

HE CAME FOR SINNERS
PART 4

TEXT: HEBREWS 4:14-16

December 23, 2012

INTRODUCTION/REVIEW:

We live in a broken world filled with evil. Last week's vicious and pointless shooting of 20 children (ages 6 or 7) and six adults (all women) at the Sandy Hook Elementary School in Newtown, Connecticut has served as a glaring reminder that evil is real and brokenness is all around us.

Contrary to popular opinion, humanity is not basically good with an occasional "bad apple" thrown into the mix. Our culture is quick to admit that no one is perfect. Nonetheless, human depravity is continually minimized. If people are basically good, why is evil and sin so universal and common?

The answer, according to the scriptures, is original sin. Original sin committed by Adam and Eve (Gen. 3) resulted in the corruption of the human race—the fallen condition into which all are born (Ps. 51:5). The result of man's fall was devastating on a cosmic scale (cf. Rom. 8:20-22). Humanity is evil and therefore does evil things. In Matthew 15:19, Jesus taught, "For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander."

G. K. Chesterton once said that original sin is the one Christian doctrine that is empirically verifiable and validated by 3500 years of human history. Ben Stein makes this point in an article he recently wrote in the American Spectator entitled, "God Help Us," (<http://spectator.org/archives/2012/12/17/god-help-us>.) Stein not only reflects upon the Connecticut school shooting but he also rehearses a litany of other atrocities committed by mankind. His article verifies and validates the universal problem of sin and how every society has been born with a sinful and corrupt nature.

For example, he reminds his readers that "Mahmoud Ahmadinejad promises to kill every Jew in Israel and then in the whole world, including babies." Concerning Nazi-occupied Europe, Stein writes, "It was daily life in Nazi-occupied Europe from 1939 to 1941 to kill thousands of Jewish children every day." He reminds his readers of "the horrendous Armenian genocide by the Turks in 1915, when well over a million of the most talented people on the planet were wantonly murdered." He points out how Stalin—one of the most powerful and murderous dictators in history—purposefully engaged in mass starvation of millions of Ukrainian children. Then there is Cambodia where Pol Pot and the Khmer Rouge killed roughly one third of all of its people (1.7 million), including children, from 1975 to about 1979.

(Note: In 2000, I personally walked through the Toul Sleng Genocide Museum in Phnom Penh. From 1975 to 1979, it was the center for torture and death in the capital city by the Khmer Rouge. The Cambodians have kept the building much like they found it when the Khmer Rouge left. The original instruments of torture and death have been left in the room like they were found in 1979 (e.g., iron chains, shackles, and electric wires). In almost every room, there are still large splatters of blood on the ceiling. It is a difficult place to visit, which is an understatement. I couldn't finish the tour because I got physically sick.)

After listing such unconscionable atrocities, Stein concludes his article with these words, "God help us. Man is made of such crooked stuff that it is impossible to set him straight, said a famous philosopher. God help us."

"God help us!" This cry for help (invocation) often characterizes the heart of man in the face of suffering and tragedy. All men are naturally aware of God and try as they may, they cannot get rid of this awareness. John Calvin writes, "...God has sown a seed of religion in all men," (i.e., a sense of deity, cf. *Institutes*, 1.4.1.). To be sure this natural awareness of God is not to be equated with the covenantal relational knowledge that the Christian has of God in Christ as revealed in the gospel. Yet, suffering and tragic events clarify our need for access to help and resources, which are beyond this world and ourselves. Thus, the instinctive cry for help.

When it comes to the issue of God and suffering, the questions people are really asking are:

Is God morally trustworthy? Is He good? Is He indifferent to human suffering? Does He understand? Does God really care? Can I trust God even if I don't understand what is happening? Can I trust God even when faced with great evil? Does God help us?

In brief, the answer is yes! The good news of the Christmas gospel is that God in Christ does help us! The gospel announces that God in Christ is Emmanuel, "God with us." Michael Williams writes, "In the incarnation God enters a young girl's womb and comes into our world to begin the long and blood-covered path to restore and regenerate, to reclaim again all creation, and to fulfill the covenant promise: I will be your God, and you will be my people," (*As Far As The Curse Is Found*, p. 10).

