Parodies of Piety - posted by pilgrim777, on: 2012/3/3 1:00

Introduction to Parodies of Piety by James Fowler

For several years now I have referred to this growing collection of analogies as my "parables manuscript." While doing a study on the parables of Jesus, I realized how appropriate it was to refer to these as "parables," for there is a distinct similarity of style and purpose with the parables that Jesus told. I found the trilogy of studies by Robert Capon (The Parables of the Kingdom; The Parables of Grace; The Parables of Judgment) to be most instructive in recognizing the contextual setting of Jesus' parabolic teaching. The Jewish religious leaders were always listening in as Jesus told the parables. In most of the parables Jesus is exposing their religionism in contrast to the modus operandi of the Kingdom of grace that He came to establish. The parables in this volume are in the same venue as Jesus' parables, for they are expositions of religious thinking and practice, in contrast to Christ's kingdom operative by grace.

On most occasions Jesus did not provide any explanation of His parables, leaving them like "dangling modifiers" in His teaching. They served as "pictorial ponderables" which could implode within one's thinking and explode misconceptions. They were puzzling and problematic; veiled with hidden meaning which was concealed in order to reveal. The parables of Jesus had a "back-handed impact" which "upset the apple-cart" of traditional religious thinking. What Jesus was advoeating was 180 degrees opposite of the typical religious practice. With a subtle, dry humor, Jesus illustrated that "God's thoughts are not our thoughts, nor our ways, His ways" (Isa. 55:8,9). Eventually the Palestinian religionists realized that Jesus was talking about them (Matt. 21:45), often making parodies of their piety, and they sought to silence Him.

What is a parody? A parody is a comic caricature, a ludicrous likeness, an absurd analogy, a ridiculous representation which exposes a particular reality by comparing it to another of a different order. Parodies can be a very useful verbal or literary tool to expose the "red herrings" of diversions which distract attention from real issues; to expose "hothouse horses" whereby men keep reverting back to repetitive over-emphases without critical thought; to expose inane traditions which become familiar ruts wherein we fail to recognize the absence d'esprit. By the use of parody one can be direct yet subtle at the same time.

I am heartened that some rather respected personages have preceded me in employing satire and parody in caricaturing religious activities which were contemporary to them. Blaise Pascal exposed the Jesuits by showing the absurdity of their thinking and practice in analogical constructs. Soren Kierkegaard utilized parables and allegory to reveal pompous and fallacious activities in the Church of Denmark. Both were criticized for irreverence, but their writings exist to this day as valid examples of courageous men who stood up for veracity, integrity and genuine spirituality. I do not claim that my writings are of the same caliber as Pascal or Kierkegaard, but I am humbly willing to tread as they have trod, which sometimes means "stomping through the tulips."

In his Provincial Letters, Blaise Pascal noted that

"there is a vast difference between laughing at Christianity and laughing at those who profane it by their extravagant opinions. It were impiety to be wanting in respect for the verities which the Spirit of God has revealed; but it were no less impiety of another sort to be wanting in contempt for the falsities which the spirit of man opposes to them."

"There are many things which deserve to be held up to ridicule and mockery, lest, by a serious refutation, we should attach a weight to them which they do not deserve."

"...what is more fitted to raise a laugh than to see a matter so grave as that of Christianity decked out with fancies so grotesque..."

"...it is impossible to refrain from laughing."

In documentation of his point Pascal quotes from Tertullian.

"...to treat them seriously would be to sanction them."
"Can anything be more justly due to the vanity and weakness of these opinions than laughter?"

"Whether ought we to laugh at their folly, or deplore their blindness?"

There comes a time when we need to stand before the mirror to engage in some ecclesiastical self-examination. Those who are not willing to do so "deceive themselves," and "their religion is worthless" (James 1:22-26). If we cannot or will not engage in self-criticism, we become very in-grown and unhealthy. The body-religious today seems to be in a state of "denial," unwilling to admit or deal with their "ingrown toenails." Such a situation is an unhealthy situation that hobbles our effectiveness. The ecclesiastical community today is so myopic that it cannot detach itself from the extraneous criteria of self-image in order to be objective about its condition. Perhaps we need to follow Jesus' advice to "take the log out of our own eye, before we seek to take the speck out of another's eye" (Matt. 7:3-5).

It was the Scottish poet, Robbie Burns, who wrote in his poem, To a Louse,

"O wad some Power the giffie gie us
To see oursels as ithers see us!
It wad frae monie a blunder free us,
An' foolish notion."

