

The Herald Of Christ's Kingdom

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A Spiritual Election

Editors' Journal

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."—Colossians 3:12, 13

Once again the American public is in the throes of a quadrennial presidential election. Both the Republicans and Democrats held elaborate conventions to formally nominate their standard bearers. The nominees have since spent the last few months stumping the nation, seeking the necessary votes to make them President of the United States.

The campaigns have demonstrated the leadership qualities which the respective parties feel are necessary to be elected. These attributes include an aggressive and assertive nature, and the ability to convince a skeptical public that they really mean the things they are saying and are definitely committed to the promises they make. Only too frequently reality has shown that their speeches consist more of doing "whatever it takes" to get elected and that the image they exhibit has been massaged by "political handlers" to present a good face to the electorate.

The characteristics of "the elect of God," as described in the text above, are radically different. Instead of criticizing their opponents, these are merciful, kind and humble. Instead of being outwardly forceful, God's elect are meek and longsuffering, forbearing and forgiving one another. Instead of being argumentative, they are peacemakers, forgiving those who offended them as they have themselves been forgiven by Christ.

A Spiritual Election

The principles behind this spiritual election are simply stated by the Apostle Peter: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied" (1 Peter 1:2).

The basis of this election is "the foreknowledge of God the Father." It is God himself who, in formulating a plan for populating planet Earth, chose to select co-workers with his Son to assist in bringing back the human race from the grave and educating all in the laws of righteousness.

The means of the election is "through sanctification of the spirit." The spirit must control the flesh. Therefore the sanctifying, or purifying work, must begin there. If a clean spirit controls the innermost thoughts, the external actions will be likewise pure.

The twin objectives of this election are "obedience and sprinkling of the blood of Jesus Christ." Not only must the elect learn personal obedience to the requirements of God, they are to ultimately become teachers of these principles to all humanity when they assist their Master in sprinkling his blood to effect the resurrection of the dead.

In This Issue

The theme of this issue of **THE HERALD** is the development of this elect class. It will examine five distinct steps in the process of salvation—the drawing power of God, consecration, justification, sanctification, and glorification with their resultant effects of bringing humanity up what the Bible terms "the highway of holiness."

Central to all of this, of course, is the work of the first advent of Jesus in the provision of a ransom for father Adam. At this season of every year most Christians celebrate that work by observing the Christmas holiday in honor of his birth. Though the timing does not match the correct season of the year for that birth, we happily join in its commemoration. Our verse by verse Bible study for this issue, *The Christmas Story*, deals with the familiar words of the second chapter of the Gospel of Luke.

Following this opening, the subsequent articles deal with the successive steps in the process of salvation, beginning with The Drawing Power of God. The second step is the theme of *Consecration: The Blessed Life*, following which we present our **ECHOES FROM THE PAST** which describes the concept of consecration as pictured in The Mother of Moses. This article has been condensed from a discourse by Benjamin Barton as reported in the book Pilgrim Echoes. The article, *Sanctification: Through the Spirit and the Truth*, is a reprint of one that appeared in this journal over 65 years ago. A treatise on glorification, *The Works That Follow*, deals with the steps the Christian must take to complete his walk to the salvation offered through the sacrifice of Jesus Christ. Finally, the theme is summarized in the picture of Israel's Tabernacle in the wilderness, with the concluding article entitled *Steps to Glory as Shown in the Tabernacle*.

In addition, there is an opening article on *The Sacrifice of Thanksgiving* in respect to the holiday so popular at this time of the year in the United States.

With such prospects before us, how thoroughly we all must join in our prayers of thanksgiving to a gracious and loving God.

The Sacrifice of Thanksgiving

*"Give thanks in all circumstances, for this is God's will for you in Christ Jesus."
—1 Thessalonians 5:18 (NIV)*

Tom Gilbert

The giving of thanks to God for all the various things he has done is an integral part of the daily communication of all Christians with the heavenly Father. Have you ever thought of this practice as a "sacrifice"? That is just what the scriptures call it. We will begin our consideration of this matter by examining the concept of Christian sacrifice. Then we will look specifically at "thanksgiving" as a sacrifice.

The scriptures tell us that the heart and the mouth (including the tongue and the lips) are the most rebellious portions of our being—the hardest to control. The "heart" is used in Scripture as a figure for a person's thinking and affections, his thoughts, values, feelings, and will. In Mark 7:20-23, Jesus describes the condition of the heart of a fallen human being: "What comes out of a man is what makes him 'unclean.' For from within, out of men's hearts, come evil thoughts, sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. All these evils come from inside and make a man 'unclean'" (NIV).

