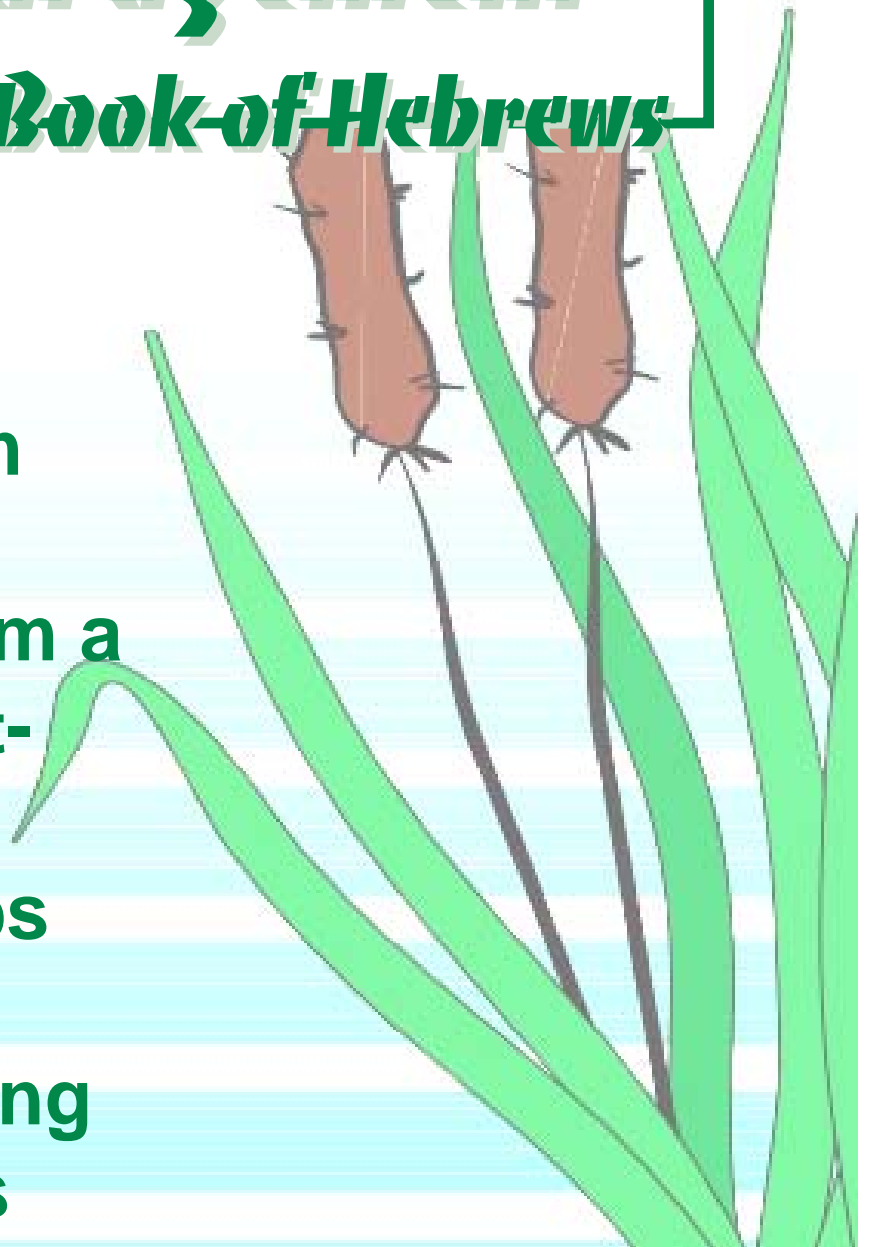


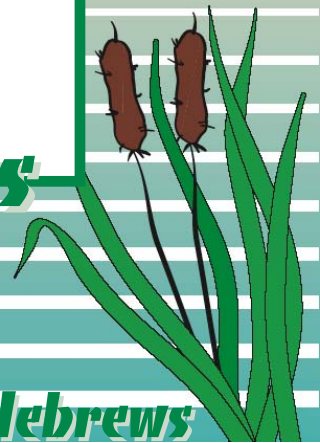
The Bible Meditator

A Few Words of Encouragement From the Book of Hebrews

- ◆ Meditating on Haggai; Psalm 37; Hebrews
- ◆ An Article From a Jehovah's Witness
- ◆ Meditation Tips
- ◆ They Never Ceased Reading the Scriptures



A Few Words of Encouragement From the Book of Hebrews



An introduction to meditations on the Book of Hebrews

And I appeal to you, brethren, bear with the word of exhortation, for I have written to you in few words (Hebrews 13:22).

When I was a young boy, I often became discouraged at performing a task. Usually this discouragement resulted from some difficulty along the way. My mother or father would then give me a few words of encouragement and I felt better. They did this because they believed in my abilities. At the age of about 21 I was attending a school of preaching and encountered what seemed to me to be an insurmountable task of completing my school work and graduating. It was at this time that my wife and a fellow student proved to be true friends. They exhorted me to continue and not to quit. They were convinced that I could do it.

As a parent now I see the value of a few words of exhortation. When my daughters were young, they frequently got discouraged trying to do something. So I calmed them down, speaking encouragement to them, knowing they had the capabilities to finish their task. Hear what is written in the Book of Hebrews.

But, beloved, we are confident of better things concerning you, yes, things that accompany salvation, though we speak in this manner (6:9).

But we are not of those who draw back to perdition, but of those who believe to the saving of the soul (10:39).

By Don Ruhl

A Powerful Message

The book of Hebrews has a powerful message for today's Christian that to fall away from Christianity is to lose all spiritual blessings and incur the vengeance of God Almighty. Likewise, the writer forcefully shows that lukewarmness is also displeasing to our Savior. Both of these thoughts are culminated in the tenth chapter beginning at verse twenty-six.

The writer seeks to encourage these Christians from falling away and from turning sluggish in their zeal. Persecution had evidently been strong toward them for being Christians (10:32–39), so they were tempted to forsake the church (10:25) and go back to Judaism.

Some of the recipients of this letter were not willing to depart completely, but rather to slow down and not make much of their Christianity (6:12).

The Method of Exhortation

The writer of Hebrews exhorts his readers by demonstrating the supremacy of Christ:

- ◆ over the prophets in delivering a message (1:1–3);
- ◆ over angels in power (1:4–14 and on into chapter 2);
- ◆ over Moses in his position in the house of God (chapter 3, Moses was servant, but Jesus, as a Son, is over the house);
- ◆ over Joshua in providing a rest (chapter 4);
- ◆ over Aaron in the high priesthood (chapters 5–10 for Jesus is the high priest:
 - of a better order, 4:14–7:10;
 - of a better covenant 7:11–8:13;
 - of a better tabernacle, 9:1–12;
 - of a better sacrifice, 9:13–10:18).

A Progression in Falling Away

Furthermore, the writer reveals a progression when a child of God falls away and he thwarts each of those steps. Beginning at 2:1 a

drifting from the word will occur (whether it be from persecution, worldliness, etc.). This he counters with warnings about not listening to the word, that punishment is unavoidable and with an exhortation to heed the word (2:1ff).

