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**My Hero Academia, Vol. 21** [International Rice Research Notes Vol 21 No 2 Portuguese Studies Review, Vol. 21, No. 1](#) [The Ministry of the Word, Vol 21, No. 12](#) **TRANSATLANTIC POLICY QUARTERLY - VOL. 21 - NO. 1 - SPRING 2022** [The Ministry of the Word, Vol 21, No. 7](#) [The Ministry of the Word, Vol. 21, No. 10](#) **The Ministry of the Word, Vol. 21, No. 1** **The Ministry of the Word, Vol. 21, No. 2** **TRANSATLANTIC POLICY QUARTERLY - FALL 2022 - VOL. 21 NO. 3** **The Ministry of the Word, Vol. 21, No. 9** [The Ministry of the Word, Vol. 21, No. 3](#) [New Zealand Journal of Geology and Geophysics](#) **IMF Staff papers New Zealand Journal of Geology and Geophysics** **New Zealand Journal of Geology and Geophysics** [Demon Slayer: Kimetsu no Yaiba, Vol. 21](#) [Pokémon Adventures Psychopharmacology Bulletin New Zealand Journal of Geology and Geophysics](#) [Scripting the Moves](#) **Computation and Applied Mathematics Official Register of Harvard University, Vol.21** **The Flock Book of the Kent Or Romney Marsh Sheep** *Big Data on Campus Bulletin of the American Mathematical Society* *American Anthropologist* **ABC Pol Sci Glasnik Matematicki** [Asian and African Studies Colonnade; 1957 Writing and Renunciation in Medieval Japan](#) *Annual Report of the Collis P. Huntington Memorial Hospital (for Cancer Research) and of the Laboratories of the Cancer Commission of Harvard University Official Proceedings Volume Vol. 21 No. 1 Nov. 1921-No. 9 Oct. 1922 The Locomotive Volume New Ser. Vol. 21 No. 1 -No. 12* **Onésime souffleur Oglethorpe University Bulletin, April 1937; Vol. 21, No. 1** **The Ministry of the Word, Vol 21, No. 6** [Merrill-Palmer Quarterly, Behavior and Development](#) **Sandspur Vol. 21, No. 19, Mar. 20, 1920**

This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. To ensure a quality reading experience, this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy-to-read typeface. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant. Issues for 1974-include the section: Psychopharmacology--a recurring bibliography. The publication of this issue on Future for Europe marks a new milestone for TPQ. The journal was founded in 2002 and we celebrated its 20th anniversary with the last issue on Artificial Intelligence and Democratic Values. Among many academics and AI policy professionals, it was considered a

landmark publication. Turkish Policy Quarterly (TPQ) now has a new identity as Transatlantic Policy Quarterly (TPQ). Our plans to move with this name have been ongoing for a while. The success of the last issue was a perfect illustration of the necessity of this change. TPQ's editorial and curatorial policies have and will continue to reflect a global perspective without sacrificing its roots. This means we will extend our coverage beyond what we currently offer. In the wake of the Russian incursion into the Ukraine, European soil has seen a return of tragedy. As memories of the Second World War on the continent have receded, it has been argued that the European project has lost appeal over the past few decades. This is no longer the case. The war has also exposed the EU's deficiencies and highlighted the fact that it must be reformed to fulfill the needs of the twenty-first century. The Covid-19 pandemic is also one of the most significant events in our lifetime, and it has radically altered the way Europeans perceive their own societies and the world in general. Nonetheless, one of the most important lessons we can learn from these tragic events is that we must show a strong, constant, and united capability to deter and confront acts of violence. Professor Thomas Diez writes that the war in Ukraine fundamentally challenges the post-Cold War international order. In that regard, he believes that alternative visions of a European order should be developed to counter the scenario of a renewed Cold War. The author reassesses the concepts of interdependence, socialization, normative power, and international society in his contribution to uncover some general lessons for the European order, as well as provide concrete suggestions for alternative policy strategies. As he points out, such an order would require more honest engagement, a system of great power management with social links, and a creative approach to thinking about joint institutions and regional overlaps. Professor Knud Erik Jørgensen starts with a timely question: Europe's hour of reckoning? In his view, the hour of reckoning refers to when one must confront past mistakes and determine a course of action. He says Russia's war in Ukraine exposes numerous mistakes Europe made in the past and accelerates the development of a new foreign policy paradigm. As a result, he examines the role played by the emerging policy paradigm in shaping the politics of EU foreign policy. Furthermore, the article argues that the emerging paradigm is closely linked, if not dependent, on the ongoing processes of reckoning, that is, to the extent with which past mistakes are acknowledged. Lastly, the article makes a case that the twin processes of reckoning and paradigm change make up a crucial element of Europe's future. Professor Giuseppe Bertola explores a different perspective. According to her, the common-market project, that after World War II aimed to prevent future wars among European nations, has evolved through crises into a complex and unstable set of policies and