Our Mouths Reflect Our Hearts

Our mouths give expression to what is in our hearts. "The good man brings good things out of the good stored up in his heart, and the evil man brings evil things out of the evil stored up in his heart. For out of the overflow of his heart his mouth speaks" (Luke 6:45 NIV). The scriptures are direct in their description of the evil works that this member of our flesh is able to accomplish. "As it is written: 'There is no one righteous, not even one; there is no one who understands, no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one. Their throats are open graves; their tongues practice deceit. The poison of vipers is on their lips. Their mouths are full of cursing and bitterness'" (Rom. 3:10-14 NIV). "Likewise the tongue is a small part of the body, but it makes great boasts. Consider what a great forest is set on fire by a small spark. The tongue also is a fire, a world of evil among the parts of the body. It corrupts the whole person, sets the whole course of his life on fire, and is itself set on fire by hell. All kinds of animals, birds, reptiles and creatures of the sea are being tamed and have been tamed by man, but no man can tame the tongue. It is a restless evil, full of deadly poison" (James 3:5-8 NIV).

In view of such uncomplimentary descriptions of the heart and mouth, we may find it a bit odd that the scriptures talk about these as the instruments of acceptable sacrifice to God. If this is true, we must conclude that control of our hearts and mouths by the new creature—the new mind—is of utmost importance. The heart and the mouth must be reined in as the servants of the new creature.

But are the heart and mouth truly involved in performing sacrifices acceptable to God? How can they be involved in "giving up" or forfeiting anything? The understanding of this issue lies in a more accurate understanding of what sacrificing is. It is the act of offering something precious to deity, to God. The important thing, the essence, in any sacrifice is the fact that we are offering, we are giving up, to God something that he regards as precious. And, as we will see, it need not "cost" us some thing; it need not involve forfeiting some earthly thing.

That is not to say, as a Christian, we do not need to forfeit earthly things—hopes, ambitions, etc. Indeed, as we will see, if we are making the offerings (sacrifices) that are truly precious to God, the forfeiting of earthly things will follow joyfully and almost incidentally.

The word "offering" more nearly conveys the important element of things that we do in God's service. Our focus should not be on what we had to forfeit or do without in order to do the service. Our focus should be on the decision we have made to do God's service and the joy it brings to us, not on what it "costs" us. God's focus is on our hearts, our wills. The only notice he takes of what we forfeit to do his service is as evidence of the firmness and sincerity of our commitment to him and of our desire to please him and give him precious gifts.

According to the scriptures, some of the things he finds most precious are joy, praise, thanksgiving, a broken and contrite heart, and doing good and sharing. These are all referred to as "sacrifices" in the scriptures. Only the latter—doing good and sharing—may involve what we normally might think of as sacrificing.

True, the Hebrew and Greek words translated "sacrifice" in the Old and New Testaments mean "a slaughter" (noun) and "to slaughter" (verb), but these have their basis in the sacrificial offerings of Israel's tabernacle and temple. But even there the focus is on performing a service that God requested, an offering of something that God indicated was precious to him.

In Psalm 51, David records his understanding of God's thoughts on the importance of these burnt offerings in comparison to other offerings that might be made—offerings of heart devotion and obedience to him. We read, in verses 16 and 17: "You do not delight in sacrifice, or I would bring it; you do not take pleasure in burnt offerings. The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise" (NIV).

The Sacrifices God Seeks

The offerings that God is seeking—the gifts that are the most precious to him—are the ones voluntarily given to him by his human creation exercising their free will: obedience to his standards of righteousness, commitment to the principles of agape love, praise and adoration, joy in his creations and his plans for mankind, and thankfulness for all that he

is and for all that he has done and will yet do. These all originate in the heart and frequently find expression through our mouth.

Anything else God needs, he can obtain. "I have no need of a bull from your stall or of goats from your pens, for every animal of the forest is mine, and the cattle on a thousand hills. I know every bird in the mountains, and the creatures of the field are mine. If I were hungry I would not tell you, for the world is mine, and all that is in it" (Psa. 50:9-12 NIV). But, God can get our hearts only if we offer them to him.

Thankfulness and Thanksgiving

Thankfulness is an attitude of the heart. Thanksgiving is the communication of this to our heavenly Father; it is a precious offering (sacrifice) in his sight. Let us look at some of the texts that speak of this offering.

"Let them give thanks to the LORD for his lovingkindness, and for his wonders to the sons of men! Let them also offer sacrifices of thanksgiving, and tell of his works with joyful singing" (Psa. 107:21, 22 NASB). The sense of this passage (and other similar ones) is clearer if we substitute the word "offering." Hence, "Let them also offer offerings of thanksgiving." For this offering to be made the heart must be in a thankful, appreciative attitude. The mouth is involved in speaking forth, testifying to God and perhaps to others of his lovingkindness. The use of song as a means of expression is mentioned.