Once one has drifted from the word he will begin to doubt it (3:7–4:13). Thus he urges faith (4:2). When a person doubts the word he will no longer have an interest in it so he becomes dull to its instruction and beauty (5:11–6:20). In this case, he issues a strong rebuke and speaks of the promises of God.

Next, when the gospel of truth is dull to an erring Christian, he will despise it (10:26–31). He shows them that to despise the Spirit of grace is to have a fearful expectation of judgment and of a fierce fire that will devour the adversaries. Fear, then, is the element he uses to stop their fall. He also reminds them of saints who endured suffering (chapter 11). Only one thing is left to complete the fall: defying the word of God (12:14–29).

Continued on page 8

Meditating on Scripture Daily

Based on the New King James Version



By Don Ruhl

Feb. 1, Hag. 2:15–17 Economic Conditions

15–17 “*And now, carefully consider from this day forward...*” They still needed to think about their lives back before they had started to obey God, to fear Him and to work for Him. Before they started to work on the temple, they were hurting financially. Their expectations were not met when they came to their investments. Why was that? God reminds them again that He was striking them financially. How did they respond to that? Did they see their error and turn to God? No, at first they were stubborn and refused to change. What is it about humans that we are determined to continue in our self-destructive ways? (See Eze. 18:31; Amo. 4:9–11; Rev. 2:21; 9:20, 21; 16:8–11.) Do homosexuals stop their sin in the light of AIDs? Do fornicators stop with the risk of venereal disease? Do drunkards stop when they know the countless destruction their sin brings?

Feb. 2, Hag. 2:15–17 Economic Conditions

15–17 “*And now, carefully consider from this day forward...*” Why was God harsh with Israel? If something less got their attention, He would do it. God was hoping they would consider, but for some reason, they, like us, were slow to accept the idea that it is neglect of God that can cause problems. I do not know how many people I have talked to over the years, and the root of their problems was obvious, that when I showed them that their neglect of spiritual things was the root of their problems, they wrote it off immediately. It was too simple. They generally prefer the complicated opinions of psychologists. They made up their minds that lack of spirituality was not the problem. But look at what we have seen in Haggai.

Feb. 3, Hag. 2:18, 19 The Birth of Blessings

18, 19 “*...from this day I will bless you.*” God wanted it known that when things turned around it was not a coincidence, a government program or the weather, things to which we often attribute God-like qualities. The blessing had not been immediate, until the commitment was definite. What did change:

- their hearts,
- their priorities,

then God responded to them with blessings.

Does God ever afflict us? Yes, and Psalm 119 has two passages that reveal what happened when the psalmist was afflicted, whether by God or not. Although this does not mean that all our affliction is from God. This may then show what God is hoping will happen in us. “Before I was afflicted I went astray, But now I keep Your word” (Psa. 119:67). “It is good for me that I have been afflicted, That I may learn Your statutes” (Psa. 119:71). We go astray, but our dear loving heavenly Father does what it takes to make us consider our ways. More specifically, to what does He want us to go back? There is a passage in Matthew 6 that summarizes the message of the Book of Haggai. “But seek first the kingdom of God and His righteousness, and all these things shall be added to you” (Mat. 6:33).

—The Leader of God’s House—

Feb. 4, Hag. 2:20–23

The burden of church leadership is heavy. How do you persuade people in a *volunteer* organization to do the world’s greatest work? In secular employment it is not too hard, for there is always the threat of being fired or the prospect of increased pay. What can you do to volunteers? To help him, the leader in the church has Someone greater than himself working with the project. Often men do not lead in the church because the burden of responsibility is either more than they can take or more than they want to take. However, in the church any human leader is not the ultimate leader. If you are leading God’s people, you are not alone. God supports you all the way.

Feb. 5, Hag. 2:20, 21a Faithful to the End

20, 21a *And again the word of the LORD came to Haggai...* This was the same day as the third message. Now God encourages one leader in particular. Repeatedly in this brief Old Testament book, God told Haggai what to say, and Haggai said what God said to say. Some of it was harsh. Yet, it was not Haggai saying it, but the Lord. It was harsh, but love prompted it.

Hag. 2:21b, 22 God’s Leaders

21b, 22 “*...I will shake heaven and earth...*” This is what God wanted Zerubbabel, the civil leader of the Jews to know and by imparting confidence to Zerubbabel, God was showing what was going to happen to their enemies. Zerubbabel was not to have *self*-confidence, but *God*-confidence. They learned that self-confidence comes up short, otherwise, they would have finished the temple years before. Philippians 4 shows where the Christian’s confidence is. Although people often construe this verse as meaning that Paul had self-confidence, that misses the point. “I can do all things *through Christ* who strengthens me” (Phi. 4:13). Zerubbabel could do all things through the Lord and we can do all things through Christ.

Feb. 6, Hag. 2:21b, 22 God’s Leaders

21b, 22 “*...I will shake heaven and earth...*” What is interesting about this prophecy in Haggai 2:21, 22 is that Zechariah chapter one shows that in the rest of the world, at the time that these two men wrote, everything was quiet, “*...all the earth is resting quietly*” (Zec. 1:11). However, the wicked had a false sense of security. Their military might made them believe that they were unconquerable, but God showed Zerubbabel that He would overthrow those enemies of the Jews. Moreover, the end of the prophecy in verse 22 shows that the enemies of the Jews were to fight against themselves, because men opposed to God are opposed to one another. Without national truth and righteousness men destroy one another. Also, think about Revelation 11:15, which has one of the theme passages from the Book of Revelation, “Then the seventh angel sounded: And there were loud voices in heaven, saying, ‘The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!’” (Rev. 11:15). The Kingdom of Christ rules over all as it absorbs and consumes all other kingdoms.

Feb. 7, Hag. 2:23 Zerubbabel the Chosen

23 “*...I will take you, Zerubbabel My servant...*” Do you see the strong contrast of this verse with the rest of the Book of Haggai? Israel was in disarray economically, agriculturally and spiritually. The other nations seemed to have their acts together, but God was about to change all that. God promised that “In that day,” that is, in that day or time of overthrow, He would do something very special for Zerubbabel and the Jews. Persia would soon go away, Greece would come and go; Rome would come and go. Therefore, God was speaking of times even beyond the generation of Zerubbabel. To show further that Zerubbabel was a symbol of God choosing Israel in that generation and future generations, God promised to make Zerubbabel like a signet ring. The signet ring was extremely valuable, kept by the king himself on his person, because he used it to express his authority. Thus, during the upheavals of which God spoke, the Davidic line leading to the Messiah was to be preserved, for it was valuable to God. The promised Christ was to be a descendant of Abraham, but Abraham had a total of eight sons. So it was narrowed down to Isaac, who had two sons, and then it was narrowed down to Jacob, who had 12 sons, and then it was narrowed down to Judah. One of Judah’s descendants was King David, who as a king had a signet ring. The narrowing down occurred with every new generation. In Haggai’s day, according to Matthew 1:12 in the genealogy of Christ, it was narrowed down to Zerubbabel, as is shown in the genealogy of Christ.