institutions to govern the European Union. A pandemic caused by the COVID-19 virus and the war in Ukraine strengthened coordination and added issuance of common debt to the supranational policy toolkit. Nevertheless, NextGenEU relies heavily on government subsidies rather than on market incentives, and Russian invasion of the Ukraine demonstrates that economic integration can only shift the boundaries of war from nation-based to those of the integrated economic area. We invite you to learn more about the factors that will shape the future of Europe. This is the first monograph-length study in English of Kamo no Chōmei, one of the most important literary figures of medieval Japan. Drawing upon a wide range of writings in a variety of genres from the Heian and Kamakura periods, Pandey focuses on the terms *kyōgen kigo* (wild words and fancy phrases), *shoji soku nehan* (samsara is nirvana), *hōben* (expedient means), and *suki* (single-minded devotion to an art). She shows how these terms deployed by writers in an attempt to reconcile literary and artistic activities with a commitment to Buddhism. By locating Chōmei within this broad context, the book offers an original reading of his texts, while at the same time casting a light upon intellectual preoccupations that were central to the times. Writing and Renunciation in Medieval Japan is an important contribution to a growing body of work that challenges the rigid distinction between the religious and literary—a distinction that would have made little sense to medieval writers, many of whom were poets as well as priests—and sheds light on the particular ways in which a religio-aesthetic tradition came to be articulated in medieval Japan. Through an examination of records left by Chōmei's contemporaries, the book also traces the life of Chōmei, particularly his activities as a court poet and the circumstances that led to his taking the tonsure. This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. To ensure a quality reading experience, this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy-to-read typeface. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant. This issue of the Portuguese Studies Review presents essays by Leandro Alves Teodoro, Martin M. Elbl and Ivana Elbl, Isabel dos Guimarães Sá and Hélder Carvalhal, Christian Fausto Moraes dos Santos, Gisele Cristina da Conceição, and Fabiano Bracht, Sandrina Berthault Moreira, and Luís Miguel

Pereira Farinha. The topics covered range from the history of fourteenth- and fifteenth-century Portuguese synods to the material culture of late fifteenth century Portuguese nobility, epistolary perspectives on Portuguese interaction with Italy and with the Roman Curia in the fifteenth century, the use and benefits of seafood in early Portuguese settlements in Brazil, a legal overview of the administrative frameworks for Portuguese road-building in the early twentieth century, and the comparative use of econometric indices of development to modelling Portuguese data. The issue also contains shorter pieces by Douglas L. Wheeler and Michel Cahen. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant. Rollins College student newspaper, written by the students and published at Rollins College. The Sandspur started as a literary journal. Webber, Henry Y. Zheng, Ying Zhou This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant. Israel, formally known as "The State of Israel," was established on 14 May 1948, and has since played a pivotal role in international affairs, particularly in the politics of the Middle East and North Africa. Israel's relations with its Arab neighbors have been tense for decades, and a lasting peace has never appeared more likely. Yet, we already live in a time of perpetual change, and naturally,

