



Making disciples who make disciples

*The Fifth Sunday in Lent
March 21, 2021*

Church Worship & Office Location

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Worship Service Times

Sunday 11:30 a.m. & Wednesday 5:30 p.m.

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Find us Online: ctryuma.org

Find us on Facebook:



Christ the Redeemer Anglican Church,
A Christian Community

Parish Council Members

Senior Warden

Frank Durham, frankdurham65@yahoo.com

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Next Parish Council Meeting

March 31, 2021 6:30 p.m.

In Word – The Great High Priest

Our New Testament passage this week is from the book of Hebrews, and focuses on Jesus Christ as the ultimate high priest, replacing the high priests associated with Aaron and the Levites.

We have no priests today, in the biblical sense. The title given to Christian pastors in certain denominations (my own included) is a misnomer that frequently causes some biblical misinterpretation.

The New Testament term used to describe certain leaders in the church is presbyter. It translates as elder and is used commonly in the ordination process and official documents, but is then replaced in local usage by the more common and more easily pronounceable, “priest.”

Priests, however, had a distinctive function in the Old Testament Tabernacle, Temple, and community that has no equivalent in New Testament churches. In biblical times, the priest received all the sacrifices from the community and offered them to God on behalf of the people for their various inadvertent or deliberate sins.

The general population were forbidden by God to enter certain holy areas of the Tabernacle/Temple, so only the priests could perform the functions that were done in those areas. And certain functions, especially on the day of atonement, were allotted solely to the high priest.

Sunday's passage begins with "*In the same way (NIV),*" "*So also (ESV, NRSV),*" or "*Thus (LEB).*" The handout doesn't show it, but the actual bible text does. So, in order to understand what this passage means, we have to see what it is referring to originally. The chapter begins by describing how high priests in the line of Aaron had been selected:

Every high priest is selected from among the people and is appointed to represent the people in matters related to God, to offer gifts and sacrifices for sins. ² He is able to deal gently with those who are ignorant and are going astray, since he himself is subject to weakness. ³ This is why he has to offer sacrifices for his own sins, as well as for the sins of the people. ⁴ And no one takes this honor on himself, but he receives it when called by God, just as Aaron was. — Hebrews 5:1-4 (NIV)

The high priest was appointed; he couldn't just volunteer for the position or declare himself high priest. Usually, he was from the line of Zadok, or the oldest son of the previous high priest. Deviating from that tradition was part of the cause of the Maccabean revolt in 167 B.C. after Antiochus IV of the Seleucid empire made Menelaus (from the tribe of Benjamin) the high priest for Israel in exchange for a bribe, before desecrating their Temple.

Jesus, *in the same way* (meaning he also was appointed in the appropriate manner ordained by God), had become the ultimate high priest, as he was appointed by God before creation itself.

⁵ In the same way, Christ did not take on himself the glory of becoming a high priest. But God said to him, "You are my Son; today I have become your Father." — Hebrews 5:5 (NIV)

Jesus offers himself as the sacrifice for our atonement, restoring our relationship with our Heavenly Father. As the high priest appointed by God, only he could make that sacrifice; and, as the only sinless human, only he could be that sacrifice.

The various animal sacrifices that Mosaic Law required of the Israelites covered their sins only temporarily. The sacrifice of Jesus removed their sins permanently.

The animal sacrifices were on an altar in the Temple. Jesus was sacrificed on a cross. Therefore, as the writer of Hebrews mentions later in his letter:

We have an altar from which those who minister at the tabernacle have no right to eat. — Hebrews 13:10 (NIV)

The Christian altar is different from the one used in the Old Testament. The Christian altar is the one upon which Jesus offered himself as a sacrifice for our sins. Our altar is not the table in the front of the church. It is the crucifix standing behind it.

The Aaronic priesthood died with Jesus, and the timeless priesthood that he fulfilled since before time rose with him.

We have no other priests today. The veil to the holiest of holies was torn asunder at the crucifixion. There is no longer anything separating us from God. We no longer need an intermediary to approach God on our behalf. Jesus offers us direct access to him. Presbyters are leaders within the body of Christ, with specific duties and roles, but with no greater access to Christ than any other disciple.

There is only one high priest.

And we are all called to serve him.

Your Brother in Christ,

Fr. Austin

End Times Prophecy and Why There Is So Much Disagreement

Posted: 11 Mar 2021 12:00 PM PST



Most of us have probably gone through a period in our Christian lives (or are still there) when we thought about little else than what the Bible says about end times prophecy. In this post, Dr. Michael Heiser offers his thoughts on why there is so much disagreement on the topic of biblical eschatology.