The Hebrew word translated "thanksgiving" here and in the other Old Testament passages actually includes the thought of song, as seen in the definition from Strong's Concordance: #8426—"properly, an extension of the hand, i.e. (by implication) avowal, or (usually) adoration; specifically, a choir of worshipers." Certainly song is a very beautiful way of offering thanksgiving to God, most often done in the presence of others who reverence him.

"To thee shall I offer a sacrifice of thanksgiving, and call upon the name of the LORD" (Psa. 116:17 NASB). The heart must be in a thankful, appreciative attitude, and the mouth is used to call upon the Lord.

"Offer to God a sacrifice of thanksgiving, and pay your vows to the Most High; . . . He who offers a sacrifice of thanksgiving honors me" (Psalm 50:14, 23 NASB). Here the Lord clearly states that the offering of thanksgiving is a way of giving honor to him. How relatively simple it is to honor the Lord; it requires only that our mind and our heart take note of what the Lord has done for us and for all humanity and then respond with gratitude and expressions of thanks. And yet while it is so simple, there are relatively few that have this awareness and attitude; thus God regards thankfulness from members of the human family as a very special and precious gift, a sweet offering.

"Hence, let us go out to him outside the camp, bearing his reproach. For here we do not have a lasting city, but we are seeking the city which is to come. Through him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to

his name. And do not neglect doing good and sharing; for with such sacrifices God is pleased" (Heb. 13:13-16 NASB). This passage speaks about the offering of praise, but note how closely it is tied to verbal expressions of thanks to God. The two are closely related. In the sense that "love is not love until you show it," so thanksgiving is not thanksgiving until you express it as praise.

As we approach another observance in the United States of Thanksgiving Day, let us not overlook the fact that we, of all people, should be the most thankful and the most skilled in expressing that thanks. Use the special holiday as a time to hone your thanksgiving skills—silently in prayer to God and audibly in testimony and song with others. What better thing could we do on that day than give God a bundle of precious gifts!

"Be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father" (Eph. 5:18-20 NASB).

The Christmas Story

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."—Matthew 1:21

A verse by verse Bible study in Luke 2

No story is more important to the Christian religion than that of the birth of Jesus and his subsequent life and death as a ransom for all the human creation.

While we are not told in the scriptures to celebrate his birth, but rather his death, it is nevertheless appropriate that a time be set aside for commemorating this great gift to the human race. Although the evidence indicates a fall date for his birth, the end of the year would approximate the time of his conception. It is in this spirit that we gladly join the Christian world in honoring the birth of humanity's Redeemer.

A Time of Taxation—Verses 1 through 5

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) To be taxed with Mary his espoused wife, being great with child.

Taxation was introduced in the Roman empire as a more equitable way of extracting tribute from conquered provinces. A periodic census was taken both for taxation and recruitment purposes. While the poll tax was the first introduced, Augustus Caesar introduced the additional burdens of inheritance and property taxes.

It is fitting that the birth of Jesus should coincide with a period of taxation. Just as the Jews were at this time tributary to the government of Rome, so the entire human race was under the heavy burden of taxation of sin since the fall in Eden. It was to remove this burden that the babe was born in Bethlehem. The introduction of new taxes increased the desire to be free from the Roman yoke. This may have been a contributing factor to the Jewish rejection of the meek and humble Nazarene. They were looking for a strong military leader to free them from the increasingly heavy pressures of Rome.

Such periodic taxation naturally bred unrest among the subject peoples. This decree of Caesar Augustus was no exception. The heavy hand of Cyrenius in Syria gave rise to the rebellious Jewish political party of the Zealots. It is probable that among the founders of this party was Judas of Galilee mentioned by Gamaliel in Acts 5:37. The contrast could not be greater between the two Galileans—Jesus, who encouraged the payment of taxes (Matt. 22:17-21), and the flagrant rebellion of Judas and the other Zealots. It is also noteworthy that Jesus was to later choose as apostles both Matthew, a tax collector, and

Simon, a Zealot (Luke 6:15). Thus he illustrated a ministry for all, both for the seeming collaborator and the rebel.

In God's arrangements the taxation served another function. It brought the expectant couple from Nazareth to Bethlehem. The prophecy of Micah 5:2 demanded that the savior be born in Bethlehem. This was also integral to his status as the heir of David's royal line since Bethlehem was the city of David. In an obscure reference to an unknown prophecy, Matthew 2:23 states that it was also predicted that he be of Nazareth. In the normal course of events, Mary would have likely given birth to her child in her home district of Nazareth. The taxation changed all that. Both prophecies could thus be fulfilled.