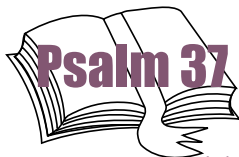
Feb. 8, Hag. 2:23 Zerubbabel the Chosen

23 “*...and will make you like a signet ring; for I have chosen you...*” Again consider, Zerubbabel was already governor and never attained to higher honor. Therefore Zerubbabel is a type of the Messiah and not the Messiah Himself. Interestingly, Joshua, who is spoken of elsewhere in Haggai, is mentioned in the Book of Zechariah, but is not mentioned here

with Zerubbabel, yet elsewhere in Haggai, they were mentioned together. Joshua is spoken of in Zechariah 6:9–13 in a similar way as Zerubbabel is in Haggai. There are fascinating things happening here. Zerubbabel and Joshua were to build the temple in Jerusalem, but each man also became a symbol for another Man who would come along and build the true temple of God. This Man would combine kingly rule and priestly rule, something that no Israelite ever did, but only Melchizedek (a non-Israelite) did during the days of Abraham. Both men are types of the Messiah, for it is only the Messiah who is both King and Priest.

Feb. 9, Hag. 2:23 Zerubbabel the Chosen

23 “...and will make you like a signet ring; for I have chosen you...” Let us have confidence in the Lord. If God’s house in those days could be rebuilt; if it was a type of the true house; if Christ was made King; if all this happened with opposition, the rise and fall of kingdoms, then whatever God wants your congregation to do, it can and will be done. Do not wait for circumstances to change, but do what you can to change the circumstances or make the best of them; that is, let us not be influenced, but do the influencing. Of course, we change them with the help of God. He is waiting to see what we are going to do. If Jesus is the leader of your congregation, it shall prosper even more than Zerubbabel, Joshua and all their brethren, because they were only restoring a house that was a type of the true house of God, which is the church. Yet, if you are not in the kingdom, you shall be part of the overthrow that is spoken of by the prophet Haggai. Please, do not let that happen.



By Don Ruhl

Feb. 10, You Shall Win

Both saint and sinner want to know why the wicked prosper and the righteous suffer. People think that if God cares and if He has the power to do something about it, then it does not seem right when wicked people do well in life and righteous people suffer in this world. Should it not be in the reverse? Certainly, there are times when this is true. However, I think people mean that the wicked should always suffer, and never prosper; and the righteous should always prosper, and never suffer. When life on earth is done, the wicked will have everlasting suffering and the righteous will have everlasting prosperity. Our problem is seeing the reverse now. However, just because we judge things by the flesh, does not mean that God judges things by the flesh. We think He should operate by the flesh, but the truth is that He operates by the spirit. The goal is for us to see things as He does.

Psalm 37 shows that this struggle with the disparity of the wicked and righteous is an ancient one. Yet, David never tells the reader to express his anger at God. I have heard a number of preachers telling people to get angry with God. They tell people that if they are confused or angry with God about a seeming injustice, then go ahead and tell God that you do not like the way He is operating. You will never hear the Bible encouraging such rebelling against God. You will see people in the Bible doing so, but it is spoken against. What you will hear is the encouragement of trust, faith, patience and respect for God, as will be evident in this psalm.

Consider the nature of this psalm. “This psalm is a sermon, and an excellent useful sermon it is, calculated not (as most of the psalms) for our devotion...there is nothing in it of prayer or praise, but it is all instruction; it is ‘Maschil—a teaching psalm’; it is an exposition of some of the hardest chapters in the book of Providence, the advancement of the wicked and the disgrace of the righteous” (Matthew Henry). What then does David say on the problem of the prosperity of the wicked?

Feb. 11, Psa. 37:1–9 Counsel

1–9 *A Psalm of David. Do not fret because of evildoers...* This instruction prevents the sins of:

- Envy
- Discontentment
- Materialism
- Anger at God

We may be tempted to blame God for being unjust because we try our best to obey Him, but we struggle. Then there are the wicked, and they seem to do better. Do not let the prosperity of the wicked bother you, because

God by His goodness toward them is moving them to repent. Acts 14:17 was spoken for this very reason, to convince some new converts that God is the One who is good to them, therefore, they should turn to Him. Romans 2:4 also reminds us that the goodness of God leads us to repentance. His goodness does not just lead Christians to repentance, but it causes the sinner to repent. The supreme good that God did for everyone to bring us all to repentance is the gift of Jesus Christ. Did that not move you to become a Christian? Let us learn to rejoice then when the wicked prosper, for it might turn them to God, even as it did you.

Feb. 12, Psa. 37:1–9 Counsel

1–9 *Do not fret because of evildoers...* Great is the danger in fretting because of evildoers and being envious of them. It can create wrath within you, and the wrath of man does not work the righteousness of God (see verse 8 and Jam. 1:19). You will make yourself miserable. You will doubt God, that is, you will cease to live by faith, because you will not believe the promise found in verse 2 that God will mow the wicked down like grass. Whatever “good” they have is short-lived. Remember this: Fretting over the prosperity of the wicked is like the thin cow fretting over the fat steer as he is being led away to the slaughter. Proverbs 13:22 illustrates this truth. This proverb has prevented me from fretting because of evildoers. While I was struggling with my kidney disease and then my transplant and all the medications, several people tried to get me to be bothered that I was suffering while some wicked people had good health. This passage prevented that bitterness. “A good man leaves an inheritance to his children’s children, *But the wealth of the sinner is stored up for the righteous*” (Pro. 13:22). Here are a few other passages teaching the same truth: Job 27:16, 17; Pro. 28:8; Ecc. 2:26.

Feb. 13, Psa. 37:1–9 Counsel

1–9 *... Trust in the LORD...* Being a Christian means that you know the promises of God and you believe them. If God says do not fret because of evildoers, because He is going to cut them down, believe it. The evildoers will end up fretting because of you! They will be like the rich man in Luke 16 who was in torment, but saw Lazarus in the bosom of Abraham. It is not surprising then, what David says next! If you want the desires of your heart:

- Trust in the Lord. He will bless you, as this psalm promises. Did He not create all things? Can He not then give you what you need, and what you desire? Trust Him to run your life, because He has been doing a very good job of running this world.
- Do good. Do not be tempted to do evil, as the people in verse 1, but continue to do good works. There is no retirement on earth from doing good.
- Dwell in the land. Instead of being envious, thinking life and God are unfair, enjoy what you have, materially and spiritually. If you only focus on what you do not have, and what the wicked have, you will miss the wonderful blessings you have now and later.
- Feed on His faithfulness. God has kept all His promises to us. So enjoy them.
- Delight yourself in the Lord. Do not delight in evil, the evildoers, or in their prosperity. Let God be the One who fills your heart with delight. If anything else gives us greater delight than the Lord, we are destined to fail and be miserable.

Feb. 14, Psa. 37:1–9 Counsel

1–9 *... Commit your way to the LORD...* If you delight in the Lord, the prosperity of the wicked will not bother you. Is not God enough for us? When a young married couple are in love, they can be dirt poor, but they do not even notice! Look at Jesus! Did He fret at the prosperity of the wicked? He did not even have a pillow for His head. He delighted in God and that was enough. Commit your way to the Lord. “This verse [v.5] was the frequent promise with which David Livingstone, the African missionary and traveller, encouraged himself in the midst of his wanderings and perils” (*The Expositor’s Dictionary of Texts*). Literally, in prayer tell God that you are committing a burden, goal, desire, or work to Him. Tell Him that you know by committing it to Him, it will prosper, if it be His will. If it is not His will, no matter how much you work and worry about it, there will be no prosperity.