Hopefully these parodies will allow us to "see ourselves as others see us," and thus to be freed from some of our "foolish notions" and "blunders."

I must admit that these parodies are a radical departure from the style of writing in which I often engage. In the past I have been accused of being a "cerebral mechanic" of thought, rather than a "metaphorical artist." I have always been inclined to tighten down the "nuts and bolts" of theology, and disinclined to engage in analogical illustration, even in my preaching. Some have heard me declare that "analogy does not lead to good theology." Why, then, do I now write such parodies? I like to think of these as an example of "reverse theology." What is "reverse theology?" People have long been familiar with "reverse psychology," and its attempts to emphasize what is wrong in a person's behavioral actions in order to provide an incentive to make changes therein. "Reverse theology," likewise attempts to emphasize the problems in ecclesiastical opinion and practice, in order to provide an intensified awareness of the inadequacies and an incentive to overcome the inconsistencies. Just as "reverse psychology" does not seem to work for all personalities, I am sure that "reverse theology" will not serve its intended purpose for a portion of the ecclesiastical population. There will be those who react with alarm, interpreting "reverse theology" as "negative theology" or "destructive theology," but if they will take a moment to glean the kernel of truth in these parodies, they will benefit therefrom. These parodies are loaded with theological import which most readers will understand as they read between the lines and note the resemblances of the analogies.

These parabolic parodies are purposefully short and pithy, for William Shakespeare explained that "brevity is the soul of wit." It was not my purpose to be "sermonic," or to use them as a "platform" for the promulgation of personal opinions. I have, therefore, elected to conclude each parody with a brief affirmative statement to "drive home" the point of the parody without being "preachy." The purpose is simply to allow the reader to "get the idea," and thus to leave an indelible impression that becomes a "dum-dum bullet" in the brain everytime one considers that subject.

You will never know how I have struggled to explain my heart-felt objective in writing and publishing these stories. As a pastor, I seek to point people to Jesus Christ and the gospel of grace. I do not seek to bash or destroy any legitimate constructs of Christian faith. Yes, there is caustic criticism within these parodies, but I desire that it should serve as constructive criticism, rather than destructive criticism. I do not seek merely to attack or amuse, but to expose religious fallacies and edify genuine Christian believers.

"Charity may sometimes oblige us to ridicule the errors of men, that they may be induced to laugh at them in their turn, and renounce them."

This statement by Augustine is certainly the spirit in which these parodies are written, and the purpose of their publication.
Franchised Religion by James Fowler - posted by pilgrim777, on: 2012/3/3 1:01

I had always dreamed of owning a business of my own. A friend had advised that a franchise outlet of an existing chain with its developed support network was a wise business choice. Therefore, I was most interested in the advertisement which read:

"Franchises available - Sound business opportunity. International corporation. Open one in your community. Call 1-800-623-3489."

I made the call and agreed to visit one of their successful franchises with the district superintendent.

They had a unique marketing strategy encouraging people to "Look for the Golden Crosses." Each establishment had a large lighted sign that read, "Billions and Billions Saved."

The name of the company was "McDeity, Inc.," a successful corporation indeed, with thousands of outlets in almost every country in the world.

Their product was pre-packaged meals, with convenient names that incorporated the McDeity motif: McWorship, McFellowship, McBible, McPrayer, McEvangelism, etc. "Just unwrap and digest for your eternal health." Kiddie meals were available for the children, conveniently boxed up with trinkets and prizes, to keep kids occupied and entertained.

The marketing support was exceptional with international publicity via television and other mediums. Seasonal promotions were used to attract sales. They often employed a colorful clown called Ronald McPreacher to parade around each establishment to attract attention.

This distinctive fast-food franchise had initiated drive-up windows with drive-through service, tailor-made for a society of people intent on maintaining anonymity and getting "fed" quickly and inexpensively. "You don't have to wait; You don't have to relate." "Welcome to McDeity. Can I take your order?"

But I was quite taken aback by this old lady standing outside of the establishment yelling, "Where's the beef?" She was joined by other activists who were questioning the nutritional value of the McDeity product.

This was quite unsettling, and I began to question the ethical implications of buying into the "ground beef religion," especially when society seems to be dying from physical, psychological and spiritual malnourishment.

My conscience will not allow me to participate in the perpetuation of franchised religion, but I still hunger for spiritual reality. The religious redundancy of the franchised establishments with their pre-designed formats and pre-packaged meals must be replaced with the newness and vitality of genuine Christian community.