A Humble Birth—Verses 6 and 7

And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

The humble settings of this special birth have been oft noted. The influx of travelers for the census was compounded by the overflow of Jewish pilgrims coming to Jerusalem for the Day of Atonement and the Feast of Tabernacles, one of three feasts when faithful Israelites were to come to the temple city. The overflow crowds for that event would spill into such nearby villages as Bethlehem.

The arduous trip for a woman heavy with child made a lengthy search for a nearby resting place impractical. Thus they resorted to taking lodging for the night in a small cave used for housing domestic animals. He, who was to be the antitypical bullock of atonement, was born in a bullock's stall. He, who was to miraculously feed crowds of 5,000 and 4,000, found his first bed in a crib for animals' food. God, who made the clouds a swaddlingband for the earth (Job 38:9), now clothed his son in swaddling clothes.

That first night set the pattern for the three and a half years of his ministry thirty years later. "And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20).

The Angels' Song—Verses 8 through 14

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the

heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

The work of the first advent was a pastoral one to Israel. Jesus himself had said, "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24). Even his noted forebear, David, in whose town he was born, was known as the "sweet shepherd" of Israel. It was therefore appropriate that the first announcement of his birth would come to faithful shepherds watching their flocks. The surprise of the sudden brightness and the appearance of the heavenly choir naturally struck them with apprehension. On at least eight occasions during his ministry his disciples would need to be calmed from such feelings with the Master's tender assurance, "Fear not."

The message of joyful hope came when the human creation was undergoing the darkness of the night of sin. "Weeping may endure for a night, but joy cometh in the morning" (Psa. 30:5). And what a message of joy it was! Not only were they assured that a savior had been born that night and that the very humbleness of his birth would attest to the fact that he was indeed the one, but the accompanying chorus of heavenly beings lifted their voices to God in a paean of praise that this would bring peace on earth and good will to men.

The Shepherds' Witness—Verses 15 through 20

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

It was with haste that the shepherds followed through on the news they had heard. Probably leaving the flocks in the charge of one of their number, they hurried off to Bethlehem to search the stables for a newborn child. Being convinced of the truthfulness of the angels' message, they spread the news far and wide. Their reaction is reminiscent of the closing words of the book, *The Divine Plan of the Ages*: "Whoever comes in contact with truth, realizing its character, has thereby a responsibility with reference to it. It must be either accepted and acted upon, or rejected and despised. To ignore it does not release from responsibility. If we accept it ourselves, we have a responsibility toward it also, because it is for all the household of faith; and each one receiving it becomes its debtor, and, if a faithful steward, must dispense it to the other members of the family of God. Let your light shine! If it again becomes darkness, how great will be the darkness. Lift up the light! Lift up a standard for the people!" (p. 349).

While the shepherds' reaction was unbridled joy, Mary reacted differently. She "kept all these things and pondered them in her heart." The Greek words here used paint a graphic word picture. They paint the portrait of Mary building a fenced off portion of her mind in which she tossed the incoming impressions around and around. These events provided fuel for meditation. Her life would be forever touched and changed by the chain of events in which she found herself involved.

Temple Rituals—Verses 21 through 24

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

Two separate rituals are here mentioned—circumcision and purification. The first was done in Bethlehem, the second in Jerusalem. The first was the prescribed sign that he was a child of the Abrahamic covenant, the second that she was clean of the pollution of blood which accompanied childbirth.

Circumcision was an unusual sign. Signs are usually given to be seen by others. Circumcision would be rarely seen. However the function of the covenant was to produce the seed of blessing and protect the purity of the Abrahamic line. This is shown in the careful recording of the genealogical records of Jesus both through Mary and Joseph (Matt. 1 and Luke 3). Circumcision as a sign was directly related to the cleansing of the physical organ through which that seed would be passed along from generation to generation.

Although not commanded in the Law, it was customary to name the child on the same eighth day as he was circumcised. Notice the naming of John the Baptist in Luke 1. This tradition stemmed from the fact that God changed the name of Abram to Abraham on the same day he commanded the ritual of circumcision (Gen. 17).

The pre-naming of Jesus before his conception is found in Matthew 1:21, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." This was done to fulfill Isaiah's prophecy that he would be named "Emmanuel" (Matt. 1:23; Isa. 7:14). Though dissimilar in English, the two names are practically synonymous in their original languages, both containing the thought of God being with us, the name "Jesus" adding the purpose, "to save."

A considerable time elapsed before the cleansing of Mary. According to Leviticus 12:3, 4 the purification ceremony was to be 40 or 41 days after birth. Similarly Jesus' spiritual life, after his baptism at Jordan, was followed by a specially marked off period of 40 days when he meditated and was tempted in the wilderness before beginning his ministry.

