

Bedford Presbyterian Church

105 West Main Street, Bedford, Virginia

From 1844 to 2021 (177 Years)



Week of February 7, 2021

We will continue sending out this combination of the newsletter and bulletin to keep you up to date on announcements, prayers, needs and scheduled activities for those that are uncomfortable to attend service.

Included will be the usual newsletter information, along with prayers, scripture and a sermon.

We hope that you can utilize this format to keep up to date while being away from actual services, meetings, activities and watching the online sermon.

Please be in prayer for the end of the coronavirus and healing for those affected by it.



Bedford Presbyterian Church
serving Christ since 1844

A Biblically Guided Christian Community,

Loving God, Loving Others,

Serving the World & Growing Disciples

THE APPROACH TO GOD

One: The peace of Christ be with you

All: And Also with you

Prelude

“Air”

Gordon Young

Words of Welcome and Announcements

- A reminder that Something More will not meet for the next three weeks. It will resume on March 3rd at 3 pm.
- For other announcements, be sure to read the rest of the bulletin

Minute for Missions

Cub Scouts & Boy Scouts

Call to Worship (adapted from Psalm 51:15-27)

One: O Lord, open our lips,

All: That we may declare Your praise.

One: But Lord, how shall we praise You?

All: By making a sacrifice? By burning an offering?

One: A sacrifice, an offering, yes, but of ourselves:

All: And so we praise You, with broken spirits, with contrite hearts; but praise You, we will!

Hymn of Praise

“We Are An Offering”

Praise Team

Prayer of Confession

Almighty God, who does freely pardon all who repent and turn to Him, now fulfill in every contrite heart the promise of redeeming grace; forgiving all our sins and cleansing us from an evil conscience; through the perfect sacrifice of Christ Jesus our Lord. Amen.

Assurance of Pardon

One: Friends, believe the good news of the gospel.

All: In Jesus Christ we are forgiven! Through Jesus Christ we have been born again to new life.

Gloria

“Glory be to the Father”

Hymn 734

PROCLAIMING THE WORD OF GOD

Time for all God's Children

Scripture

Leviticus 16: 6-10, Hebrews 10: 1-10

Women's Trio

"Good Old Gospel Singing"

arr. Tom Fettke

Sermon

The guilt offerings in Leviticus: What can wash away my sin?

Portions adapted from "Atonement," by D. Marion Clark @ SErmonCentral.Com

As the "lame duck" President met with his successor in the Oval Office, near the end of the orientation, he presented the incoming leader three numbered envelopes, with specific instructions to open them, in order, when great difficulties arose. After the new President completed his "honeymoon" period with the media and the public, the nation experienced an economic downturn. He opened the first envelope. Inside was a card that read: "Blame me." So he did, criticizing the former administration. After a while, social upheaval brought about a critical domestic crisis. The President opened the second envelope. Inside was a card that read: "Blame my party." He did so, in an overt display of partisan politics. About a year later, foreign policy resulted in serious problems and the President opened the third envelope. Inside, the card read: "Prepare three envelopes."

It's been said, "Those who smile in a crisis have found someone else to blame. One enterprising Wall Street commentator actually offered himself for hire as a corporate scapegoat. He wrote that – for a price of course – he would gladly be hired by any business for the express purpose of accepting blame for whatever went wrong, admitting to nearly anything and willingly letting his name and photo be paraded before the condemning public <https://www.thestreet.com/opinion/easy-money-corporate-scapegoat-for-hire-776956> I wouldn't be surprised if he had a flourishing business.

We regard a scapegoat as someone we can wrongly blame for our misfortune; some naïve innocent whom we can sacrifice to the angry mob, but today, from Leviticus we will learn the true meaning of a **scapegoat** as one who carries our sins away to never return; but we are getting ahead of our story.

The first seven chapters of Exodus very graphically describe how to give a sacrificial offering to God. There were basically five different sacrifices one could bring.