Feb. 15, Psa. 37:1–9 Counsel

1–9 *... Commit your way to the LORD...* Commit your family, your finances and your employment, if it is righteous, to the Lord. You will then do better than the evildoers and will not fret because of them. The farmer does what he can, but much of the work is God’s. Can the farmer bring the clouds, and the weather? Can the farmer make the sun rise? How many

times in our lives though, do we try to do God's part? Rest in the Lord, waiting patiently for Him. This implies that blessings do not always come immediately. There will be dark times in life when we wonder if we shall be blessed. Waiting is not easy when justice seems to be failing. Therefore, David teaches again not to let the wicked affect you; do not fret over their prosperity. Cease from anger and forsake wrath. Do not fret, because it only causes harm to the one doing the fretting, not to the one over whom you are fretting! The evildoers will be cut off completely. It will not be long. You will look intently for them, but they shall be no more.

Feb. 16, Ps. 37:10–20 Explanation of Counsel

10–20 For yet a little while and the wicked shall be no more... First Corinthians 3:21–23 is the best way to understand how the meek inherit the earth. Concentrate upon being meek, then God will bless you in the way that He wants. "Passion, according to Bunyan's parable, has his good things first, and they are soon over; Patience has his good things last, and they last for ever" (Spurgeon). Contrary to the meek, the wicked plot against the meek. "Why can he not let the good man alone? Because there is enmity between the serpent's seed and the seed of the woman. Why not attack him fairly? Why plot and scheme? Because it is according to the serpent's nature to be very subtle" (Spurgeon). They hate the light (John 3:19–21). They hated our teacher, they will hate us (John 15:19). The wicked prepare to attack the upright, but the attack shall come back at them. As king Adoni-Bezek in Judges chapter one cut off the big toes and thumbs of the kings he conquered, and the Israelites did the same to him, he confessed that God was repaying him. Remember Haman in the Book of Esther.

Feb. 17, Ps. 37:10–20 Explanation of Counsel

10–20 ...A little that a righteous man has Is better than the riches of many wicked... Verse 16 is a proverb on the better condition of the righteous. Look at the strong contrast: One righteous man with a little compared to many wicked people with riches. What a powerful paradox! We think that the many people with riches are better and that one person with little is not better. However, in what King David presents there is an important difference, which makes this a paradox. The difference is the moral state. If a person is wicked, their wealth will not help them in the day when God breaks the arms of the wicked. If a person is righteous, their poverty will not hamper God from blessing the righteous. Verse 16 should also help us to understand the idea of inheriting the earth. If the righteous can be better off with a little, what would the whole earth mean to them? The point is that they inherit whatever good thing God wants to give to them of this earth, and they can enjoy it, no matter what it is. It is not that they get the whole earth, but the Lord makes the earth available to them to bless them. Moreover, the just know that earth is not a permanent home. Here is why righteous people are better off. The Lord shall break the arms of the wicked, which they use to draw a sword, and to bend the bow (v. 14). "God often makes implacable men incapable men" (Spurgeon). The Lord shall uphold the righteous, enabling them to survive evil times. "If God's providence is our inheritance, we need not worry about the price of wheat" (Spurgeon). The fate of the wicked is that they will vanish like the splendor of the meadows and into smoke, they shall vanish away.

Feb. 18, Ps. 37:21–31 Reward

21–31 The wicked borrows and does not repay... The wicked take, the righteous give. The wicked will even take in seemingly legitimate ways, for example, here David mentions borrowing. The wicked might do it through embezzlement and fraud, that is, they will say that they will use your money in a legitimate way, but they are only stealing from you. Contrariwise, the righteous does not see other people as people to be used, but as people to be loved. The Lord orders the steps of the righteous. The steps of a good man ordered by the Lord are like a train on the tracks at night. The crew and the passengers pile onto the train, knowing that if they stay on the track all will be well. It can be dark outside, snowing, and with other hazards, but they shall reach their destination safely.

Feb. 19, Ps. 37:21–31 Reward

21–31 ...None of his steps shall slide. The Lord delights in the way of the good man. Often we speak of delighting in God and in His way, but verse 23 pictures God delighting in the way of the good man! The righteous may fall, but the Lord upholds him. Please do not miss the point of verse 24 that the righteous will fall. They will make mistakes. They will fail at some things. Bad things will happen to them. The catch is that for the good man these things are not permanent. Memorize Proverbs 24:16, "For a righteous man may fall seven times And rise again, But the wicked shall fall

by calamity." The righteous man does not rise back up because he has more wealth, more strength or more wisdom, but he has the Lord upholding him! David's personal observations confirming this:

- He never saw the righteous forsaken.
- Instead of being forsaken, they give to others.
- Their descendants are blessed.

Therefore, David encourages righteous people to depart from evil and do good, because the Lord loves justice. What we should hear out of the mouth of the righteous is wisdom and justice. If so, the result is that none of his steps slide.

Feb. 20, Ps. 37:32–40 Contrast

32–40 The wicked watches the righteous... The wicked will watch the righteous, looking for a way to slay them. Let us never forget that the world is watching each of us. You may not even realize it until someone says something to you, but they are watching you and taking note of how you live. In some cases, this is for good. The wicked like what they see in you, but in other cases, they will use your life against you. However, the Lord will not leave the righteous in the hand of the wicked. Wait on the Lord and keep His way. The Lord will exalt you and cause you to be blessed; but you will see the wicked cut off. Look at Hitler and the Third Reich. Where is he and where is the third millennium of German Empire? Watch what happens to the blameless man. Instead of watching the prosperity of the wicked and fretting over it, watch the blameless man and see how he lives, observing the way he is blessed. Why is it that we watch the wicked and fret over them? Why do we not watch the righteous and rejoice with them? The Lord will be the strength of the righteous in time of trouble, that is, during times of crisis you can watch the righteous endure and be stronger. Verse 39 does not promise that the Lord will never let the righteous have times of trouble, but simply that they will have them and the Lord will be their strength.

Feb. 21, Ps. 37

When the wicked prosper: Do not fret or be envious; Trust in the Lord; Do good; Dwell in the land; Feed on God's faithfulness; Delight yourself in the Lord; Commit your way to the Lord; Rest in the Lord, waiting patiently for Him; Cease from anger and forsake wrath; Depart from evil; Mark and observe the upright.

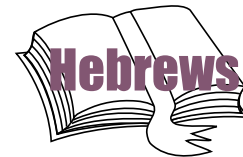
Do these things because the ones inheriting the land are: Those who trust in the Lord and do good; Those who wait for the Lord; The meek; Those are blessed by the Lord.

Moreover, the blessings of the righteous are: They shall dwell in the land; They shall enjoy security; Their needs are supplied; They are vindicated; They have abundant prosperity; They are upheld by the Lord; They are the recipients of special providence.

Contrast that with the attitude of the wicked: He plots against the righteous; He hates the righteous; He seeks the destruction of the righteous.

Therefore, remember the destiny of the wicked: They will soon fade like the grass, and wither like the green herb; They shall be cut off; They shall receive God's wrath; They shall be destroyed by their own weapons; Their power shall be broken; They perish—vanish like smoke.