In the type the mother was to bring her offering of atonement to the priest as prescribed in Leviticus 12:6-8. The offering of two turtledoves or young pigeons marked Mary out as one of the poor of Israel, for those who could afford it were also to bring a lamb. Although her omission of the lamb was undoubtedly due to her poverty, it is fitting that it be omitted in this instance. As her firstborn son, Jesus was also being offered and he would become "the lamb of God which taketh away the sin of the world" (John 1:29, 36).

The fact that Jesus is called Mary's "firstborn" leaves the implication that she had later children. If he was her only son it would have been more appropriate to call him her "only" child. Thus the mention of Jesus' brothers and sisters in Mark 6:3 likely refers to his half-brothers and half-sisters rather than to more distant relatives.

Simeon's Prophecy—Verses 25 to 35

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marveled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

Simeon was both just and devout. It is possible to be just without being devout or to be devout without being just. The justness of his character showed his high moral standards while the devoutness pointed to his religious inclinations. Thus Esau of old was just, but not devout, being a "profane" or irreligious man (Heb. 12:16). The Pharisees were devout but often not just, as in their "devouring of widow's houses" (Matt. 23:14). This sterling combination led to the assurance that Simeon would not see death before he had seen the Messiah.

Evidently Simeon had not planned to be in the temple on this particular day, though he frequently went there. The record is that on this day he "came by the spirit into the temple," and undoubtedly this same spirit enabled him to recognize the son of Mary as the long promised Savior. His vision, however, was far greater than merely recognizing the Messiah of Israel. He recognized the import of Isaiah's prophecies. This deliverer would not be for Israel alone but would be also a "light to lighten the Gentiles" (Isa. 60:1-3).

Perhaps this breadth of vision and not merely his ability to recognize the Messiah caused Joseph and Mary to "marvel." Indeed, as Simeon had correctly predicted, this birth was to bring forth a salvation which had been prepared for "all people."

Simeon appears to have also correctly discerned that in the process of reaching out to the Gentiles, many who were Jews would miss their primary blessing. For those few who followed Jesus he would be for their "rise" in glory, while for the majority who rejected him he would become the stumblingblock by which they would "fall."

This "revealing" of the thoughts of many hearts was explained by John the Baptist. "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit, and with fire" (Matt. 3:10, 11).

Finally, Simeon foresaw the anguish that the experiences of the next thirty-three and a half years would hold for Mary. It must have been with great sadness that he predicted to her, "Yea, a sword shall pierce through thine own soul also." How she must have thought of those words as she saw her firstborn on the cross of Calvary!

The Testimony of Anna—Verses 36 through 40

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

The testimony of Anna is somewhat more brief than that of Simeon. Her presence in the temple was expected, unlike that of Simeon, for she came daily to that sacred place. Her age of 84 might possibly be suggestive of the wait of Israel for the Messiah (12 tribes times 7, a complete period) while the seven years she lived with her husband could represent the full time God was wedded to Israel, a relationship they lost through sin and punishment long before the first advent. Israel was thus widowed a long time before the babe arrived.

The constancy of her devotions is indicated by the fact that she worshiped with "fastings and prayers night and day."

She apparently instantly recognized the babe as the one who would provide for "redemption in Jerusalem," and, like the shepherds, was a ready witness to the significance of this singular birth.

The fact that Mary and Joseph returned immediately after these rituals to their own city of Nazareth leaves a puzzle. Luke's account omits the visit of the wise men, found in Matthew 2. There does not appear to be an open window to fit into Luke's account the visit of the magi and the flight into Egypt at the time of Jesus' birth. It is possible, since the visit of the wise men is missing in Luke, that that evangelist merely jumps to the next item on his agenda, the return to Nazareth, though the trip to Egypt was in the intervening time. Since history is clear that Herod did not live beyond the opening months of 1 B.C., the visit of the magi must have been earlier.

The final verse of this section glosses over the next eleven years of Jesus' life, showing his continuous growth in spiritual strength, wisdom, and the grace of God. This text finds its companion in the final verse of the chapter, which covers the next eighteen years of his life.

Jesus at Twelve—Verses 41 through 52

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man.

Though the final lesson of the chapter does not deal with the birth of Jesus, it does complete the details of what we know of him prior to the beginning of his ministry at age 30.

Ancient Jewish tradition, as well as modern custom, saw the twelfth birthday of a child as being significant. Childhood now was considered over and it was customary to expect full compliance with the Law from the thirteenth year when they became known as "the son of the commandment."