- First, there was the **burnt offering** in which every part of the animal was completely "turned into smoke," except for its skin which was given to the priests as a form of payment. In fact most of the offerings gave the skin to the priests, so I assume that many a Levite entered into the tanning business. This burnt offering was specifically to declare one's **devotion to God**, or to make **atonement** for the people.
- Then there were **grain** and **fellowship offerings**, given as an act of gratitude for God's blessings upon the person. These offerings could be made in raw flour, baked goods, drink, or animal sacrifice. With just a token portion burnt on the altar and the rest of the bread, meat, or drink divided up between the priests and the offerer so that everyone got to have a feast. Meat was not a regular part of the Hebrew diet, so these sacrifices were truly celebratory.
- Then there were the **sin** and **guilt offerings**, the first for accidental violations, or to be cleansed from ritual or physical impurity, the second was in confession of intentional sin and usually also required restitution to be made to the offended parties. While the priests got to keep most of the meat from these offerings, the penitent offerer got nothing back.

Interestingly the type of animal sacrificed for a guilt offering depended upon the importance of the sinner: an offering for a priest's or for communal sin required a bull, for a leader or a commoner – a male or female goat; for a poor commoner – two doves or a grain offering.

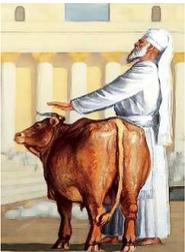
Many theologians have unsatisfactorily tried to make all these offerings into one prophetic illustration of the future sacrifice that Christ Jesus would make for us all. I haven't been able to see that pattern, but since the letter to the Hebrews does teach that Christ's single sacrifice satisfied what all the previous sacrifices could not do, perhaps they are on to something (Hebrews 10:1-14).



But there is one thing that all these offerings clearly did teach, which was that the *wages of sin is death*, and *without the shedding of blood there is no remission of sins* (Leviticus 17:11, Hebrews 10:10) . To impress this lesson on the people, every one of the animal sacrifices required the person bringing the offering, to come to the altar and lay their hand on the head of the animal while the priest slit its throat and collected the blood; thus signifying that the offeror was claiming his sin and transferring it to the animal. But, since these offerings had to be repeated after every known infraction, they also taught that such sacrifices never could completely clear one of sin.

But there was one annual festival in the life of Israel that did clearly teach what would one day become a reality for us through the person of Jesus of Nazareth, who became both our **sacrificial lamb** and our **scapegoat**.

Every year, ten days after **Rosh Hashanah** – the new year's celebration – came **Yom Kippur** "**the day of atonement**." On this day the high priests made a sacrifice first for his own sin and the sins of his fellow priest and then for all the people; essentially a national confession of sin, for which the people waited anxiously to see if God would forgive them and grant another year of existence; this was a day of national fasting, repentance and seeking of forgiveness.



First Aaron the high priest would trade in his fancy priestly robes for a simple tunic as he laid both his hands on the head of a bull while it was sacrificed as a sin offering for himself and all the priests who served with him. This was the only day of the year that he was allowed to enter the Holy of Holies, the inner sanctuary of the tabernacle, carrying a bowl of the shed blood to sprinkle a drop on top of the mercy seat resting on the ark of the covenant.



After offering this sacrifice Aaron next cast lots (a form of rolling the dice) over a pair of goats which had been brought to the altar to see which one would be sacrificed for the sins of the people. On the goat to whom the lot fell, Aaron again placed his hands on its head while it was slain, thus transferring the sins of the people to the animal. Then its blood was also sprinkled on the Mercy Seat within Holy of Holies inside the Tabernacle.

By emerging alive from the tabernacle after this blood offering, Aaron and the high priests who followed him thus assured the people that God had accepted this sacrifice in their behalf. Years later, the high priest would have a rope tied around his ankle while entering the Holy of Holies with these offerings lest God refuse his offering and strike him dead, so that the other priests had a safe means for pulling his body back out of the Holy of Holies.



After making these blood offerings, the high priest would next lay both his hands on the remaining goat, *confessing over it all the iniquities of the people of Israel, and all their transgressions, all their sins, putting them on the head of the goat, and sending it away into the wilderness* (Lev. 16:21) This was the **scapegoat** which had a red scarf symbolically tied around its horns and was then led far enough out into the wilderness so

that it could never return. While the people could not see what the high priest was doing in the Holy of Holies, they very clearly could see the scapegoat bearing their sins as it was led out of the Tabernacle, past the tents of the people, out of the encampment and then driven into the wilderness never to be seen again.