The Scarecrow That Tried to Commit Suicide - posted by pilgrim777, on: 2012/3/3 14:29

The farmer in the big house had planted a large summer garden, and was anticipating a bountiful crop of fruit and vegetables. As soon as he completed the planting the crows were circling the plot and scavenging for seed.

To protect his interests, the enterprising farmer decided to construct a scarecrow. Taking two sticks, he attached them together in the form of a cross. Wrapping some straw around the sticks for fill, he then dressed the scarecrow with a bright-colored shirt and placed an old straw hat on top of the upright. He propped an old pitchfork up against the cross-member to make it look more real. His intent, of course, was to deceive the birds by making the scarecrow look like a human being. Though lifeless, the animals might think the scarecrow was alive and could chase them off at any moment.

But then, like his cousin from Oz, the scarecrow took on a life of his own. He was determined to be the best scarecrow that any scarecrow could be. He wanted to perform perfectly for his maker. His resolve seemed to work for the first few days, but then the crows and other scavengers were venturing closer and closer to the newly planted furrows. The scarecrow struggled to look more alive and intimidating, but the crows were bold and persistent. Venturing down to forage seed and first-fruits without consequence, they soon were landing on his outstretched arms and nesting in his hat.

The scarecrow felt so inadequate and ashamed of his poor performance, like such a failure. He tried to be more active, to jump and flail his arms and shout and scream. Neighboring scarecrows encouraged him to have more dedication and
commitment, or to attend a seminar on "How to be a More Effective Scarecrow." All of his best efforts were to no avail. Unable to overcome his inadequacies and inabilitys, the sincere scarecrow determined to muster up all his energy, grasp the pitchfork, and thrust it through his torso in an act of honorable suicide. This too failed. Unable to make the wooden cross-member bend, he could not get his arm around to perform this final act. He died of frustration and faded away in decomposition under the heat of the sun and the elements.

I have observed a similar scenario in the garden of Christian living where the seed of Christian living is supposed to germinate and produce fruit. Christians are often determined to be the best Christians they can be, and to perform perfectly for their Maker. To explain their inadequacies they often construct in their minds a "straw-man" called "self," who often goes by other aliases such as "old man" or "old sin nature." This bogey-man is perceived to be real, to be alive within the m, to be themselves, supposedly hindering them from perfect Christian performance and allowing the intrusion of fleshly self-indulgence.

Soon these Christians are trying their hardest to shout out the persistent intrusions. They dedicate and commit themselves to engage in activities to be better Christians and to overcome. Out of frustration, they try to masochistically beat the selves over the head, to pommel themselves, to "buffet their bodies." The ecclesiastical farm-hands encourage self-destructive actions to "die to self," to "put self to death," to "mortify your members," with the promise that such acts will effect victorious Christian living and fruitfulness. In response to such, Christians often attempt the impossible; they attempt to "crucify themselves" in a suicidal or homicidal act toward a "straw-man." Self-crucifixion is always an impossible act be cause the wooden cross-member will not bend!

The "self" against which Christians often struggle is a "straw-man," whose demise can never be effected by any self-effort of attempting to "die to self." Rather, Christians need to realize that "the old man has been crucified" (Rom. 6:6), that they have "put on the new man" (Eph. 4:24; Col. 3:11) in Christ Jesus, and as "new creatures in Christ" (II Cor. 5:17) they are to allow Him to live as He wills in their life. This is not to deny that there are propensities of the flesh which prompt self-oriented and selfish behavior, misrepresentative of our spiritual identity in Christ. We need to recognize that "the Spirit sets its desires against the flesh" (Gal. 5:16). We live by the life of Another! "It is no longer I who lives, but Christ lives in me" (Gal. 2:20).

---

**Monkey See, Monkey Do - posted by pilgrim777, on: 2012/3/4 1:03**

It had been several years since we had visited the local zoo, so I decided to take the family for an outing to see the animals. The variety of animals in God's creation is utterly amazing.

Our family seems to enjoy the primate exhibit more than any other in the zoo. Being the highest order of the animal kingdom, the monkeys, lemurs, chimpanzees, apes, baboons and gorillas are often extremely entertaining.

The visitors to the primate exhibit make it doubly entertaining. They can be observed imitating and mimicking the actions and gestures of the primates. Some were making funny faces and sticking out their tongues. Others were scratching their sides, jumping up and down, and screeching. It was a case of "monkey see, monkey do," as they "aped" the behavior of the animals.