He had probably traveled to the feast annually with his family and was therefore somewhat accustomed to the layout of the city. After the seven-day feast the family, no doubt in company with other pilgrims, began the northward trek to Nazareth. The three-day search may have included a day searching for him amongst other traveling pilgrims,

a day returning to the city, and somewhat late on the third day finding him in the temple. There is nothing in his demeanor in this incident to suggest rebelliousness toward either his parents or those who sat "in Moses' seat." Rather than presuming to teach the learned elders, he is content to listen to them and query them as to the deeper meaning of the holy books. He was taking his new relationship with the law seriously and, as with his journey into the wilderness after his baptism, seeking the clearest possible understanding of the law and his personal responsibilities in connection therewith.

It is of profit to note the relationship between the young lad and his parents. Undoubtedly distressed by his absence, they only chide him gently as to the sorrow the incident had caused them. Despite their knowledge through the unusual incidents which surrounded both his conception and his birth, that he was indeed the child of God, the record states they "understood not" his saying, "Wist ye not that I must be about my Father's business?" Nevertheless he understood. He knew that his real father was his heavenly Father and it was upon his business that he had been sent on this journey to become a man, learn to sympathize with their plight, and die for the remission of their sins. This is the reason Jesus felt that his parents should have known that he would be in the temple, "his Father's house."

Although he must have desired to stay longer in discussion with the learned men in the temple, his time was not yet come. Obediently he returned with his parents and was subject to them for nearly two more decades. His behavior was such as to win not only the approval of God but the accolades of man as well.

For Mary this was another strange incident to put in that fenced-off portion of her mind as she battled with the questions as to what the future would hold for this "miracle child" of hers. A mother's lot is never easy and hers was exceptionally difficult. She would be experiencing the joy of raising an obedient child, the thrills of his early acceptance, the disappointments of his rejection, and the pangs of pain that accompanied his persecution and death. Indeed she—and we—are left with much to keep in our hearts and to ponder.

The Drawing Power of God

"The hand of our God is upon all those that seek him for good."—Ezra 8:22 (Leeser)

Robert Goodman

The prophet Ezra lays down a basic premise when he states that the hand of God is upon all those who seek him for good. But how does the hand, or power, of God work to accomplish his goal?

The Evidences of God

Throughout all generations men have looked to the heavens on dark nights and witnessed the splendor of the handiwork of God. Even before man had a scientific comprehension of the nature of the universe, he knew that it must have been created by a vastly superior power. This is noted time after time in the records of every ancient culture which looked to the heavens. Man observed the stars, moon, and planets by night and the wonders of nature surrounding him by the light of day.

On spring days, when men look upon the fields turning back the stark barrenness of winter to bring forth the fresh growth and flowers which blanket the fields, do not all somehow comprehend in their hearts that this is a gift of God? The psalmist declares: "The heavens declare the glory of God; and the firmament sheweth his handiwork" (Psa. 19:1). With the explosion of scientific knowledge, we realize that all nature testifies to the glory of God.

When a father and mother experience the miracle of childbirth, they realize in their hearts that this wonderful thing is not just of themselves but so far and beyond their comprehension and ability that it must be from a much greater power. The evidences of God's existence and his power super abound for the observant in every facet of life. As the scriptures declare: "The fool hath said in his heart, There is no God" (Psa. 14:1). In the fiber of man's being is a belief in a far greater power. Yet, as generation after generation wilts and succumbs to the corruption of the grave, the question arises: What is the meaning of life? Those who seek to find the answer to this question in the context of their own fallen humanity, fail; and so the question continues generation after generation and century after century. Those who believe that they have the answer in terms of their own natural intellect and reasoning power lack answers that are satisfactory with regards to the broader experience of mankind. The key is that those who seek the answers to life's question must do so in acknowledgment of the wisdom and power of the grand Creator. "The commencement of wisdom is the fear [reverence] of the LORD; and the knowledge of the Most Holy One is understanding" (Prov. 9:10 Leeser).

The religions and philosophies men devise to address their need to know and commune with God are as varied as their cultures. These are based on the cunning and intellect of fallen, imperfect minds along with the delusion of the great Deceiver. As King Solomon

stated in Proverbs 28:26, "He that trusteth in his own heart is a fool." Many of these "religions" make the mistake of worshiping the creation and not the creator. This was the mistake of those described in Romans 1:25, "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator."

In contrast, Judaism and Christianity are based on the communion, ordinances, and worship of the true and living God. King Darius acknowledged this fact when, after Daniel was delivered from the lions' den, Darius' own lips declared: "I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast for ever" (Dan. 6:26).

Discerning God

The key to the drawing power of God was laid forth in Hebrews 11:6 where we read: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." We see that this is a two step process; first, belief in God as evidenced by faith, and second, a desire to earnestly seek the true God.