The releasing of this scapegoat represented the sins of the people being carried away, never to be held against them ever again. What a powerful image! One goat takes on their punishment and the other carries their sins away. Both were part of the same sacrifice.

The image presented by both the sacrificial and the scapegoat, is that of a vicarious, substitutionary, atonement provided for them by God. The teaching in simpler terms is this: **Either we pay the penalty for our sins, or we accept a sacrifice made in our behalf to cover the debt of our sins.** Sin alienates--it defiles and separates us from God. The Biblical term "**atonement**" means "to cover or reconcile". Atonement provides a bridge to life, the removal of guilt. What these two sacrificial animals could only symbolically do, Christ Jesus did for us once for all. As the prophet Isaiah foretold, he was both our **sacrificial lamb** and our **scapegoat**.

All we like sheep have gone astray; we have all turned to our own way,
and the Lord has laid on him the iniquity of us all. Isaiah 53:6



Jesus was also our scapegoat

Surely he has borne our infirmities and carried our sorrows upon him was
the punishment that made us whole, Isaiah 53:4-5



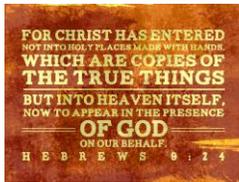
Thus Leviticus chapters 1-7 and 16, give us the origin of both the sacrificial system and Yom Kippur, the Day of Atonement. Through Moses, God had presented an elaborate system of offerings and sacrifices, which had various functions, but the underlying premise was summed up in these words, "**be holy, for I am holy**" (Leviticus 11:45).

God is holy; therefore His people must be holy. There is an obvious problem. The Hebrews were not holy. They were sinners. How then, could God dwell among them and they with God?

Annually, the Day of Atonement visually and symbolically assured the people that their sins were at least up to the present, forgiven and taken away never to return.

As the Psalmist would later sing, *it is God who forgives all our iniquities, who heals all our diseases He does not deal with us according to our sins, nor repay us according to our iniquities. ... as far as the east is from the west, so far He removes our transgressions from us.* (Psalm 103: 3-11).

What the day of Atonement could only symbolize, what the psalmist could only sing about, became a reality for us in the life and death of Christ Jesus. As the letter to the Hebrews teaches, that what was done in those Old Testament rituals were but a shadow of the reality that would one day be found in Christ (Hebrews 9:1-10).



For Christ did not enter a sanctuary made by human hands, a mere copy of the true one, but he entered into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself again and again, as the high priest enters the Holy Place year after year with blood that is not his own; for then he would have had to suffer again and again since the foundation of the world. But as it is, he has appeared once for all at the end of the age to remove sin by the sacrifice of himself.. (Hebrews 9:24-28).

What this passage is telling us, is that what the Hebrews thought was the real thing was just a shadow of the reality to come. The earthly Tabernacle was just a copy of the real heavenly temple of God; the physical bloody sacrifices were but object lessons pointing to the real sacrifice to come. The High Priests and all other priests were but actors portraying the real High Priest of God. Christ is our real High Priest. His sacrifice of Himself is the real sacrifice that makes real atonement for all of our sins. And He has entered into the true Holy of Holies of the true temple of God, making atonement once for all, with His blood.

How then should we respond to all this ???

Since we have a great priest ...let us approach [God] ... with our hearts sprinkled clean from an evil conscience Hebrews 10:21-22

Since we have a great priest, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Christ has not only sprinkled the heavenly mercy seat with His blood, but us as well; thus we have been made holy.

Here is the real marvel of it all. Having entered the Holy of Holies in Heaven, our High Priest has torn down the curtain that separated God from His people.

After the temple was built, no one ever saw the mercy seat again – the gold lid covering the ark of the covenant which represented the presence of God. No one, not even the High Priest could ever look upon it. The one time he entered each year, he first carried in a brazier filled with smoking incense that prevented his eyes from gazing on the seat. But our High Priest was not a sinner, though He bore our sins. He thus entered directly into the presence of God his Father and

sat down at His right hand. He has opened the way so that we – yes, we! – may boldly follow him in.



Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. (Hebrews 4:14-16).

We are bidden to follow Jesus, our High Priest, into the Holy of Holies before the mercy seat to find mercy, not judgment. Think about this. When we take scripture seriously and believe what it says about God and about us – that God is holy and that we are sinners, who have only been made holy through Christ's sacrifice in our behalf, only then can we understand how truly great is the love and mercy of God.

The Apostle John described God's love this way:

God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. (1 John 4:9-10).

God's love is so great, that He provided His own Son who willingly became both the guilt offering for our sin and the scapegoat who carried it away – as our Bible says – *as far as the east is from the west*. That is what the Day of Atonement can teach us about Jesus Christ, God's Son, our Savior.

One final point about the various sacrifices, while I said I could not find how all of them illustrated the sacrifice that Christ Jesus made for us, let us think again for a moment about the Burnt Offering – given as an act of devotion to God and completely *turned into smoke*. Is this not a perfect illustration of Christ Jesus' willingness to completely offer Himself in sacrifice for our sin. Hebrews records this poem about Jesus as if it were a song He was singing as He came into our world.

'Sacrifices and offerings you have not desired, but a body you have prepared for me; in burnt-offerings and sin-offerings you have taken no pleasure. Then I said, "See, God, I have come to do your will, O God"' (Hebrews 10:5-7)

And by that will, we have been sanctified through the offering of the body of Jesus Christ once for all (Hebrews 10:10)

Thus when the Apostle Paul declares that in view of God's mercies given to us, our only reasonable response in worship, is to give ourselves *as living sacrifices* back to Him to be transformed by the renewing of our minds....that does seem to be our only reasonable response. Christ became our burnt sacrifice so that we might become His living sacrifices – Holy and acceptable to God.

Let's pray about this.

RESPONSE TO THE WORD OF GOD

Affirmation of Faith

Celtic Creed

We believe in God above us, maker and sustainer of all life, of sun and moon, of water and earth, of male and female. We believe in God beside us, Jesus Christ, the Word made flesh, born of woman, servant of the poor, tortured and nailed to a tree. A man of sorrows, He died forsaken. He descended into the earth to the place of death. On the third day He rose from the tomb. He ascended into heaven, to be everywhere present and His kingdom will come on earth. We believe in God within us, the Holy Spirit of Pentecostal fire, life-giving breath of the Church, Spirit of healing and forgiveness, source of resurrection and of eternal life. Amen.

Sharing of Joys and Concerns

Prayers of the People

Gracious God, we give our best, lest in gaining the world we lose life itself. As a covenant people, we seek to witness to Your will and way. Help us to know more clearly what You would have us do with all that You have entrusted to our care. In response and gratitude to the perfect offering made on our behalf by Christ Jesus, we now offer ourselves back to You as living sacrifices; take and use us for Your glory and honor. This we pray through Christ, our Lord. Amen.

Invitation to Communion

Song of Preparation

"O the Blood"

Miller

Communion

Lord's Prayer- Now let us pray together the prayer our Lord taught us

Our Father, who art in heaven, hallowed be Thy Name, Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever. Amen.

Closing Song

"May Your Presence Go With Us"

Don Moen

THE SENDING FORTH

Benediction (adapted from Rev. 1: 4-6)

Grace to you and peace from him who is and who was and who is to come ... and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever. Amen.

Postlude

"Voluntary"

Samuel Wesley



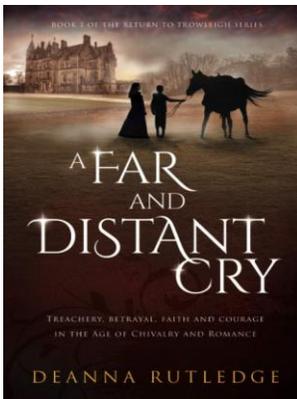
Begins February 17th

If you are interested in a devotional to follow during Lent, there are some at the back of the Sanctuary and in the hallway outside the office.

Want to read a good Historical Book?