God coming to help us is made clear in Hebrews 4:14-16. The author writes,

"¹⁴ Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. ¹⁵ For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. ¹⁶ Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need."

This brief section in Hebrews embodies the central theological argument of this letter (cf. O'Brien, *Hebrews*, p. 179). It serves as a summation of the main message of this epistle—"a snapshot of the sermon*" (cf. Guthrie, *Hebrews*, p. 173; *It is appropriate to refer to Hebrews as an "epistle" since this term was a very broad category in the New Testament and since this is how Hebrews has been classified throughout church history. see O'Brien, *Hebrews*, p. 21 and D.A. Carson & Douglas J. Moo, *An Introduction to the New Testament*, 596).

The intended readers of this epistle were most likely persecuted Hebrew Christians who were beginning to slide back to Judaism. In the face of suffering, these Hebrew Christians were tempted to give up and turn back to the Old Covenant (conditional, "Do this and live"). Such a reversion to the old covenant would be disastrous! In 12:19-21, the author argues that they would be like Israel who trembled in fear when they heard God's "voice" thundering forth from Mount Sinai (cf. Ex. 20:19). Such a reversion to the Mosaic Covenant and practices would mean in effect the abandonment of the gospel and to lose the gospel is to lose everything (cf. Hughes, *Hebrews*, p. 10)!

Therefore, to prevent such a calamity, the author exhorts his readers to persevere in their faith. In 4:14-16, he issues two exhortations: "let us hold fast our confession," (v. 14b) and "Let us then with confidence draw near to the throne of grace," (v. 16a).

There are two great temptations we struggle against in the face of persecution and suffering. First, there is the temptation to give up rather than hold fast. So, the first exhortation urges us to maintain our commitment to Christ ("hold fast"). The second temptation we struggle against when we find ourselves in difficult circumstances is to draw back rather than to draw near to God. Our circumstances tempt us to withdraw from God out of fear or doubt that He can or will help us. So, the second exhortation in v. 16 urges us to draw near to God ("draw near").

This then is our duty—better privilege—as Christians in the midst of suffering and trials. But, the question that needs to be answered is how? In times of suffering and tragedy, how do you hold fast to the faith and draw near to God with confidence? What if you find your confession of faith beginning to "slip" rather than "holding fast?" What if you find yourself beginning to withdraw rather than draw near to God with confidence?

None of us listening right now are facing persecution like these first century Hebrew Christians. Yet, we all live in and experience to some degree the brokenness and evil of this world. None of us are exempt from suffering and the pain and struggles that come with living in the sin-cursed world. We all find ourselves (or will find ourselves) facing difficulties and discouragements that tempt us to give up and to lose confidence to draw near to God. So, when you meet the law's exhortation to hold fast and draw near while everything in you and around you is tempting you to give up and draw back, what is that actually motivates you to obey? What keeps the

demands of “hold fast” and “draw near” feeling like a privilege rather than a burden, particularly when you are already burdened and weighed down?

Notice how the author locates both exhortations in the context of Jesus’ High Priesthood (i.e., the gospel). The author carefully interweaves the law with gospel in order to motivate these Hebrew Christians to persevere. This is how the Scriptures always seek to motivate believers to obedience. The Scriptures never issue commands apart from the indicatives of the gospel (what Graeme Goldsworthy refers to as “naked law”).

Jesus’ high priesthood is a dominant theme in this letter (Note: It extends from 4:14-10:25). The author, in 2:17-3:1, has already introduced us to theme of Jesus as our high priest (Note: 4:14-16 resumes the author’s prior discussion from 2:17-3:1). In 2:17-3:1, the author introduces us to Jesus, who is the merciful and faithful High Priest. Here we see how Christ was utterly faithful to His Father who had appointed Him to be our high priest. Later in 10:7, 9, the author quotes Psalm 40:8 applying it to Jesus, “Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.” Jesus’ whole life was committed to faithfully completing the work the Father has sent Him to do for us (*pro nobis*)!