Also, remember that the righteous: Delight in God's way; Are strengthened by the Lord; Are provided for by the Lord; Are preserved by the Lord; Are blessed by God; Are concerned about wisdom, justice, and the law of God; Are protected by the Lord; Are helped by the Lord.



By Don Ruhl

Feb. 22, Heb. 1:1–4

1–4 God, who at various times and in various ways spoke... As a new Christian I had it imbedded in me that in matters of faith we should have a "thus saith the Lord" for everything we say and do. When I had a question, the teacher would always give a Bible answer. They answered this way because God had spoken on the matter and they knew that we should give earnest heed to what had been written, lest we drift away from it and be condemned. I was reminded of this principle when I was talking to a preacher friend of mine. We were discussing a particular subject and I responded, "I think..." He quickly responded, "Behold, I thought..." I knew that he was referring to Second Kings 5:11 in the American Standard

Version of 1901 when Naaman was angry over God's method of healing leprosy. Naaman walked away from the prophet who told Naaman how to be healed, believing his way worked best. When he submitted to God's authority, he received his cleansing. Similarly, I learned that God will not bless us until we recognize and heed what He has spoken.

The Hebrew writer begins his letter abruptly, giving his constant attention to Jesus Christ. He begins by boldly declaring that God has spoken in the past through the prophets. He then states that Jesus Christ revealed God's present and final message.

Feb. 23, Heb. 1:1–4 God Sent Prophets

1–4 God...spoke in time past to the fathers by the prophets... God in old times spoke to the fathers by the prophets. Most of the Old Testament consists of recording the messages of the prophets during the history of Israel. For example, the writer of Second Chronicles 24:19 says that God sent prophets to the leaders and the people repeatedly, but they would not listen. Then God would send prophets to them to get them to repent, but Israel would reject the prophet and his message. Second Kings 17:7–23 also states this sad truth. The Hebrew writer also says the prophets came preaching in "various times and in various ways." They did not have the whole message, but each had a needful part for his hearers (Isa. 28:11–13). God also used different methods such as visions and dreams (Num. 12:6); plagues (Exo. 7–12); natural calamity (Joel) and signs (Eze. 37). These prophets came with great messages and in power, but were only human. They were great, but not perfect. Sent by God, but not from His very presence in heaven. They were blameless, but not without sin.

Feb. 24, Heb. 1:1–4 God Sent His Son

1–4 God...has in these last days spoken to us by His Son... Finally, God sent the greatest prophet of all, Jesus Christ.

- He is great and perfect (Hebrews 7:28)
- He is sent by God, even from God's very presence (John 1:18)
- He is blameless and without sin (Hebrews 4:15)

Jesus had the final message, because He is the final revelator of God's word (Mat. 21:33–46; 23:34–39).

The Supremacy of Jesus Over the Prophets

He is the Heir of all things, which the prophets did not claim. All things are subject to Jesus (Eph. 1:22). The only one not under Christ's subjection is the Father (1 Cor. 15:27). Yet, what the Father possesses, so does the Son, for "All things that the Father has are Mine..." (Joh. 16:15).

Jesus is the richest of all (Col. 2:2, 3); yet another claim the prophets could never make.

Jesus is the Creator, not the created as the Watchtower organization asserts. The Hebrew writer plainly says that through Jesus the Father made the worlds. Notice the following Scripture in that it emphasizes what has been created was done so through Christ. "All things were made through Him, and without Him nothing was made that was made" (Joh. 1:3; read also Col. 1:16). The prophets did not create anything, but were created.

He is the Brightness of God's glory. God is like the sun and Jesus is the light that radiates from it. We cannot see the sun, but only the light that shines from it. Likewise, we may look at Jesus and say He is God, but we do not actually see the Father. Thus, the nature of God is seen in Christ.

Feb. 25, Heb. 1:1–4 God Sent His Son

1–4 God...has in these last days spoken to us by His Son... "He who has seen Me has seen the Father" (Joh. 14:9). To look at the prophets one only saw a signpost pointing to God. To look at Jesus one hears him say, "I AM" (Joh. 8:58—compare with Exo. 3:14).

He is the Very Image of God's substance. The words "very image" come from the Greek word—*charaktar*, from which we get another English word—character. Jesus is the perfect representation of God's character. The resemblance between Jesus and His Father is like a stamp and the figure that it makes. If the Father were to become human, Jesus is exactly what He would be (Col. 1:15). The prophets sought to imitate God's character, while Jesus is the imitated (1 Cor. 11:1; Rom. 8:29; Gal. 4:19).

He upholds all things. "He is before all things, and in Him all things consist" (Col. 1:17). The universe is at His control (Mat. 8:26, 27). Disease fled at His command. The dead rose at His command. Clearly he is omnipotent; a trait that only God possesses. Prophets fell far short of this power.

Feb. 26, Heb. 1:1–4 God Sent His Son

1–4...sat down at the right hand of the Majesty on high... Jesus made purification of sins, but the prophets needed to have their sins purified. Jesus Christ knew no sin (2 Cor. 5:21), so He was the only one who could

meet the requirements of a perfect sacrifice to forgive sins. The prophets were men "of like passions with us" (Jam. 5:17), so not only were they insufficient as a sacrifice, they needed to be forgiven.

Jesus sits at God's right hand. Jesus, by sitting on the throne with God, holds the highest positions of reign, dignity, power, sovereignty, jurisdiction, domain and government (Eph. 1:20, 21). Jesus is the Ruler and no prophet or any other man can rightfully proclaim this title. When angels appeared to the prophets, they feared the angels (Rev. 22:8, 9; book of Zechariah), but the angels fear Christ (Rev. 5:11, 12).

Feb. 27

Have You Read What God Has Spoken? (Mat. 22:31)

1. Without looking them up name five prophets that wrote books in the Old Testament and five that did not write books, but are mentioned in other books of the Old Testament.
2. What are two reasons that God sent prophets to Israel (2 Chr. 24:19)?
3. What are some of the "various ways" in which the prophets preached (Num. 12:6; Exo. 7–12; Eze. 37)?
4. What does it mean that Jesus is heir of all things?
5. Was Jesus created or is He the Creator?
6. What does it mean that Jesus is the brightness of God's glory (See Joh. 14:9)?
7. What English word would best describe the phrase "express image"?
8. If Jesus upholds all things by the word of His power, then He has
 - a little power
 - most power
 - all power
9. Why was Jesus the One who made purification of sins and not one of the prophets?
10. What does it mean to you that Jesus sits at God's right hand?
11. What application can be made for Christians today that Jesus is superior to the prophets?

Feb. 28, Be Ready to Give an Answer (1 Pet. 3:15)

You hear a knock on the door. You open the door and immediately you know who they are. They are from the Watchtower organization, better known as "Jehovah's Witnesses." They teach you that Jesus is not God, but a created being. Using Hebrews chapter one (especially verses 1–4) as your foundation, how would you refute their error and establish the Godhood of Jesus?

After reading and studying Hebrews 1:1–4 you are convinced that Jesus has all power and all wisdom and greatness. Later you meet a brother who used to be faithful, zealous, sound and generous. His wife has left him and refuses to come back. He is hurt and bitter. Suddenly, he finds it hard to resist temptation of all kinds. He tells you that he doubts the power of God's promise that he "will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it" (1 Cor. 10:13). How would you reason with him based on what we have seen in Hebrews?