"A Far and Distant Cry" by Deanna Rutledge

(Available on Amazon)



"What an easy way to recall what I learned in History Class many years ago. Deanna Rutledge's book was a journey into history. And the characters (a sister and brother) are so real. One can tell Mrs. Rutledge did extensive research in presenting this book which was full of intrigue, violence and power and the wherewithal of young people to survive. A real page turner." Reviewed by Judy Toney

Concerns- February 7th

- Avery:** Rev. Frank and for Tinkie who has dementia
- Barnes:** Kim Hedrick- (friend) health issues
Eunice- sciatica, torn rotator cuff, doing better
Passing of sister, Kathleen Gray
- Benton:** Roger (friend) in rehab
- Blair:** Katy Neel- (LHS student) lymphoma- chemo
Tonya Blair's friend-(Shelly Longnecker) recurring cancer
- Boone:** Jim Hedrick - (friend) recovering from partial lung removal
Judy Jockets- (sister's friend) lung cancer
Jim Cutler- (LHS teacher) stage 4 lung cancer
Dennis S. - terminal pancreatic cancer
Jean- (cousin) home after battling covid, has COPD
Kenny Johnson-(friend) heart attack
- Casdorph:** friend who had quadruple bypasses
- Compter:** two brothers- unbelievers
Prayers for friends to come to the Lord
Bob- (friend) Parkinson's
Michael Compter-(brother) heart failure
- Cram:** Winslow's-(friends of Sally) family & medical problems
Janice Campbell-(friend) under hospice care
Ryan- (grandson) searching for his faith
- DeWitt-** Tammy's mom in rehab, dad is home
- Dills:** Katy Neel- lymphoma- chemo
- Fain:** Dianne- stents inserted, home, doing well
- Fleming:** family dealing with addiction and self- esteem
Their children- having difficulties
- Foster:** Joyce Abbott- (former member) cancer
Marian Kelly- (friend) breast cancer, mother's caretaker
Craig Nielson-(nephew) in hospital with covid
Howard-(Tom's brother) thyroid and other health issues
Tom- recovering at home, doing well, on oxygen
- Goodman:** Randall Sales-(SRHS coach) cancer
Katherine Saunders- (Hugh's daughter) hospice
- Grigg:** Danny Miller- (co-worker) bladder cancer
- Heinrich:** Steven - (grandson) autoimmune disorder
Barbara Lore- (Helen's sister) heart problems
- Kuhn- Kibbey:** Nancy Milton- (friend) cancer, Alzheimer's
Dot- idiopathic pulmonary fibrosis, wet macular degeneration
Grandson- alcoholism
Dan Withers- (friend) inoperative cancer

Mauser: Joyce Reese- (friend) health problems

Steven-(son's boss) going blind

Norma Jean- (Gayle's sister) medical issues

Gayle- recovering from carpal tunnel surgery, home and doing well

Meyers: Patty- doing better

Patty McKinney- (friend) paraplegic fell, broke both knees and leg, home now

Mitchell: Bill-not doing well, after effects of radiation

Morris: Lisa (Robert's wife) lung cancer, beginning treatment

Morris: all law enforcement, firefighters and all other first responders

Forensic scientists who deal with crime

Doris Jean Coble- (cousin) in nursing home

Saunders: (Ronnie) Colin Bridges- (grandson)

Scott- (son-in-law) doing well, still undergoing chemo

Ronnie- worried about children

Scheurer: Jim Hedrick-(friend) cancer, partial lung removed

Bob Lindell-(friend) prostate cancer

Sonny- (son) colon cancer

Mike Shelton- Lynchburg ICU, infection, doing better

Smith: Dorothy Smith (John's mother) moved into assisted living; pray she comes to the Lord

Bill Walker- (Sonya's father) doing well, new medications

Marie Walker- (Sonya's mother) tests were good

Stetson: David Wykle- passed away, prayers for family

Clay Ramsey- thyroid cancer

Dr. Fessler- went blind, in hospital

Stevens: Jackie Landis- heart problems

Mike Elliston- asthma

Bill Gray- loss of leg, cancer, covid-19

Russell- upcoming knee surgery, May 5th

Toney: Karen Hyde-(friend) bladder cancer

Cal Rice- (former pastor) bone cancer, refused treatment

Steve- (son) has covid

Family on the passing of Al

Van Dyke: Donna Mannel- (friend) MS

Prayers for all front line workers, Drs, nurses, first responders

Prayers for our nation and our President

Prayers for those dealing with loneliness

Prayers for healing the divisive spirit among our leaders/nation

Prayers for an end of the coronavirus and healing for those infected

Prayers to speak and listen to those who are different

Three more ways to support Bedford Presbyterian



CREDIT CARD! -- If you wish to make a donation to the Church using your credit card, go to the Bedford Presbyterian Website and look for the **DONATE** button. Donations through the website will be charged a 2% processing fee by the Presbyterian Foundation.