Knowing that Christ was a faithful high priest and perfectly carried out the work the Father gave Him to do for us, assures us that He is our great high priest and entirely worthy of our trust and confidence. In 4:14-16, the author shows how Jesus’ great high priesthood serves as the basis and motivation for both of the exhortations that he gives. It is precisely because Jesus is our great high priest that we can and are motivated to hold fast our confession and draw near to God with confidence. Because of Jesus, our great high priest, “...the law comes not only from without as a stern command, but also from within as a joyful desire,” (Fredrik Wisloff, *I Believe In The Holy Spirit*, p. 198).

The gospel makes the way of sanctification to not be felt as a burden added to our already burden lives but rather as a privilege! And so, in times of trials and suffering, the author is calling us to examine our view of Jesus, our Great High Priest. The question this passage confronts us with is this: In your suffering, do you have a clear picture of Jesus and His high priesthood on your behalf (cf. Guthrie, *Hebrews*, p. 183)?

The key to holding fast and drawing near when we are tempted to give up and draw back is to possess a clear understanding of Jesus as our great high priest. In this passage, the author gives us a clear picture of Jesus and His high priesthood. Specifically, he gives us three reasons why Jesus is our great high priest who is able to help us hold fast to our confession and to draw near to Him with confidence. We will come to see how these three reasons offer hope and help for us in our present difficulties, which fight against our perseverance and kill our confidence in the Son of God.

LESSON:

I. JESUS IS OUR GREAT HIGH PRIEST WHO IS ABLE TO HELP US BECAUSE OF HIS EXALTATION. V. 14

Under the Old Covenant—Mosaic Covenant—the Levitical priests were appointed by God to serve as the mediators between God and the people. The High Priest held a preeminent place in the Old Covenant. For example, only the High Priest could enter the Most Holy Place—God’s presence—once a year on the Day of Atonement (cf. Lev. 16). Now, like the Levitical priests, Jesus was also appointed by God (3:2; 5:5, 10). But, unlike the Levitical priests who were themselves sinful (7:27) and temporary (they died!, cf. 7:23) and thus inferior, Jesus, “has passed through the heavens” (v. 14) and is “without sin” (v. 15).

For all his preeminence, the Levitical high priest was inferior to Christ, the great high priest. The Levitical High Priest only served as “a copy and shadow of the heavenly things,” (8:5). The superiority (greatness) of Christ—the great high priest—is indicated by the phrase, “who has passed through the heavens.” Jesus is no ordinary high priest but rather He is our “great (μέγας) high priest.” As our exalted great high priest Jesus ascended for us in order to give us access to God, something which no high priest under the old covenant could effect! Philip Hughes writes, “...in contrast to the high priest of the Levitical order who once a year passed from the sight of the people as he took the blood of atonement into the earthly sanctuary, Jesus, our great high priest, at His ascension passed from the sight of the watching apostles as He entered once for all into the heavenly sanctuary, there to appear on our behalf,” (*Hebrews*, p. 170).

The author opens up his letter telling us that Jesus ascended to the place of supreme authority—“the right hand of God”—and then “sat down” demonstrating the fact that His work of purification for sin had been completed (1:3). The two goats selected on the Day of Atonement served as a copy and shadow of Christ’s one-time purification for sins. One goat was killed and its blood was sprinkled on the mercy seat in the Most Holy place where God’s presence dwelt. This goat typified Christ’s propitiation on the cross. In Hebrews 2:17, the author writes that the eternal Son “had to be made like his brothers in every respect (Incarnation), so that He might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people.”

The other goat (scapegoat), which the high priest laid his hands on and confessed the sins of the people over, was sent away into the wilderness. This goat typified Christ’s expiation on the cross. As our scapegoat, Jesus died on the cross and forever removed our sins from God’s presence, “For I will be merciful toward their iniquities, and I will remember their sins no more,” (Heb. 8:12; cf. Jer. 31:34). Propitiation and expiation are things which none of the other Levitical high priests could give but only point to as a copy and shadow (8:5).

They were not qualified to provide access to God. But, “Jesus, the Son of God”—the God-man—now exalted in power, is qualified! As “Jesus,” He is the son of Mary, born of a virgin, Incarnate and thus truly man and one with man. As “Son of God,” He is the only begotten of the Father, divine, truly God and one with God. Both natures assure us of Jesus’ sympathy and power (Hughes, *Hebrews*, p. 170).