I recall how, shortly after I became a Christian as a high school student, the timetable for the tribulation period and the rapture became an obsession. To date myself, it was right around the time when Hal Lindsey's *Late Great Planet Earth* was made into a movie. While I know some people who came to the Lord because of that film and its end times trajectory, my path toward becoming a biblical scholar showed me that discerning exact end times details wasn't a fruitful use of my time.

Now having taught eschatology at a Bible college many times, I know that not only was Jesus unsure of precisely when he would return (Matt 24:36), but we aren't going to figure that out any time soon either. No end times scheme is self-evident (or "biblical" as adherents like to say). There are intentional ambiguities in the biblical text when it comes to prophecy. And by intentional I mean that prophecy is *deliberately* cryptic. There were very good reasons why, even after the resurrection, the disciples had a hard time understanding what was going on (Luke 24:44–45).

Why is end times prophecy so unclear?

I wrote about why prophecy regarding the messiah's first incarnation was intentionally obscure in my best-selling book, *The Unseen Realm*:

Recovering the Supernatural Worldview of the Bible. Similarly, messianic prophecy surrounding the second arrival is also hard to determine with any certainty; but I didn't lay out that case in my book. Instead, I saved that discussion for a Mobile Ed course, **Problems in Bible Interpretation: Why Do Christians Disagree about the End Times?** In this course, I work through several examples of why every position on end times has significant uncertainties and, more importantly, why that ought to compel us to be gracious and charitable toward believers with whom we disagree.

The idea that the Bible's teaching about end times is *not* self-evident—that you can't just study the Bible and get a clear, beyond-any-reasonable-doubt answer to what's going to happen—may be new to some readers. If so, you need only to spend some time studying other views of end times besides your own. Don't fear such an enterprise; it's good for you. You'll discover that biblical passages related to eschatology really can be read in more than one way. The fact is that all of the end times systems look beautiful and elegant—until their assumptions are challenged by other systems. All end times reconstructions cheat where they have to in order to take care of "problems" (i.e. passages that raise the possibility the system could be wrong). That's just the way things are. And in my view, God intended that to be the case.

Illustrating the ambiguities

It's not difficult to demonstrate from Scripture that beliefs about the end times lack certainty. Let's take the question of the nature of the kingdom of God. Many Christians default to a future earthly millennial reign when they see or hear that phrase. But Paul viewed Christians as already having been put into the kingdom (Col. 1:13). The apostles regularly linked the gospel with the kingdom of God (Acts 8:12; 28:30–31). The kingdom is an already-present reality in the book of Revelation (Rev. 1:6; 5:10) before one ever gets to the "millennium" passage in Revelation 20:1–6.

The reason a literal millennial kingdom is expected by so many is because of the land promise given to Abraham (Gen. 12:1–3; 15:17–20). Since a specific land was promised to the people of God—the children of Abraham—and those promises were unconditional, then, so the reasoning goes, the future kingdom promises are tied to the physical land of Israel and ethnic Jews. But were the promises of Abraham unconditional? Not according to Genesis 17, where inheritance of the land is

promised with a condition—faithfulness to Yahweh of Israel:

¹When Abram was ninety-nine years old the Lord appeared to Abram and said to him, “I am God Almighty; walk before me, and be blameless, ²that I may make my covenant between me and you, and may multiply you greatly. . . . ⁸And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God.”

Genesis 22 echoes the same idea:

¹⁵And the angel of the Lord called to Abraham a second time from heaven ¹⁶and said, “By myself I have sworn, declares the Lord, because you have done this and have not withheld your son, your only son, ¹⁷I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies . . . ¹⁸and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.”

In addition, the land described by God to Abraham (Gen 15:18-19; Exod. 23:31) aligns very closely to the land brought under the dominion of Israel at the time of Solomon (1 Kings 4:21). The implication would be that the land promise to Israel was fulfilled in Solomon’s day—so there’s no need to expect a future fulfillment.

But on the other side of the issue, there are relevant rebuttal questions. First, while the Abrahamic covenant had conditions, does that mean that it was also unconditional? Paradoxically, yes. Parsing the covenant exegetically leaves one with the realization that it was indeed unconditional (God would have a people and a kingdom—including an earthly one—because that’s what he wants), but how that unconditional purpose was accomplished, and what people participated in those purposes, depended on loyalty to Yahweh. One could not worship another god, or no god at all, and expect to be part of God’s family and kingdom at any time, including the future.

Second, while the land boundaries align well with Solomon’s kingdom, there are actually *differing* boundary descriptions of the “Promised Land” in the Old Testament (i.e., they aren’t consistently the same). Some of these do not conform to Solomon’s dominion. Does that matter for the kingdom promise? It may well, but we cannot know for sure.

