing can be sent to:

## THE AFFIRMATION NEWSLETTER

23 Windsor Street  
Spruce Grove, AB  
T7X 1L6

Email to:

[theaffirmation@shaw.ca](mailto:theaffirmation@shaw.ca)

Coming Soon:

The Affirmation Online!

I would like to thank all the those who have contributed to the previous and current issue of The Affirmation. I look forward to seeing more contributions for future editions of *The Affirmation*. May the Lord bless you in all that you do!