I could not help but consider the fact that many Christians conceive of Christian living as just an imitation of behavior. Granted, the object of their observation is of a higher order, but the principle is the same.

Jesus Christ is regarded by many Christians to be the behavioral example for Christian living. Christians are encouraged to be responsible for "the imitation of Christ" (a la Thomas a Kempis), in order to walk "in His steps" (a la Charles Sheldon), in order to be "like Christ" (a la Andrew Murray). If this be the case, then the Christian life is but a higher form of "monkey see, monkey do," as Christians attempt to "ape" the behavior of Jesus Christ.

The Christian life was never intended to be an attempted "imitation" of the life of Jesus Christ, but is clearly explained by the apostle Paul as the "manifestation of the life of Jesus in our mortal bodies" (II Cor. 4:10,11).

by James A. Fowler.
Re: Monkey See, Monkey Do - posted by ginnyyrose (), on: 2012/3/4 8:45
Very good, Pilgrim.

I did laugh at that scarecrow! As I was reading I was wondering how long it will take for the crows to come sit on it! Won
dered also about the squirrels coming to dig up the potatoes you planted and replant them elsewhere...but they were bus
y elsewhere, I assume...:-)

Yes, a lot of people are like monkeys, imitating them. Unfortunately the monkey too many are observing goes by the na
me Hollywood. It is so glitzy, so attractive, so charming. Yet the participants must think otherwise because they have the
most unstable lives, so much they resort to illicit drugs to anesthetize them.

Taxation Without Representation - posted by pilgrim777, on: 2012/3/7 13:52

"Taxation without representation" was the issue that led the colonists of the Massachusetts Bay Colony to instigate the
Boston Tea Party of December 16, 1773, an incident which helped to precipitate the American Revolution.

The entire system of taxation by the British was regarded as oppressive. Distant authorities exerting their power, exa
citing the taxes, the expenditure of which would bring little or no benefit to those paying. In fact, the taxes were being mis
spent and were being used to perpetuate an antiquated and corrupt government system.

That situation led God-fearing colonists to defy the governing powers. "Pay with no say" was intolerable. Upon the arri
val of three ships laden with tea into the Boston harbor, defiant colonists costumed as native Indians, boarded the ships
and dumped the tea in the sea.

Will Christians ever act as assertively to address a similar intolerable and oppressive situation within ecclesiasticism? Per
haps it is time to dump the big "T" of tithe into the "C" of conspiracy!

The pressure to tithe at least ten percent of one's income is also a method of funding used by power-hungry authoritie
s to line their own pockets and to perpetuate an antiquated and corrupt system of ecclesiasticism.

Legislated tithing has no place in the new covenant dynamics of the Church of Jesus Christ, wherein "the law is written
upon our hearts" (Heb. 8:10; 10:6). Christian giving is not mandated by percentages. Christian giving is not to be manipu
lated by ecclesiastical authorities utilizing emotional appeals to create guilt incentives.

Christian giving is the opportunity afforded to every Christian to be the vessel through which the giving character of Go
d's grace continues to be expressed. In the midst of our personal relationship with God in Jesus Christ, we consider wha
't He wants to give of that which is His already; how much, to whom, and when. "Let each one do just as he has purpose
d in his heart" (II Cor. 9:7), in accordance "as he may prosper" (I Cor. 16:2).

Rebound - posted by pilgrim777, on: 2012/3/8 9:38

The basketball game was proceeding at a frenzied pace. Receiving a pass from his teammate, the hometown guard d
ribbled toward center court. The defending team was employing a full-court press, so our player faked to the left and dro
ve hard to the right, dribbling to within fifteen feet of the basket. There he attempted a one-handed jump shot which ricoc
heted off the glass and caromed straight up off the front of the rim.

Amazed that he has missed the mark, our player stops in his tracks, his upper torso hanging limp in dejection. Looki
ng toward the coach, he sobs his apologies and laments his failure. "I'm sorry coach," he cries. "I'll try to do better." But f
ocusing on the error only has a reverse effect that causes him to question his competency and capabilities as a ballplay
er and hinders his subsequent endeavors.

Ridiculous? Certainly!

But so is the other extreme, the player who, having missed the mark, shrugs his shoulders and says, "So what? Big d
deal!" Repressing the actuality of his inadequate performance, he turns down court with a grin, glibly mouthing that flippan
t cliche, "You win some; you lose some." Such a fatalistic repression and refusal to admit responsibility is equally inappr
opriate in pursuing the objective of the basketball game.