Belief in God is first comprehended by observing his creation. Then it depends on the drawing power of God to seek out the wisdom of the Almighty. It is not based on the wisdom of men since imperfect man could not adequately comprehend the nature of God, as evidenced by the failings of all religions. The Apostle Paul laid forth this principle in 1 Corinthians 2:5 where he wrote, "That your faith should not stand in the wisdom of men, but in the power of God." In addition, other principles enter in; God knows the beginning and the end and can read the hearts of men.

Not all at this time have the desire to believe in and seek the Almighty, and yet many seek to live a righteous and godly life. On the first reading, the words of the Master in his sermon on the mount might seem confounding and discouraging when he states: "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:14). How then is one drawn to God? The answer, we believe, is given by the statement that he is seeking out a people for "his own purpose" (2 Tim. 1:9). This is a selection and separating process that began when he appeared "in the presence of God for us" (Heb. 9:24). This drawing is also described elsewhere in the scriptures as a "calling."

This "calling" is based on God's ability to read the heart condition and touch those who now have the potential to do his will. The vast majority do not (at this time) have the will or perception to hear the call or the determination to answer it. But we are comforted in the fact that the great majority has been provided for in the kingdom phase of God's comprehensive plan. Those who are called, however, are drawn by a combination of faith and knowledge, interacting and growing over time through the power of the holy spirit.

Building Up in The Faith

Faith starts with a feeling or innate belief, but it must progress beyond this. Usually these feelings are the result of the experiences that the Lord permits in the lives of all of Adam's fallen race. But the fruitage in faith-building experiences is based on the heart condition of each individual. Like the seed, if the experience falls on barren ground (an unreceptive heart), there is no fruitage. But if the seed falls on fertile ground with proper conditions and nurturing, there can be much fruitage.

In the same manner that a plant requires soil, light, air and water, so the individual being drawn to God requires God's power, the ransom of his son, and the light of the scriptures. God assures the called of his power in John 1:12 where we read; "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Faith requires, however, a foundation, which is knowledge.

Seeking Knowledge of God

To the natural man, it is impossible to gain an accurate knowledge of God (1 Cor. 2:14). The Apostle Paul states in Romans 11:33, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" But the drawing power of God nurtures the called one to an ever increasing understanding of God's character, his plans, and his purposes. This must be based on the scriptures as stated in Matthew 22:29: "Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God."

Even in the neophyte follower being drawn to God, this knowledge must have a transforming effect on both faith and conduct. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13). Over time, if the seeker's heart condition and abilities are right, the Lord will permit circumstances for further testing and fruitage.

The Church's Role in the Drawing

The church plays a special part in the drawing power of God. This is exercised in both witnessing to the world and laying forth the truth as ambassadors for Christ. This work is detailed in Acts 26:16, 18 where we read, "for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee. . . . To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." It has been the privilege of the church throughout the Gospel age to be able ambassadors for the witness of truth and light. Not by word alone, but also by the example of being living epistles for Christ.

The importance of providing for both the consecrated flock and the infants in the faith was clearly illustrated by Jesus when he instructed the Apostle Peter three times to feed

his flock. The admonition was given first to "Feed my lambs" followed by two repetitions to "Feed my sheep" (John 21:15-17). This is a triple confirmation of the importance of providing spiritual food for the Lord's flock, both the little lambs and the mature of the fold. It may involve tailoring activities and lessons specifically to the immature for their growth and edification. But both feedings are a directive to those serving the church.

God's Will In the Drawing

As the divine economist, fruitage has always been the focus of the drawing power of God. We are assured by him that his word would not return unto him void. But fruitage requires that certain conditions be met. First is the comprehension and acknowledgment of one's fallen and sinful condition as a member of Adam's family. Then, a belief in God and the ransom paid by the sacrifice of his only begotten son. Finally, a consecration vow must be made to give up all one has and do the will of God unto death. With the realization, dedication, and declaration of these facts, the seed of the fruitage that God requires can be set in motion. Attaining this developmental state is the consummation of the drawing power of God and the beginning of the adoption of the "new creature" into the family of God.

We have seen that the hand of God, through the wonders of his creation, makes man aware of his power (Rom. 1:20). For those with the proper heart condition and potential, his power provides circumstances to touch their hearts that they may be drawn to him. For a few, this fosters an infant faith which draws them to seek a knowledge of God based on the truth laid forth in the Scriptures.

The followers of Christ have a special role in first witnessing to those who are seeking God, and then in nurturing those seeking truth and righteousness into a knowledge and appreciation of God's plan.

Finally, the drawing power of God is complete when the called ones acknowledge their sin-sick and fallen condition, confirm their belief in Christ's robe of righteousness covering their sins, and dedicate their lives in consecration to the Lord. This is a marvelous thing as the Apostle Paul declared in Romans 5:1, 2, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Consecration: The Blessed Life

"Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel."—Joshua 14:14

Contributed

There is a true Christian life which, in comparison with that experienced by the majority of Christians, is as different as summer is from winter or as the mature fruitfulness of a golden autumn is to the struggling promise of a cold late spring. It is such a life that Caleb might have lived in Hebron, the city of Fellowship; or the Apostle John lived when he wrote his epistles. It may be fitly termed the blessed life: consecration.