Consider a different example: the rapture. When you study all the possible references to what has to describe the return of the messiah (given Jesus’ identification as messiah) the descriptions do not match in all details. In some, Jesus touches down on earth (Zech. 14:4) and comes as a warrior (Rev. 19:11–16). But in others, Jesus is said to return “in the air” to take believers, living and dead, with him (1 Thess. 4:16–18). While the content of all the passages is closely related (Jesus returns), if the Bible student *makes the decision* to keep these descriptions separated, two returns of Jesus emerge, one of which has been described as the rapture, and the other the second coming. But is this the way we handle divergent wordings elsewhere in the Bible?

Rarely. When two closely related incidents or conversations in the Gospels disagree, Christians nearly universally say the solution is to harmonize the passages. Adopting that common strategy when it comes to passages about a messianic return systematically eliminates a rapture since the decision to harmonize produces only one return. So the question becomes, are you a splitter, or a joiner? The Bible contains no instruction manual for helping us make this choice—we are left with ambiguity on the issue.

Learn about disparities in end times prophecy—and how to respond to them



Get Dr. Heiser’s course **Problems in Bible Interpretation: Why Do Christians Disagree about the End Times**, which will help you tackle the tough questions about end times prophecy.

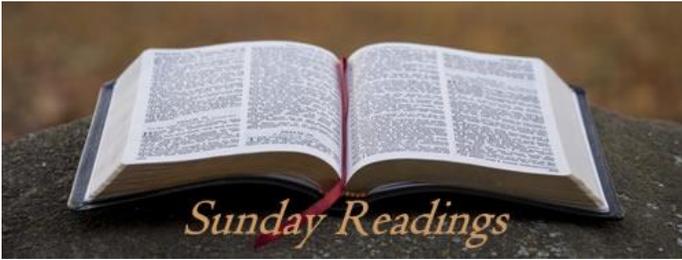
Related articles

- [4 Views of the End Times—and What They Have in Common](#)
- [How Many Times Is Jesus Coming Back?](#)
- [Eschatology: The Creeds Agree on the End Times](#)

Related resources

- [Perspectives on Eschatology: Five Views on the Millennium \(4 hour course\)](#)
- [Classic Studies on Eschatology \(27 vols.\)](#)
- [End Times Prophecy: Ancient Wisdom for Uncertain Times](#)

A Reminder: Mobile Education Video course referenced at the end is available for free to all CTR members at FaithlifeTV.com.



**Jeremiah 31:31-34; Psalm 51:1-13;
Hebrews 5:5-10, John 12:20-33**

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**Deadline for newsletter and bulletin items
is Wednesday by 9 a.m. Thank you.**

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Sunday, March 21

11:30a.m. Worship Service

Tuesday, March 23

6:30 a.m. Bible Study

9 – 10:30 a.m. Prayer Time in the Chapel

9:30 a.m. Prayers and Squares – CtR Library

1 – 3 p.m. Bible Study at Dorothy Warner’s Home

6:30 p.m. GriefShare Program ~ CtR Library

Wednesday, March 24

2:00 p.m. Bible Study

5:30 p.m. Prayer, Praise, and Healing Service

Thursday, March 25

11:00 a.m. Thursday Morning Prayer Group

12 – 1:30 p.m. Prayer Time in the Chapel

Sunday, March 28 – Palm Sunday

11:30 a.m. Worship Service



**TRIP TO THE
HOLY LAND**

**Join Fr. Austin
on a Trip to
Israel!**

Brochures and Registration forms for Fr. Austin’s trip are available in the Narthex at church, or by contacting the office. The trip will depart on Dec. 6 and return on Dec. 13, 2021.

For more information, contact Fr. Austin.

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Those Who Serve

Altar Guild – Mary Sue Houston

Ushers – Chuck and Dorothy Warner

Chalice – Jeffrey Polston & Frank Durham

Lessons – Richard Reel

Prayers – Sherri Wayman



Lord, we ask you to comfort and sustain all who in this transitory life are in sickness, or any other adversity. Open the hearts to know your love and feel your presence.

We pray for Ben Berkshire, Kenneth Holbert, Katy Mize, Chuck Warner, Lina, Bruno Hildebrandt, Kara, Eric, Ella & Timothy, Gerry Pyper, Sandra Pyper, Kenna Tanaka, Wes Tanaka, Steven Fischer, Ann Traverso, Neil, Lauren, Marcela, Fr. Austin, Pat Galloway, Dorothy Green, Denise, Connie, Sue, Scotty Haskell, St. Paul’s Church (Payson, AZ), Diane Manning, Bishop Keith, Abbie Bundy, Betty (Bo Peep) Penny, Donna, Dcn. Linda, Lorraine Chavez, Steve Chacon, Merle Shyne, Laura, Darlene O., Maddy, Lauren, Steven, Elena, Officer Shay K. Mikalonis, Niki, Roni, Bob, Carol, Zachary, Kathy Watson, and Pray for the World.