the politics of Israel and the surrounding region of the Middle East and North Africa are not immune to this pattern. Realizing this, TPQ decided to focus on the Changing Dynamics of Israel's Foreign Policy in its upcoming Fall 2022 issue. Many new headings, with a specific reference to Israeli politics, have started to appear in Middle East and North African context. Israel and its Arab neighbors, often considered as "the enemies at gates," are experiencing an intriguing phase of normalization of relations. The Abraham Accords, a historic agreement resulting from this process, were ratified on 15 September 2020. Since then, positive reports about the improvement of ties among Israel, the UAE, Bahrain, and Morocco have been steadily increasing. We at TPQ are firm believers in the significance of the Abraham Accords and plan to keep covering the topic as one of our primary areas of focus. The Abraham Accords will be the main topic of our upcoming roundtable organization, going to take place in Istanbul on November 30. This comes after a lengthy hiatus caused by the pandemic. One of the main goals of this issue is to delve deeper into the possibilities the Abraham Accords present by analyzing the factors of improving ties between Israel and its neighbors. In this spirit, we have encouraged our contributors to highlight this in their work. Additionally, we discuss the changing dynamics of Israeli-Palestinian relations as well as Israel's ties with other major regional actors such as Türkiye in this issue. The fourteen papers featured in this special issue of TPQ were written by a diverse group of internationally known scholars and public intellectuals who welcome your feedback and constructive criticism. Eyal Zisser sees the signing of the Abraham Accords in September 2022 as a turning point in Israel's place in the Middle East. He thinks the accords improved the atmosphere for cooperation in the areas of security and the economy by laying the groundwork for it. However, he claims that this change doesn't do anything to fix Israel's fundamental issues. His article is a brilliant work that aims to further evaluate these essential issues. Gerald M. Feierstein says that Israelis and Gulf Arabs drew closer due to similar worries of an aggressive and potent regime in Tehran, which bragged of its sway over four Arab capitals (Baghdad, Damascus, Beirut, and Sanaa). His excellent work focuses on regional issues that contributed to making of Abraham Accords. He likewise explores the geographical dynamics that contributed to its ratification. Efraim Karsh argues that in the 85 years since the two-state solution was proposed (a Jewish state and a Palestinian Arab state living side by side in peace and security), no Palestinian Arab leader has shown true support for it. Therefore, he concludes that if Palestinian society does not experience a thorough revolution that sweeps the corrupt and repressive PLO and Hamas governments from power, it will remain a pipe dream. He considers a two-state solution as a delusion. Maia Carter Hallward and Taib Biygautane believe that in 2020, numerous Arab governments announced U.S.-brokered full normalization accords with Israel, without any specific sacrifices on Israel's part vis-à-vis the Palestinians. According to them, these

agreements, the Abraham Accords, signified a dramatic change in Arab-Israeli relations. Their great article looks at how the Abraham Accords were portrayed in the Israeli press. We encourage you to learn more about the aspects of Changing Dynamics of Israel's Foreign Policy. Midoriya inherits the superpower of the world's greatest hero, but greatness won't come easy. What would the world be like if 80 percent of the population manifested superpowers called "Quirks"? Heroes and villains would be battling it out everywhere! Being a hero would mean learning to use your power, but where would you go to study? The Hero Academy of course! But what would you do if you were one of the 20 percent who were born Quirkless? Endeavor and Dabi's battle rages across the city as Endeavor fights to solidify his new position as the number one hero. Hawks provides support, but where do his loyalties really lie? Midoriya experiences a cryptic dream about the past—what secrets do the previous wielders of One For All have to show him? Then Class 1-A's joint battle training with Class B begins. Awesome adventures inspired by the best-selling Pokémon Ruby and Sapphire video games! All your favorite Pokémon game characters jump out of the screen into the pages of this action-packed manga! While battling formidable opponents Legendary Pokémon Kyogre and Groudon, Ruby and Sapphire recall childhood experiences that shaped their dreams—and pushed them away from other dreams. What is the mysterious connection between their two memories? And what is the clue to awakening three Pokémon who just might be able to save the day...? An inside look at a "no-excuses" charter school that reveals this educational model's strengths and weaknesses, and how its approach shapes students Silent, single-file lines. Detention for putting a head on a desk. Rules for how to dress, how to applaud, how to complete homework. Walk into some of the most acclaimed urban schools today and you will find similar recipes of behavior, designed to support student achievement. But what do these "scripts" accomplish? Immersing readers inside a "no-excuses" charter school, Scripting the Moves offers a telling window into an expanding model of urban education reform. Through interviews with students, teachers, administrators, and parents, and analysis of documents and data, Joanne Golann reveals that such schools actually dictate too rigid a level of social control for both teachers and their predominantly low-income Black and Latino students. Despite good intentions, scripts constrain the development of important interactional skills and reproduce some of the very inequities they mean to disrupt. Golann presents a fascinating, sometimes painful, account of how no-excuses schools use scripts to regulate students and teachers. She shows why scripts were adopted, what purposes they serve, and where they fall short. What emerges is a complicated story of the benefits of scripts, but also their limitations, in cultivating the tools students need to navigate college and other complex social institutions—tools such as flexibility, initiative, and ease with adults. Contrasting scripts with tools, Golann raises essential questions about what constitutes cultural capital—and how this capital might be effectively taught. Illuminating and accessible,