Feb. 29, Heb. 1:4–14 Jesus Over Angels

"Having become by so much better than the angels..." (Heb. 1:4a). "For unto which of the angels said he at any time:"

- "You are My Son" (1:5)
- "Worship him" (1:6)
- "Your throne, O God" (1:8)
- "Therefore God" (1:9)
- "You, Lord" (1:10)
- "Sit at My right hand" (1:13)

One of the astounding facts of the gospel is the Godhood of Jesus. So astounding is this truth, that certain denominations reject it. Chief among them is the Watchtower Organization. They are active in going from door to door in your community, teaching that Jesus was merely a man, a created being. Yet, as the above quotations from Hebrews chapter one show, the Bible is clear in addressing Jesus as God. It is imperative, therefore, that Christians be prepared to teach the Godhood of Jesus and refute "Jehovah's Witness" doctrine. If we do not prepare ourselves and teach, many souls will either be led astray or put to silence by them.

In the previous section it was clear from Hebrews 1:1–4 that Jesus is superior to the *prophets*. The next step above a prophet would be the angels (2 Sam. 14:20). Is Jesus greater than angels are? Jesus was human (1 Tim. 2:5), but angels are greater than humans are in might and power (2 Peter 2:11). Therefore, to the Jewish mind, Jesus is inferior to the angels. If Jesus is greater than the angels are, He must be divine. It is to this end that the author of Hebrews writes. †

An Article from A Jehovah's Witness

By Hugo McCord

The title of a six page article from a sincere and determined Jehovah's Witness is: "Why Jesus of the Christian Greek Scriptures is not Almighty God." On the contrary, the Hebrew and Aramaic Scriptures and "the Christian Greek Scriptures," as translated by the Jehovah's Witnesses' scholars (New World Translation of the Holy Scriptures), show that the preaching done by John the Baptist about "Jehovah," who is "God Almighty," was the "beginning of the good news about Jesus Christ":

Jehovah appeared to Abram and said to him: "I am God Almighty" (Gen. 17:1).

Listen! Someone is calling out in the wilderness: "Clear up the way of Jehovah, you people! Make the highway for our God through the desert plain straight" (Isa. 40:3).

The beginning of the good news about Jesus Christ; Just as it is written in Isaiah the prophet: "(Look! I am sending forth my messenger before your face, who will prepare your way;) listen! someone is crying out in the wilderness, 'Prepare the way of Jehovah, you people, make his roads straight'" (Mar. 1:1-3; also, Mat. 3:3; Luk. 3:4; Joh. 1:23).

Thus the "Jehovah" predicted by "Isaiah the prophet," and proclaimed by His "Messenger," John the Baptist (Mat. 3:11), was none other than "Jesus Christ" (Mar. 1:1). But how could Jehovah, whom "no man" can see "and live" (Exo. 33:20), be Jesus in visible "flesh" (Joh. 1:14)? Is there more than one Jehovah? Impossible, for "Jehovah our God is one Jehovah" and "there is no other" (Deu. 6:4; 4:35, 39; Mar. 12:28-34).

How can one be three, the Father, the Son, and the Holy Spirit? In human reckoning, one cannot be three. We can understand in marriage that two can and should become one, and we can understand how one humanity can be billions of individuals. But how can one deity be three persons? "Can you by searching discover God? Can you find out the Almighty to perfection? (Job 11:7, 8). Indeed, "great is the mystery of godliness" (1 Tim. 3:16).

O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past tracing out! (Rom. 11:33).

Yet God expects us to know Him, and heaven depends on our doing so. "This is eternal life, to know you, the only true God, and Jesus Christ, whom you have sent" (Joh. 17:3). A God of love does not require the impossible, and "His commandments are not grievous" (1 Joh. 5:3). The wayfaring man, though simple, can come to a saving knowledge of God (Isa. 35:8). "Be not foolish, but understand what is the Lord's will" (Eph. 5:17).

According to Richard Trench, *Synonyms Of The New Testament*, page 7, the only New Testament word expressing deity in the absolute is *theotes* (Col. 2:9). It is translated "Godhead" (KJV, ASV), "Deity" (NASV, NIV), "deity" (NRSV), and mistranslated "divine quality" (NWT). Jesus has "divine quality" (*theiotes*, Rom. 1:20), yes, and more: "In Him dwells all the fullness of the Godhead (*theotes*) bodily" (Col. 2:9).

Though the biblical Godhead is one (*ehad*, Deu. 6:4, *heis*, 1 Cor. 8:6), yet His is a triune being, a trinity. The second verse of the Bible mentions, in the creative work, the Spirit of God, and God as speaking to Jesus when He said, "Let Us make man in Our image" (Gen. 1:26; Joh. 1:3; Col. 1:16). Clearly, then, the Godhead is a three-fold being. How three can be one and one can be three are now unrevealed matters (Deu. 29:29), but the biblical fact is indisputable.

Three unsunderable items of faith are "one Spirit...one Lord...[and] one God and Father of all" (Eph. 4:4-6). Jesus was not "the Everlasting Father," a mistranslation of Isaiah 9:6, but He is the "Father of Eternity," reflecting His timelessness (Compare Mic. 5:2).

As there is one being in the Godhead called the "Father," so one is called the "Son," but literalness calls for a mother. The words "Father" and "Son" were never meant to be literal. In one sense, all human beings are sons of God (Compare Luk. 3:38), and angels are sons of God (Psa. 29:1; Job 1:6), but there is a sense in which Jesus is a special Son of God (Psa. 2:7; Joh. 1:18), that is, the only one of His kind a *sui generis*, a unique one.

Physically Jesus was begotten by the Holy Spirit (Luk. 1:35), but as the second member of the Godhead He was never begotten. A begotten son can never be as old as his father. If Jesus were begotten he could not be "the first" (Rev. 1:17).

He was not the beginning of God's creation, but He was the beginner (*arche* of it, Rev. 3:14), "and without Him nothing was created" (Joh. 1:3; Col. 1:16). Nothing preceded Him, for He is timeless (Mic. 5:2; Rev. 1:17).

Therefore, only in a figurative sense Jesus is called "the Son of God." The thrilling prediction of an excited Father, "this day I have begotten you" (Psa. 2:7), had no reference to the Bethlehem birth. It is a figurative expression, comparable to the happy announcement of a birth in any home, but the heavenly Father was speaking of Jesus' resurrection and of His being crowned a King and of His being anointed as High Priest (Act. 13:33; Heb. 1:5; 5:5).

In another thrilling predictive utterance God the Father had the Psalmist (45:6) to write what He would say on his Son's coronation day in heaven on Pentecost day, May 28, A.D. 30: "Your throne, O God, is forever and ever" (mistranslated by NWT, and also mistranslated in Heb. 1:8).

Another prediction about the coming Christ, that physically He would be the son of a virgin (Isa. 7:14), makes His deity a prerequisite, for if He were not virgin born He would be no more divine than the rest of us. I rejoice that the NWT, in citing the meaning of "Immanuel," did not say "With us is a god," but instead: "With Us Is God" (Mat. 1:23, NWT).