If you would like to submit prayer requests for this newsletter or if you have any updates, please contact the church office at 928-343-9551, or ctryuma@gmail.com

Prayers for the Deanery of AZ

The Right Rev. Keith and Gail Andrews, Bishop of the Diocese of Western Anglicans

The Very Rev. Thomas and Elizabeth Phillips, Dean of the Deanery of Arizona

Spencer Johnson, President of the Executive Committee of the Diocese

Roger Pelham, Chairman, the Steering Committee of the Deanery



CtR Prayer Project

**Matthew 14:18-And He said,
“Bring them here to Me.”**

If I told you this Scripture verse is from the story in Matthew of the feeding of the five thousand, you would immediately know what Jesus was asking His disciples to bring Him: five loaves and two fish. Jesus was preparing to show His disciples and the large crowd of men (5,000, not counting the women and children) that nothing is impossible for God. After blessing the food and thanking God for what He was going to do with it, He didn't just give everyone a tidbit--a nibble--, He gave them enough to satisfy their hunger and have leftovers. Lots of leftovers. I love seeing that each of the disciples was able to return to Jesus more than what He started with! God is the same yesterday, today, and forever. That means that even if we have little to offer Him today, He is able to multiply it. But it also means that He invites us to bring Him anything and everything we have--whether it is something of value to us or something we'd just as soon get rid of. And then we get to watch Him use it for His glory. What do you have right now that you would love to see multiplied? After a year with the pandemic, if you are a salesman or businessman, how about customers? If you are a teacher, how about asking Him to increase the desire for learning among your students? If you are His Church, how about asking Him to multiply the flock showing up on Sundays? You can see how, if we are lacking anything, God is able to

supply it, if we will just surrender to Him all that we already have. But God's generosity doesn't just pertain to things we are lacking; it also pertains to things we have that we would like to get rid of. Like unforgiveness. Or jealousy. Or selfishness. Or a smoking habit. Or a few extra pounds. He is asking us to "bring them here to Him". Nothing is impossible for Him. He is God--the same yesterday, today, and forever. We may have tried on our own in the past to multiply those things we desperately need, but we have failed because we have neglected to give them to our God of abundance. And when we have tried to give up those sins or sinful behavior, we have failed because the enemy knows what it takes to keep us addicted to it. No matter what we need or don't need, our Lord patiently waits for us to bring them to Him in total surrender. Then, and only then, will He show us--like He did His disciples--that nothing is impossible for God.

Praying in One Accord--Our tithes and offerings are not sufficient to accomplish great things until they are given in one accord with God's will for them.

Accord Prayer--Lord Christ, You are Lord over all; help us surrender everything we have--good and bad--so that in Your hands, they can be used for Your glory. In Your Name we pray. Amen.

Prayer of Thanksgiving--God of Provision, thank You for taking the little we have to offer and making it sufficient for the task at hand, with plenty left over for us to share with others. Thank You for not only meeting our needs, but also for demonstrating Your unlimited grace. Amen.



**Christ is a Priest Forever
Hebrews 5:5-10**

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

ABLE	ACCORDING	ALSO
ALTHOUGH	ANOTHER	BECOME
BEGOTTEN	BEING	BOTH
CHRIST	CRYING	DAYS
DEATH	FLESH	FOREVER
GLORIFY	HEARD	HIGH
JUST	LOUD	MELCHIZEDEK
OFFERED	ORDER	PLACE
PRAYERS	PRIEST	RESULT
REVERENCE	SAID	SAVE
SAYS	SUPPLICATIONS	TEARS

Dear Brothers and Sisters in Christ,

It is the time of year during which we look forward to Resurrection Sunday and celebrate with robust Allelu___s after many long weeks! Please consider a memorial or thanksgiving Easter lily that will adorn the altar on Easter Sunday and then **will** go on to bless residents at Yuma Nursing Center and anyone you may recommend who may be shut-in or in the hospital. The recommended donation is \$15 per potted lily. The proceeds go to purchase bread and other items that are used during all of our weekly communion services. Donations are accepted until Palm Sunday. May God bless you and make His face to shine upon you!

Jennifer Kircher
 Altar Guild Directress

Please complete the form at the right and include the slip with your donation. Please place in the offering.

Thank you for your contribution!

Easter Lilies



From:

In Memory of/Thanksgiving for:

Please circle one

Donation: _____