On the other hand, the seasoned ballplayer has his reflexes conditioned to respond to those times when he misses the mark (as all players do!). Although never intending to miss, when he does so it does not shatter his identity as a basketball player. His basketball abilities are still intact: he is still on the team and in the game. He has heard the coach yell many times in situations like this, "Rebound!" He is conditioned to follow through. At the very split second when he recognizes that the ball is not going to penetrate the cords of the net, he continues toward the goal to put the ball up again. There is but a momentary cognition of having missed the mark, during which his reflexes admit and concur with the appearance of temporary failure. But continuing his drive unabashed, he is lifted above the others to take that ball as it bounces off the rim and stuff it through the hoop. Victory is imminent in such a pattern of continuity which expresses a singleness of resolve to pursue the ultimate objective.

Are there not times when we as Christians feel as though we are in a "full-court press?" Life is proceeding at a frenzied pace. Our Christian expressions appear to "miss the mark."

Witness the many Christians who respond in repetitive rituals of confessional apologies. Their confessions are but lam entations of wrong-doing that would seem to impinge upon the integrity and mercies of God. Focusing on their failures, they continue to wallow in the quagmire of sin and defeat.

Equally incongruous are those Christians who gloss over their transgressions. Refusing to admit personal responsibility, they often ascribe their sin to divine inevitability and culpability.

The relaxed Christian who understands his imputed identity and imparted resources in Christ, is not shattered by sin or does he repress the reality of it. The momentary cognition of the inadequate manifestation of who he really is, suffices as the confessional agreement that God expects. Having thus "rebounded," he continues with a singleness of vision to be and do.

by James Fowler

P.M.S. - posted by pilgrim777, on: 2012/3/8 13:28
Watch out! Stand clear! Give her a wide berth! She has all the symptoms of the classic diagnosis of P.M.S. She is irritable, disagreeable and hostile. She wants her own way and cannot be appeased. She is constantly ranting and raving, screeching:

"No one understands me."
"Leave me alone."
"Don't you dare cross me."
"I know I am right..."
...don't buck me."
...don't confront me."
...don't question me."
...don't analyze me."
"I don't care if I don't make sense."
"I don't care if I'm not logical."
"I know I am emotional, subjective and my feelings are running wild."
"The present is unbearable, but this time will soon pass. It must be endured. Relief from this present tribulation is assuredly imminent."

"I'm just waiting for that future period when everything will come to pass."

Does this sound familiar?

Much of the church today seems to be afflicted and plagued by religious P.M.S. The complete, technical diagnosis is "Pre-Millennial Syndrome."

This condition is characterized by a sense of hopelessness that everything is "out of kilter" and cannot be resolved until the future sanitizing of a utopian "period." Such a millennial menstruation is imminent, but in the meantime the malady must be endured.

What is the cure for this debilitating disease?

Theological practitioners must accept responsibility for misdiagnosis and perpetuating the discriminatory fallacy of this collective theological neurosis. The church must forsake the hormonally induced narcissism and neurosis of the "Pre-Millennial Syndrome," and recognize that her present health and well-being is assured by the "finished work" of Christ (John 19:30).

**Pocket Pals - posted by pilgrim777, on: 2012/3/16 9:50**

Billy and Jimmy were pals. On one of their daily escapades, the two young boys found a couple of polished stones. Their imagination ran wild. They were sure that these stones must be extremely valuable, and that they had magical powers.

A pact was made between them, whereby they promised to each keep one stone and to keep it with them at all times. If either lost the stone in his possession, they were sure that the magical powers would disappear. Daily they checked with each other to make sure that the other had his stone safely in his possession.

A heated argument ensued one day concerning the safe-keeping of their possessions. You may not think it was a big issue, but the boys considered these stones to be supernaturally powerful and invested with infinite value.

Jimmy was concerned that Billy was not being very responsible about protecting the stone in his possession. Billy considered Jimmy to be almost paranoid about keeping his prized possession safe.

Billy argued that his pockets were particularly deep. The special stone was secure in his pocket and he could not lose it. In fact, he confidently boasted that the object of adoration was so permanently placed in his pocket that "even God couldn't get it out." Without worry he went about his playing without any thought of losing the object, sure that it was safely kept.

Jimmy was not so sure, either about the safety of the stone in Billy's pocket or in his own. "What if the magical stone did fall out and get lost out of your pocket?" Jimmy asked Billy. It is always interesting how little boys think, but Billy's reply employed some interesting reasoning. "If it ever does get out," he responded, "then that just shows that it was not in my pocket and never had been there." Try to figure that one out! Jimmy couldn't.