Scripting the Moves delves into the troubling realities behind current education reform and reenvisions what it takes to prepare students for long-term success. The fight with Kokushibo, the highest-ranking demon among Muzan's servants, is over. Although Himejima and Sanemi defeated Kokushibo and sent him to hell, the price the Demon Slayer Corps has paid is very high. Kiriya Ubuyashiki, the new leader of the Demon Slayers, struggles to recover from the losses. With the battle against Muzan far from over, the remaining fighters will need his help more than ever. Meanwhile, deep within Infinity Castle, Tanjiro and his friends come face-to-face with their nemesis at last... -- VIZ Media

This issue of The Ministry of the Word contains the final nine messages given during the spring 2017 term of the full-time training in Anaheim, California. The general subject of this series of messages is "The Mending Ministry of John." The overall subject of John's writings, which include his Gospel, his Epistles, and Revelation, is that the Triune God wants to dispense Himself into His chosen people as their life and life supply to make them divine so that they may express Him in full and for eternity. In Revelation John presents the consummate vision in the Bible and the ultimate fulfillment of God's eternal economy--the New Jerusalem. The mending ministry of John, carried out in the divine and mystical realm of the consummated Spirit, is for the living out and the working out of the New Jerusalem. The New Jerusalem is lived out by the believers becoming the New Jerusalem, and the New Jerusalem is worked out by the believers building the New Jerusalem. The New Jerusalem is the ultimate answer to the Lord's prayer in John 17 for the glorification of the Triune God through the oneness of the believers built into the Triune God. This city is the City of Jehovah, the city of life, the holy city, and the city of glory. Even in the Old Testament the prophets describe this city as a person that is one with Jehovah. Isaiah says, "They will call you the City of Jehovah" (60:14), and Ezekiel concludes his prophecy by declaring that "the name of the city from that day shall be, Jehovah Is There" (48:35). The City of Jehovah means that Jehovah is in His redeemed, regenerated, transformed, and glorified tripartite people and that they are in Him. Jehovah Is There refers to the presence of Jehovah Himself who will be united, mingled, and incorporated with His people to be one entity--the great, corporate God-man. The New Jerusalem is also the city of life. The Christ ministered by John is for the dispensing of the Triune God as life into man's tripartite being. Out of such a ministered Christ, the children of God are brought forth by receiving the eternal life. They then partake of the fellowship of the eternal life by abiding in the Lord and walking in the light. They are taught by the anointing to enjoy the virtues of the divine birth with the divine seed. As a result, they become the testimony of Jesus--the lampstands as the expression of the Triune God--to be the firstfruits and the harvest as the expression of life and the bride of the Lamb as His increase and satisfaction. Moreover, the New Jerusalem is the holy city. God's living word--His breathing out as the divine breath into the believers--works within them to separate them from the world and to saturate them with the divine nature to make them a