CLICK for more information: <https://www.bedfordpresbyva.org/donate.html>



SHOP ONLINE! – on your web browser or cell phone app shop at Amazon Smile (smile.amazon.com). Register Bedford Presbyterian as your charity of choice and Amazon will .5% of your entire eligible purchase price to the church.

CLICK for more information: <https://smile.amazon.com/>



SHOP IN THE STORE – Link your Kroger Card to Bedford Presbyterian Church as your charity of choice and a percentage of all your purchases will be contributed to the church.

Click for more information: <https://www.kroger.com/i/community/community-rewards>

It's not much.... but every little bit helps.



Capital Campaign

The funds raised by the 175th campaign are nearly depleted and a new campaign "Moving in Faith" has begun to address some exterior maintenance and repair issues, as well as some interior lighting upgrades. Some items are critical such as painting the steeple. Others, like new doors to the fellowship hall and sanctuary are not so critical but will soon become so. Our goal is \$45,000.00 over the next two years. Move forward in faith and give to the "Moving in Faith" capital campaign.

**Thank you for continuing to send in your contributions and pledges.
You can mail your pledge or contribution (also 5 ¢ a meal and Heifer) or you
can drop by the office, Mon-Thurs between 8 am - 4pm.**

Activities for week of February 7th

Sunday: 10 am Worship
Boy Scout Sunday
Communion
Prayer time in fellowship hall after service

Monday: Quilters- 6 pm

Tuesday: NO Something more

Sunday: February 14th
10 am Worship
5 ¢ a Meal Offering
Prayer time in fellowship hall after service

February Birthdays

Lester Heinrich - 7
Heather Poindexter -12
Elizabeth Creasy -13
BJ Poindexter -13
Ken McManis -13
Rev. Frank Avery -15
John Salley -23
Janis Easter - 26
Richard Overstreet -27
Karen Overstreet -28

February Anniversaries

Jim & Judy Harris - 13
Rev. Frank & Tinkie Avery- 14

Here's a list of our shut-ins, please take time to send a card or
give them a call, to let them know you are thinking of them.

Covid Shut-ins

Mr. & Mrs. Roy Cram
Mr. & Mrs. Lester Heinrich
Mr. & Mrs. Dick Kibbey
Mr. & Mrs. Al Mauser
Mr. & Mrs. Ron Morris
Mr. & Mrs. Harold Neal
Ms. Lynne Palmer
Mrs. Christine Riley
Mrs. Judy Toney
Ms. Gloria Saunders
Mr. Ronnie Saunders
Ms. Mary Wilkes

Long Term Shut-ins

Anne Arthur
Rev. Frank & Tinkie Avery
Pat Clarke
Janet Eagler
Ann Fowler
Dorinda Hopkins
Doris Koch
Anna Latimer
Ruby Page

February 2021

SUN	MON	TUE	WED	THU	FRI	SAT
	1 <i>Quilters, 6 pm</i>	2 <i>Something More, 3 pm</i>	3	4	5	6
7 <i>10 am Service Communion Boy Scouts Sunday Prayer Time</i>	8 <i>Quilters, 6 pm</i>	9 <i>No Something More</i>	10	11	12	13
14 <i>10 am Service 5 ¢ a Meal Prayer Time</i>	15 <i>Quilters, 6 pm</i>	16 <i>No Something More</i>	17	18	19	20
21 <i>10 am Service Prayer Time</i>	22 <i>Quilters, 6 pm</i>	23 <i>No Something More</i>	24	25	26	27
28 <i>10 am Worship Prayer Time</i>						