The emphasis here in v. 14 is on Jesus’ transcendence and power (We will see His sympathy in v. 15). Jesus is God above us! This is good news because His ascension to a place a sovereign majesty and power—transcendence—guarantees His greatness. And, it assures us that He is fully able to help us in our time of need.

By His ascension, Jesus—the eternal God-Man—has opened the way for us into the presence of God. By His ascension into heaven, Jesus, as our exalted high priest, acts as our Advocate before His Father. To Christians who sin, John gives us these words of assurance, “¹ ...if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. ² He is the propitiation for our sins.” John Calvin commenting on the benefit we receive from Christ’s ascension writes,

...it is to our great benefit that Christ resides with the Father...as our constant advocate and intercessor...He turns the Father’s eyes to His own righteousness to avert His gaze from our sins. He so reconciles the Father’s heart to us that by His intercession He prepares a way and access for us to the Father’s throne. He fills with grace and kindness the throne that for miserable sinners would otherwise have been filled with dread,” (*Institutes*, 2.16.16).

And so with the passage of our great high priest through the heavens (i.e., His ascension), Jesus grants us access into the presence of God.

In light of such an exalted status, it makes no sense for these suffering Hebrew Christians to give up their confession of faith and revert back to inferior, helpless Levitical priests who were merely copies and shadows! Likewise, the same is true for any believer who is suffering today. It is this knowledge that Jesus possesses such an exalted status on our behalf that motivates us to hold fast to our confession! There is no where else to turn for access to God! In our suffering there is no one else who can help us!

But, notice also that Jesus is not only the exalted Son of God, transcendent and above us. He is also Jesus, the son of Mary who has come to be one with us!

II. JESUS IS OUR GREAT HIGH PRIEST WHO IS ABLE TO HELP US BECAUSE OF HIS INCARNATION. v. 15

As our exalted, ascended Lord, Jesus is God above us. But, as our Incarnate, descended Savior, Jesus is God with us. Note carefully, how the author shows that Jesus’ transcendence does not mean that He is now incapable of identifying with us!

His exaltation does not remove Him from sympathizing with the realities of our suffering and weakness in this broken and evil-filled world. As Hughes notes, "...the glorified Lord is still Jesus, the Incarnate Son: His identification with us has not ceased because He has passed into the heavenly sanctuary," (*Hebrews*, p. 171).

Jesus' ability to help us and sympathize with us is the result of His assuming our likeness to us! A "god" so transcendent is unable to identify and sympathize with man in his pain and suffering. This provides no hope or help at all. The Incarnation, the truth that God entered the world, assumed human nature and suffered is alien to world religions. For example, Islam views God as too exalted and transcendent to suffer and be affected in the way the Bible describes Christ (cf., Isa. 53:3; Matt.27:46; Jn. 11:35). Any idea of an Incarnation is simply ludicrous to a Muslim. But such a false notion of God fails to provide any legitimate grounds for adequately grappling with the problem of pain and suffering. Such a transcendent God only leads to hopelessness and despair and surely no intimacy.

This is why the Incarnation is such good news! In his book, *The Metaphor of God Incarnate*, religious pluralist, John Hick states, "If He [Jesus] was indeed God incarnate, Christianity is the only religion founded by God in person, and must as such be uniquely superior to all other religions."

Not only His exaltation but also His Incarnation makes Jesus superior to all! The eternal Son of God came to our aid in the Incarnation. Jesus, the God-Man, not only ascended for us (v. 14) but as the eternal Son of God He also descended for us (v. 15)! As Hughes writes, "The purpose of His coming was, in fulfillment of the prophecy of the messianic servant, to make our weaknesses His own (Matt. 8:17; Isa. 53:4). Without His descent to us our situation of suffering and evil would have been hopeless. John Calvin writes "The situation would surely have been hopeless had the very majesty of God not descended to us, since it was not in our power to ascend to Him. Hence, it was necessary for the Son of God to become for us 'Immanuel, that is, God with us' [Isa. 7:14; Matt. 1:23]..." (*Institutes*, 2.12.1).