holy city, the corporate and ultimate Holy of Holies as the reality of Zion. To live out and work out the New Jerusalem, the believers partake of the divine nature of the Father by exercising their spirit to enjoy God as Spirit (the nature of God's person) and by remaining in the divine fellowship to enjoy God as love (the nature of God's essence) and as light (the nature of God's expression). Furthermore, the New Jerusalem is the city of glory. The Lord wants to occupy every room in our being, and He desires that we would be filled with His riches unto the fullness of God so that there would be glory to God in the church. The Father will be glorified when His many sons are thus filled with the Triune God. To be filled with the Triune God of glory for His corporate expression, the believers must cooperate with the Spirit, who is daily operating in them, by their allowing the Spirit to infuse and transmit all the riches of the Triune God into them. All believers need to be open to this Spirit to allow the Triune God to fill them, to flow through them, and to overflow out of them so that there would be the full expression of the Triune God in the church as the reality of the Body of Christ. This Body will in turn consummate in the New Jerusalem as the ultimate expression of the consummated Triune God in and through man. The New Jerusalem is the church as the reality of the Body of Christ in its ultimate state and consummation. To live out the New Jerusalem is to grow up into Christ, the Head, by the mingling of God with man, and to work out the New Jerusalem is to function out from the Head for the building up of the Body of Christ. Only the Body of Christ will remain forever as the unique mutual abode of God and man so that God as the Spirit and man as the bride, becoming a married couple, are mingled and incorporated together to be one entity--a great, corporate God-man. Thus, the issue of John's mending ministry is the accomplishing of the goal of God's economy, which is to obtain the enlarged, universal, divine-human incorporation of the consummated Triune God with the regenerated believers--the New Jerusalem in eternity. In this paper, various policy instruments at the disposal of national governments for dealing with the problem of disruptive international capital flows or, more generally, the problem of temporary and reversible payments imbalances, are passed in review. The instruments examined include: separate (dual) exchange markets for capital and current transactions; taxes and subsidies affecting capital transactions or income from capital; official intervention in forward exchange markets; monetary or interest rate policies (including the fiscal-monetary mix); official financing or use of reserves; and floating unitary exchange rates and wider margins. Attention is focused on the device of dual exchange markets, which is evaluated in comparison with each of the other approaches from the standpoint of allocative effects, scope, enforceability, flexibility, and so on. Dual markets, if conducted on appropriate lines, are found to compare favourably overall with most of the other policies, except for floating unitary rates. The paper closes with a suggestion for a system of dual exchange markets with floating rates (subject to appropriate official intervention) on both markets. This issue of The Ministry of the Word contains the nine

messages given during the International Training for Elders and Responsible Ones in Gold Coast, Australia, on October 6 through 8, 2016. The general subject of this series of messages is "Returning to the Orthodoxy of the Church." We urgently need to come back to the orthodoxy of the apostolic church. The orthodoxy of the church is the church according to the teaching and practice of the apostles. What is orthodox is the New Testament apostles' vision, revelation, teaching, practice, direction, and ministry. In the mid 1940s Watchman Nee gave the messages published in The Orthodoxy of the Church. In the preface to the English edition, Witness Lee writes, "What we urgently need today is to come back to the orthodoxy of the beginning and stand firmly on the ground of locality" (The Collected Works of Watchman Nee, vol. 47, p. 6). In The Orthodoxy of the Church Watchman Nee is one with the Lord to identify what is not normal and what is degradation; he also identifies what is the orthodoxy of the church--the apostolic church as revealed in the New Testament. In this issue we will see from Revelation 2 and 3 that only the church in Philadelphia returned to the orthodoxy of the church. We may already have some knowledge about this subject. However, we need to be in fear and trembling lest we would have confidence in our knowledge and understanding and think that there is nothing new to see, gain, or experience. To have such an attitude is to have the spirit of the Laodiceans, who boasted and said, "I am wealthy and have become rich and have need of nothing" (Rev. 3:17). In principle, the elders and responsible brothers are the messengers representing the church, are responsible for the church, have a heart to care for the church, and recognize that they are under the Lord's direct authority concerning the church. The Spirit speaks to the churches; the Son of Man, however, speaks to the messengers. The entire book of Revelation is the revelation of the person of Jesus Christ and not the revelation of locusts, beasts, or so many other things. It is the revelation of Jesus Christ, through Jesus Christ, and concerning Jesus Christ. If we [4] are to return to the orthodoxy of the church, we cannot merely return to teachings and practices; we must return by way of the person, Jesus Christ, the One who knows the situation of every local church and of every messenger of every local church. If we have an increasing vision of what is most on God's heart for His eternal satisfaction--the bride, the wife, the New Jerusalem--we will be beside ourselves in the Spirit. In the first three chapters of Revelation we can see how the Lord cares for the churches. Even in His awesome majesty, He must judge them in order to gain them. In the final two chapters the Lord Jesus sent His angel for the particular purpose that all His dear churches would see the final vision (cf. 22:16). From the beginning to the end, the Lord cares for the churches. This word should at least give us a heart to see what John saw and to treasure and care for it. The Reports and Announcements section at the end of this issue contains the winter 2016 mass distribution update, a list of upcoming conferences and trainings hosted by Living Stream Ministry, and a website link for information related to similar events in Europe. This issue of The Ministry of the Word contains the remaining nine messages