Jimmy was quite convinced that it was possible for the special stones to be separated from either of their pockets. If it was placed into their pocket, it could surely also be removed from their pocket," was his reasoning. If neglected it might fall out. It might be removed by the one who put it in, by a thief, or "even by God." So Jimmy was constantly checking on the security of the stone entrusted to him. He felt a keen sense of responsibility to make sure it did not get lost. Anxiously he engaged in repetitive actions to push the object deeper into his pocket, even going so far as to stitch up his pocket opening so it could not fall out.

Billy and Jimmy ceased to enjoy what they had found. The mutual enjoyment of their prized possessions was marred
by the incessant bickering about the safety of the stones. The contention over this issue of the security of their sacred stones was dividing them. These pals almost severed their friendship arguing over the permanency of the possessions in their pockets.

If this seems like the silliest of childish arguments, may I suggest that it represents a theological argument that has spanned the centuries. Instead of "stones in their pockets" the theologians must have "rocks in their heads" to have spent so much time and energy arguing over the "eternal security" of one's soul and whether a Christian is "once saved, always saved."

Salvation is not an object or an entity that can be enclosed in one's spiritual pocket, or even possessed in one's heart. Rather, salvation is the dynamic life and activity of the Savior, Jesus Christ, functioning within the Christian as he/she is receptive to such in faith. Security is "in Christ," not in theological arguments of permanency.

The Land Dispute - posted by pilgrim777, on: 2012/3/21 16:18

Many centuries ago in the old country a parcel of land was identified and acquired. The old land deed duly recorded that the property boundary ran "from the large rock on the southeast corner, west to the sea, north to the top of the hill, east to the large oak tree, and south again to the large rock." Without precision instruments to measure latitudinal and longitudinal bearings and the exact degrees of direction, this type of land demarcation was common in old land deeds. The large rock that marked the southeast corner of the piece of property was immovable and served as the fixed point of bearing for the position of the parcel.

As the years went by the property was passed down by inheritance from generation to generation. The heirs were under the mistaken impression that the cornerstone was on the northwest corner of the lot. The time came when the heirs decided to develop the property commercially. Extensive planning and constructive transpired. An entire city division was built, complete with residences, apartments, and several large churches. Everything was oriented around, and attention directed to, the large cornerstone to the northwest.

When the regional government decided to modernize the land maps of the region, a surveyor was sent to update the boundary demarcations. He took measurements, drove stakes, and recorded his findings. The report concluded that the entire development had been constructed on the wrong parcel of land. The owners and developers were shocked and dismayed. Needless to say, a land dispute ensued and litigation has continued for years as to the culpability for such misdirected development.

Meanwhile, over the years, a few simple souls have been living on the original parcel of land. Without ornate accommodations they reside at the top of the hill enjoying the majestic view of the rock on the southeast corner, the ocean to the southwest, and the ancient oak tree to the east. Like their predecessors and ancestors before them, they seem to be quite disinterested in the legalities of land descriptions and the commercialization of physical developments. They prefer instead to appreciate the serene beauty of life on the hill.

Organized institutional religion has thought for many centuries that it was rightly oriented to the cornerstone of Christianity in Jesus Christ. They have developed an ecclesiastical community, the city of "Christendom," complete with crystal cathedrals.

Imagine their dismay when they are informed that they have constructed their religious city in the wrong direction, and are not rightly related to the "cornerstone." What they thought was their "land" does not belong to them.

All along a few Christians have lived simply in the "land of promise" (Heb. 11:9), recognizing they are "build up as a spiritual house" (I Pet. 2:5), the "house of God" (Heb. 10:21; Eph. 2:19), with "Christ Jesus being the cornerstone" (Eph. 2:20) thereof. They reside on "Mount Zion, in the city of the living God" (Heb. 12:22), "the city whose architect and builder is God" (Heb. 11:10), enjoying the life of Jesus Christ.

Will the religious heirs give up all their materialistic assets and construction plans in exchange for the simplicity of enjoying life in the land, city and house that is spiritually available in Jesus Christ?
by Jim Fowler

Re: The Land Dispute, on: 2012/3/21 17:03

"Will the religious heirs give up all their materialistic assets and construction plans in exchange for the simplicity of enjoying life in the land, city and house that is spiritually available in Jesus Christ?"

Wow this is a good one Pilgrim...