The emphasis here in v. 15 is on His immanence. The eternal Son entered into His broken world of suffering and evil and experienced the reality of temptations from the human nature He assumed, "...in every respect has been tempted as we are..." (Hughes, *Hebrews*, p. 172). We must keep in mind that to be tempted is not sinful. The proper connotation of temptation is testing (Ibid, p. 172). Sin is yielding to the temptation and virtue is holding fast and refusing to give in or give up.

Jesus resisted temptation all throughout His Incarnate life (cf. Matt. 4:1-11). In Hebrews 5:7, the author writes, "In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to Him who was able to save Him from death, and He was heard because of His reverence." In view of the overall context of Hebrews, it may be that the author had in mind the temptation Jesus faced in the Garden. In the garden, Jesus faced great temptation to give up His commitment to His Father's will to die on the cross. In fact, so great was the temptation, Luke

reports that He began sweating drops of blood (“being in an agony He prayed more earnestly; and His sweat became like great drops of blood falling down to the ground,” Lk. 22:44)! Yet, in the face of severe trial and suffering Jesus, as truly man, by the power of the Holy Spirit, resisted this temptation (as He did in the wilderness, Matt. 4 and against Peter, Matt. 16:23). While offering up His prayers and supplications, Matthew says that He fell on His face faithfully yielding to His Father’s will “My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as You will,” (Matt. 26:39). This is the gospel! This is why Jesus can sympathize with us in our weaknesses! He has been tempted in every way that we are to give up and to draw back. But, in the face of severe suffering, Jesus held fast and drew near for us! Thus, the good news of the gospel is that He is “without sin!”

The good news is that by virtue of His Incarnation, He understands our weaknesses and sympathizes with us because He Himself took on our weaknesses (i.e., the Incarnation). He looks upon us with pity as He sees us struggling to hold fast and to draw near. Our weaknesses and temptations are not sin but they can and often become occasions for our sin. But, even though Jesus took on our weaknesses and limitations, He never sinned! Though He was continually tempted to give up and draw back, He never did! Jesus experienced temptation in every respect as we do yet it never became an occasion for Him to sin.

Therefore, as our great high priest, Jesus understands our suffering and sympathizes with our weaknesses. Jesus knows what it is like to suffer. He understands pain. He knows what it is like to agonize. He understands desperation. He knows what it is like to be misunderstood, mocked, ridiculed, mistreated and misrepresented and to come to a point, which caused Him to sweat blood. He knows what it is like to experience the powerful temptation to simply give up and draw away from His Father in the face of severe suffering. But, the good news is He remained faithful throughout His life for us and therefore was heard because of His reverence!

Again, in light of such a sympathetic great high priest, it makes no sense for these suffering Hebrew Christians to give up and draw back (and the same is for us!). Man’s ongoing struggle is to reconcile God’s power, goodness and love and the fact of human suffering. What man wants to know in his suffering is not only that God has the power to do something about his circumstance(s). But, He also wants to know if God cares? Does He understand? Can He sympathize with me in my numbness, pain, bewilderment, discouragement, disappointment and sense of desperation? The gospel’s answer is yes! The gospel reveals to us the comforting good news that because of His Incarnation, there is no question of our great high priest’s ability or willingness to sympathize with our weaknesses!

Such comfort provides the necessary assurance and motivation to not only hold fast but also to draw near. Look at v. 16

III. JESUS IS OUR GREAT HIGH PRIEST WHO IS ABLE TO HELP US BECAUSE OF HIS DISPENSATION.
v. 16

Not only our endurance but also our intimacy with God is grounded in our relationship to Christ as our great high priest. Drawing near to God with confidence under the Old Covenant was not something that was done. Under the Mosaic Covenant, only the High Priest was permitted access into the presence of God. And, as we have seen, the high priest was only allowed into the holy of holies once per year on the Day of Atonement. All the other Levitical priests and people of Israel were forbidden access to God's presence. Under the old covenant, rather than being encouraged to draw near, Israel was exhorted to stay away (cf., Ex. 19:12-13, 21-24; Heb. 12:18-21).