given during the spring 2002 term of the full-time training in Anaheim, California. The general subject of this series of messages is "Christ and the Church in the Psalms." The progression of the revelation through the Psalms may be encapsulated by four major themes--Christ, house, city, and earth. Psalm 40 speaks concerning the will of God, which is to have Christ as the replacement for all the offerings in the Old Testament. In the New Testament we now enjoy Christ as everything in living and practicing the Body life for the building up of the Body of Christ. Concerning Christ, Psalm 45 shows the direct praising of Christ as the King in His fairness, in His victory, in His kingdom, and in the sweetness of His virtues. Psalm 45 also shows the indirect praising of the King in the praising of God's corporate queen, as the duplication and reproduction of the King. Christ came down to our level, becoming our species, so that He could court us, woo us, win us, and gain us. Furthermore, He came into us to dispense Himself into our entire being to make us the same as He is in life and nature so that we would become His queen for His duplication, reproduction, expression, and glory in the universe. In this psalm we also have the praising of the King in the praising of His sons, the princes, who signify the overcomers reigning with Christ over the nations. In Psalms 46 through 48 we see that a king must have not only a place to live but also a city, a kingdom, as a realm to rule and reign. In Psalm 46 we see that when God has the church enlarged, strengthened, and built up as the city, He has a place to rule and reign. In Psalms 47 and 48 we see that there is a great King over all the earth enthroned in the city. Before the Lord comes manifestly to be the King in the literal city of Jerusalem, He must first be the King in a spiritual, heavenly, divine, and mystical city, and that city is the enlarged, strengthened, and built-up church. When the church is enlarged, strengthened, and built up, the house of God becomes the city of God as the kingdom of God [4] for the God-King to rule and reign. The church is for the kingdom; that is, the house is for the city. Eventually, the house of God becomes the holy city, the New Jerusalem. At the end of Psalm 48 God is revealed as the God of the city, the God in the city, and the God who is experienced and enjoyed only in the city under the rule of the God-King. As seen in Psalm 51, repentance and confession with God's forgiveness are very crucial for us to live the life of a God-man day by day and for us to be in the reality of the Body. The issue and goal of our repenting and confessing is God's purpose--God's building, which is the church consummating in the New Jerusalem. Psalm 68 is the highest psalm, because it reveals Christ, the house, the city, and the earth. Christ builds up the house; the house spreads into the kingdom as the city; and when the kingdom comes, Christ gains the whole earth. In this psalm we can see the nine steps of God's move on the earth in Christ as the living embodiment of the Triune God. Psalm 69, a psalm of David, speaks of Christ's sufferings in a detailed way, as typified by the suffering David. We cannot participate in the afflictions that Jesus Christ suffered to accomplish redemption; however, we need to have much fellowship in Christ's sufferings for the church, that is, for the

building up of the Body of Christ (cf. Phil. 3:10). In Psalm 72, a psalm of Solomon, we see that the Lord's kingdom will spread to the ends of the earth by His flowing and watering as a river. Before we can know Him as the reigning Christ, we need to know Him as the suffering Christ. Christ's reigning in resurrection follows His suffering in incarnation and human living. The Reports and Announcements section of this issue contains "Reports and Testimonies from Gospel Trips, Regional Conferences, and Blending

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