Paul wrote that Jesus is "equal to God" (Phi. 2:6), but the NWT has reduced Jesus to a "god" (Joh. 1:1). The Witnesses' misguided attempt to avoid the trinity makes them polytheists, believing in superior and lesser gods. In their reduction of Jesus from "God" to "a god" (Joh. 1:1, according to the Greek, they say), they fail to carry through in verse 6, for they dare not translate that John the Baptist was a man sent from "a god" (where the Greek has not changed).

Further, they are not bold enough to make Thomas say to Jesus, "My Lord and a god" (where the Greek stays the same, Joh. 20:28). Further, the NWT inserts a non-Greek word "Jehovah" 237 times in the New Testament where the Greek word "Lord" (*kurios*) is found, but leaves the Greek word in place in not having Thomas to say to Jesus, "My Jehovah and God." Jehovah's Witnesses do not want Jesus to be called "Jehovah," a non-biblical hybrid word but precious to them. They also omit the word "Jehovah" in First Peter 3:15, for they did not want to say, "But sanctify Christ as Jehovah in your hearts." Making the Bible say what we want it to say is one form of "twisting" the Scriptures (2 Pet. 3:16).

Continued on page 10

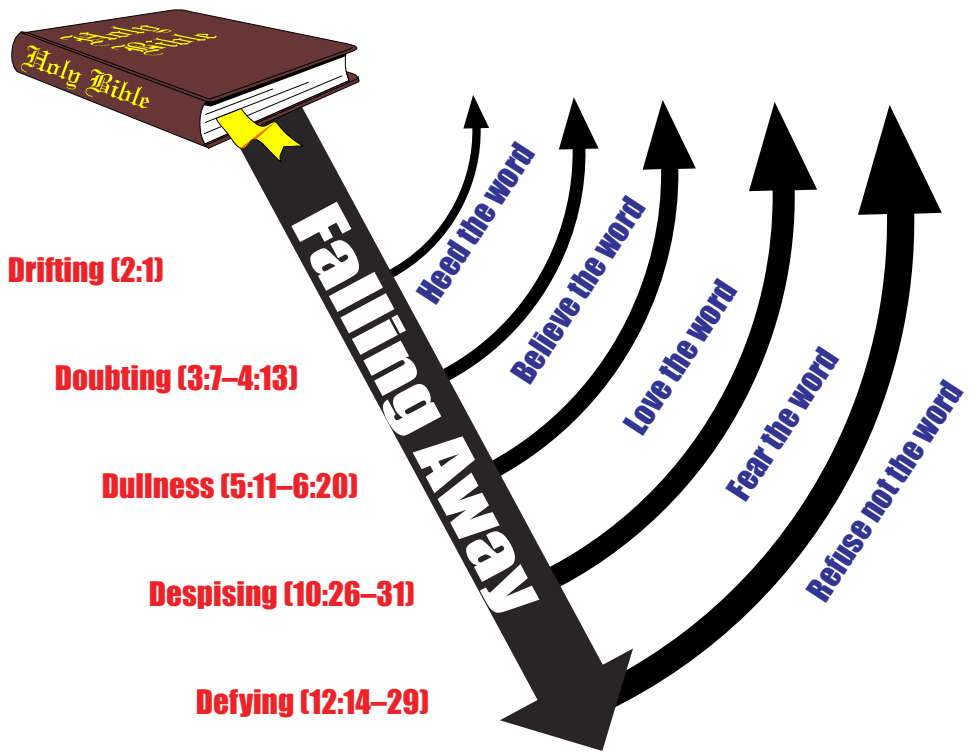
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He again gives warning and reminds them that they are defying God who “*is a consuming fire*” (12:29).

Since he is sure that they will do better (6:9; 10:39), he concludes by giving them instructions in Christian living (chapter 13).

Authorship

The authorship of Hebrews is of great curiosity to many. It is the only New Testament book that we are not positive as to who wrote it. Many believe it to be Paul, because it sounds like his argumentation, but the wording does not sound like his. Consider also that Paul’s normal greeting is missing. For the purpose of this study we will consider that someone other than Paul wrote it.



Do You Understand What You Are Reading?

Acts 8:30

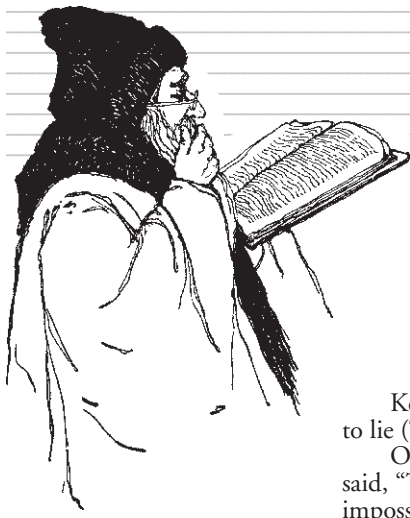
1. The Hebrew writer wrote in few words (13:22). Yet it takes about 30 minutes to read. How could he say *few words*?
Could say more?
Few in comparison to the time spent in exhorting with being lost in eternity?
2. What is the method of exhorting in the book of Hebrews?
3. What is the progression of falling away revealed in Hebrews?
4. How often should we exhort one another (3:13; 10:24, 25)?
5. What happens if a Christian fails to heed the word of exhortation and willfully sins?
6. After reading the book of Hebrews, what is your immediate impression?
7. When we drift from the word, what is the remedy (2:1)?
8. How is doubting of the word cured (chapter 4)?
9. When the word becomes dull to us what should we do (5:11, 14)?
10. For a person to despise the Spirit of grace, what should he be told (10:26-31)?
11. What admonishment should be given to the brother or sister who defies the word (12:25-29)?

Support the Weak with Grace, Meekness and Fear

Galatians 6:1; 1 Thessalonians 5:14; Colossians 4:6; 1 Peter 3:15

- The book of Hebrews shows the importance of encouraging fellow Christians. How you would encourage in each of these situations:
- This Christian was raised in a Christian home, but one in which he was not allowed to make any decisions for himself. Later he gets married and is on his own. Soon he has problems with his finances and marriage, because he was not taught to be responsible. He begins to drink and to engage in other worldly things. As a result he stops worshiping, his marriage is falling apart and his problems at work are on the increase. His pride says that he has not done anything wrong, but that everyone else is at fault. Believing he has followed righteousness and thinking it will not work, he is ready to give up Christianity and live worldly.
 - This young man has been a Christian for four to five years. During this time he has taught Bible studies and preached. He is committed to the truth and righteousness. One day he baptizes a woman about the age of his mother. Later this woman becomes infatuated with him. She wants to marry him. She constantly calls him and bothers him. He has told her plainly to stay away, he is not interested. He has done this privately and with witnesses. Thinking that the church is not behind him, he is not willing to work anymore and fears teaching other women. He goes into stagnation.





Meditation Tips

Edited By Don Ruhl

Interpretation: By Steve Bloyd

Difference and Contradiction

Keeping in mind that the Bible is the product of the Holy Spirit (2 Pet. 1: 20f); and that it is impossible for God to lie (Tit. 1:2; Num. 23:19; 1 Sam. 15:29; Heb. 6:18), we know the Bible does not contradict itself.

One of the basic laws of thought is “the law of contradiction.” In essence, “nothing can both be and not be.” Aristotle said, “That the same thing should at the same time both be and not be for the same person and in the same respect is impossible.” The example Thomas Warren gives in his book *Logic and the Bible* is, “...nothing can be *black* all over and *not-black* all over at one and the same time” (p. 23).