In contrast to the old covenant, sinful man is no longer commanded to stay away under threat of punishment (Heb. 12:22-24). Unlike the old covenant, Jesus draws no limits around Him, "You can come only so far but no further!" Instead, He calls out and welcomes fearful, wavering sinners, "Come to me, all who labor and are heavy laden, and I will give you rest," (Matt. 11:28). Weak, sinful, trembling, suffering, failing sinners can draw near with confidence. The reason is because Jesus, our great high priest, by His Incarnation and Ascension has granted access into the holiest place.

Access to God was most dramatically depicted when the temple curtain was torn in two, from top to bottom, when Jesus died on the cross (cf. Matt. 27:51). No longer barred from God's presence, sinners are invited to draw near with confidence. In a similar passage in Hebrews 10:19-22, the author writes, "¹⁹ Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, ²⁰ by the new and living way that He opened for us through the curtain, that is, through His flesh, ²¹ and since we have a great priest over the house of God, ²² let us draw near with a true heart in full assurance of faith..." In Ephesians 3:12, Paul writes that in Christ Jesus our Lord we have "boldness and access with confidence through our faith in Him."

Great discouragement can overtake us when we find ourselves in a "time of need." Moreover, the last thing we expect from God, particularly when we are acutely aware of our failure in the midst of our difficulties, is mercy and grace. To those who have perhaps begun to give up and draw back, they are weighed down with the possibility that God may not accept them should they want to come back. Thus, the author is seeking to dispel two common problems which those who find themselves in difficult circumstances struggle against: a spirit of bondage unto fear and a disbelief of acceptance, which arises from a sense of unworthiness (cf. John Owen, *Hebrews*, p. 77).

Therefore, to further encourage and motivate us to draw near, the author tells us that our great high priest dispenses to us mercy and grace to help in time of need! John Owen writes, "He is a High Priest who pitieth and hath compassion upon us; this is part of His duty and office...From the habitation of His holiness He looks upon His suffering, laboring, tempted disciples, and is 'afflicted in all their afflictions,' and is full of compassion towards them. Not only doth He pity, but He gives us actual

help and assistance in holding fast our profession,” (Hebrews, p. 75). Mercy and grace are exactly the two things a believer who is suffering and going through difficulties needs to hold fast and draw near. And this is what our great high priest dispenses from His throne of grace!

He gives to us mercy. He shows us pity, the opposite of what we deserve, namely judgment. And, He gives us grace, His divine favor on account of Christ, which empowers us to hold fast and instills confidence to draw near.

He gives us mercy and grace to help us in our time of need, which is any time we find ourselves being tempted to give up or draw back. It is precisely at these “times of need” that we are exhorted draw near to God with confidence! We can come to Him in prayer because we know that our great high priest will dispense to us His mercy and grace to help us.

Jesus is God above us. Jesus is God with us. And Jesus is God who blesses us! As our sovereign, great high priest, Jesus dispenses to us grace and mercy from His “throne of grace not judgment!” The emphasis here is on His gracious provision as our sovereign King. This great high priest is also an exalted, sovereign, gracious and merciful King!

Only mercy and grace can provide the motivation to draw near! Only the gospel can give a sinful man the confidence to draw near to God. It is not natural to draw near to God, particularly in the midst of suffering and tragedy. Drawing near to God is supernatural and the only thing that compels such confidence is a “throne of grace!” Mercy and grace makes God’s presence welcoming rather than repelling! Thus, once again we see that in the face of suffering and trials it makes no sense to give up and draw back from Christ, our great high priest who dispenses to us mercy and grace.

REFLECTION:

Having a clear view of Christ as our great high priest is what compels us to hold fast and persuades us to draw near with confidence. The question we are confronted with is this: Do you have a clear view of Christ as your great high priest? Do you see Him clearly in His exaltation, incarnation and dispensation for you? Michael Williams writes, “The flesh Jesus takes on in the incarnation is a flesh He never lays down. It is there in His ministry: Immanuel, God with us, come in the flesh to cure His broken world. And that same flesh, repaired, renewed, and glorified in resurrection, is there in the risen and ascended Christ,” (*As Far As The Curse Is Found*, p. 11).

Christians have great encouragement in maintaining their confession and drawing near with confidence because of the great high priesthood of Jesus. He is our great high priest who is God above us, God with us and God who blesses us in order to help us far as the curse is found!

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