Wayne Jackson, in his manuscript *Principles for Understanding Alleged Bible Contradictions*, makes several useful observations on the topic. “A mere difference does not a contradiction make!” He suggests that when confronted with an alleged contradiction that we ought to ask ourselves three questions:

1. Is the same thing or person under consideration?
2. Is the same time reference in view?
3. Is the language being employed in the same sense?

At Saul’s conversion, the men who journeyed with him were said to have heard the voice that spoke to him (Acts 9:7). But Acts 22:9 states that they did not hear the voice. The alleged contradiction is cleared up in this fashion. In Acts

9:7, Luke was simply saying that a sound was heard. And in Acts 22:9, that they did not understand the meaning of the sound they heard. In his conclusion he adds, “The Biblical apologist need only show the possibility of harmonization between passages that appear to conflict in order to negate the force of the charge that a Bible contradiction exists” (p. 8).

In the preface of Gleason Archer’s book, *Bible Difficulties*, he lists several valuable points to consider when facing one of these alleged discrepancies. (These points are taken either in whole or in part for the purposes of this article. The essence of each point has been recorded. I encourage the student to obtain a copy of the book as a reference book to be studied carefully.)

“Be fully persuaded in your own mind that an adequate explanation exists, even though you have not yet found it...”

“...the Bible is either the inerrant Word of God or else it is an imperfect record by fallible men. Once we have come into agreement with Jesus that the Scripture is completely trustworthy and authoritative, then it is out of the question for us to shift over to the opposite assumption, that the Bible is only the errant record of fallible men as they wrote about God...”

“Carefully study the context and framework of the verses in which the problem arises until you gain some idea of what the verse is intended to mean within its own setting. It may be necessary to study the entire book in which the verse occurs, carefully noting how each key term is used in other passages. Compare Scripture with Scripture, especially all those passages in other parts of the Bible that deal with the same subject or doctrine.”

“Remember, no interpretation of Scripture is valid that is not based on careful exegesis, that is, on wholehearted commitment to determining what the ancient author meant by the words he used.”

“In the case of parallel passages, the only method that can be justified is harmonization, that is to say, all the testimonies of the various witnesses are to be taken as trustworthy reports of what was said and done in their presence, even though they may have viewed the transaction from a slightly different perspective. When we sort them out, line them up, and put them together, we gain a fuller understanding of the event than we would obtain from any one testimony taken individually. But as with any properly conducted inquiry in a court of law, the judge and jury are expected to receive each witness’ testimony as true when viewed from his own perspective—unless, of course, he is exposed as an untrustworthy liar. Only injustice would be served by any other assumption—as, for example, that each witness is assumed to be untruthful unless his testimony is corroborated from outside sources.”

“Whenever historical accounts of the Bible are called in question on the basis of alleged disagreement with the findings of archaeology or the testimony of ancient non-Hebrew documents, always remember that the Bible is itself an archaeological document of the highest caliber...”

Reading:

The following are some of William McGuffey’s reading rules

- ✓ Pronounce the vowels fully, and give them the proper sound.
- ✓ When anything very solemn or devotional is to be read, there should be a full, solemn tone of voice; the piece should be read slowly, and long pauses should be made at the commas.
- ✓ Be careful to speak such little words as *of, the, a, in, from, &c.*, very distinctly, and yet not to hold so long on them as on the other more important words.

Think as well as read, and when you read.
Yield not your minds to the passive impressions which others may make upon them. Hear what they have to say; but examine it, weigh it, and judge for yourselves. This will enable you to make a right use of books—to use them as helpers, not as guides to your understanding; as counsellors, not as dictators of what you are to think and believe.

—Tryon Edwards

Continued from page 7

Moreover, it is sad that the dedicated Jehovah's Witnesses demote the Holy Spirit, the third person in the Godhead, to a "spirit." While Jesus was yet wet from His baptism in the Jordan River, "the heavens were opened up, and he saw descending like a dove God's spirit coming upon him" (Mat. 3:16, NWT). Since a spirit is invisible, what did Jesus see?

How can it be said that the spirit, not a person, "pleads for us with groanings"? (Rom. 8:26). How can scholars say that "He who searches the hearts knows what the meaning of the spirit is"? (Rom. 8:27). Is the one who knows "the things of God" the Holy Spirit or "the spirit"? (1 Cor. 2:11). The Holy Spirit can hear, speak, and pray (Joh. 16:13; Rom. 8:26), but not an impersonal "spirit." Furthermore, only a person has feelings and can be grieved (Eph. 4:30).

Like the Father (Rev. 21:6) and like the Son (Rev. 1:17), the Holy Spirit is timeless (Heb. 9:14). Peter did not accuse Ananias of lying to "the holy spirit" but to "the Holy Spirit" (Acts 5:3). Furthermore, if baptism is to be performed "in the name of the Father and of the Son and of the holy spirit" (Mat. 28:19, NWT), what is the holy spirit's name?

My sincere and determined JW friend asks a sensible question: "If Jesus is Almighty God, why did Jesus say, 'My Father is greater than I'?" It is true that in authority Jesus was inferior to God, for "God is the head of Christ" (1 Cor. 11:3), but Jesus was not inferior in substance, in being God, for He was "equal to God" (Phi. 2:6). Similarly, in authority "the man is the head of the woman" (1 Cor. 11:3), but the woman is not inferior in substance, in being a human being, for she was created "in the image of God" as was the man (Gen. 1:27; 5:1, 2).

My JW friend asks another question: "If Jesus is Almighty God, why does John say, 'No man has seen God at any time'?" Truly the essence of God is invisible, for God is a spirit being (Joh. 4:24). A

"spirit does not have flesh and bones" (Luk. 24:39), which Jesus had, and His apostle wrote that "we have seen Him with our eyes," and "we have looked upon" Him (1 Joh. 1:1).

However, "with God all things are possible" (Mat. 19:26). Adam and Eve "heard the sound of Yahweh God walking in the garden in the cool of the day" (Gen. 3:8). On Mount Sinai God made Himself visible to Moses, Aaron, Nadab, Abihu, and seventy elders of Israel:

they saw the God of Israel; and there was under His feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness... They beheld God (Exo. 24:9-11, 16).

Moreover, Isaiah "saw the Lord sitting upon a throne" and exclaimed, "My eyes have seen the King, Yahweh of hosts" (6:1, 5). The experiences of these people show that God can cover His invisible spirit with things visible. Bible scholars call physical sightings of God theophanies, as Jesus coming in "the flesh" (Joh. 1:14; 1 Joh. 4:2; 2 Joh. 7).

However, no earthly theophany, even if such were available today will compare with seeing God in heaven! Sometime all the redeemed will "see Him just as He is" (1 Joh. 3:2). Job confidently affirmed that "without my flesh I shall see God; whom I, even I, shall see, on my side, and my eyes shall behold, and not as a stranger" (19:27).

Three thousand years ago David prayed:

As for me, I will see your face in righteousness;
I will be satisfied when I awake in your likeness.
(Psa. 17:15).



Hugo, his late 90s, has slowed down, but he has sent 300 to 400 articles to *The Bible Mediator* so that we may continue to digest his material for years to come.

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