The Source of Blessedness

The blessedness of this life lies in this: we trust our Lord to do for us and in us what we cannot do for ourselves. All is done according to our faith. The weary spirit, which has vainly sought to realize its own ideals by its own strivings and efforts, now gives itself over to God through Christ, who at once begins the task to will and to do his own good pleasure, delivering such a one from the tyranny of besetting sin and fulfilling in him his perfect will.

This blessed life should be the normal life of all consecrated Christians—in our work and in our rest; in the building up of the new spiritual creature; and in the working out of one's calling in a perfect life-plan. This is God's purpose now, but only for the children that he is calling. The youngest and the weakest may claim it equally with the oldest and the strongest. It should be stepped into at the moment of consecration, without wandering about in the heat of the desert wilderness for forty years, or lying for years on the porch of the house of mercy. The first step into this blessed life is contained in one word: consecration. It is enforced by what the Apostle Paul tells us in Romans 4:13, "For the promise to Abraham or to his descendants that he would be an heir to the world was not through the law, but through the righteousness of faith."

The Gift of Self

Many would gladly give anything—money, time, energy, but not themselves. None of these will be accounted as a sufficient substitute to our blessed Lord, who not only gave us all that he had, but himself as well, as a ransom for all. All he asks is that we be all for him as he was all for us. We must pass through Jordan to the land of rest; through the narrow and strait gate of consecration, for it alone leads into the blessed life.

The foundation of consecration lies in the fact that we are Christ's. "Ye are not your own, for ye are bought with a price" (1 Cor. 6:20). As one author has said, "Let us step into the slave market and up to the auction block:

Man's life was up for auction,
Offered for sale one day.
Two bidders were there to make their bids;
As the auctioneer began to say:
"Make me an offer, what do ye bid
"They are more than able for a good day's work,
They are strong enough for the rigor.
Satan was there to bid for the man,
With the world's offer of sinful pleasure
Jesus was there to bid for him too,
With the righteous life and its treasure.
Satan offered riches, position, and fame,
All that this evil world could give.
Jesus offered his precious blood,
That through the atonement man might live.

A Purchased Possession

Mankind are the Lord's sheep. All they possess, all that they might earn, is his by right of purchase. The apostles all reasoned that this was so and they went about calling themselves "slaves of Jesus Christ." The Apostle Paul went so far as to say that he bore in his body the brandmarks of Jesus. Is this not so? Will not every person be Christ's, whether now or in the kingdom?

The Father in heaven has given to his Son all who shall come to him. If any have already done this, coming to Jesus as Savior, he is included in this wonderful donation: "All that the Father gives me shall come to me, and the one that comes to me I will in no wise cast out" (John 6:37).

The act of consecration is to recognize Christ's ownership, to say with one's whole heart, "Lord, I am thine by your right to own me, but I want to be yours by my own choice as well." In olden days the mighty men of Israel were willing to swim the rivers at their flood and come to David their uncrowned but God-appointed king. When they met him, they cried, "Thine we are, David, and on thy side, thou son of Jesse" (1 Chron. 12:18).

Why should we not say the same to Jesus? "Lord Jesus, I am yours by your right to have me, forgive me if I have lived so long as if I were my own. I now gladly recognize that you have a rightful claim to all I am and have." Let each fall into the right attitude of belonging to Jesus. The motto should always be the confession, "Whose I am and whom I serve" (Acts 27:23). There are some old lines that read like this:

Just as I am ... thy love unknown
Hast broken every barrier down;
Now to be thine, thine alone,
O Lamb of God, I come.

Yielding All

Consecration is only possible when we give up our will about everything! When we can do this, give our wills to God through Jesus Christ, we are almost certain to become aware of not just one thing but several things in our lives which are out of harmony with God's will for us. Even when we are able to surrender self on other points, here and there we exercise reserve and hold back. Now that we are in Christ, having consecrated our all to God, we must throw open the doors and windows of our hearts to a new occupant—Jesus!

If we submit every limb of our body but one to our Great Physician, we will find that the one not submitted will cripple us. To give ninety-nine parts and withhold but one will spoil the whole transaction. If we find we cannot give our all, we must ask the Lord to take all, especially that which seems hardest to give.

Here are some ways to accomplish this:

1. Use daily prayer and meditation.
2. Study the Bible every day, with all the helps provided for its understanding.
3. Seek forgiveness for every failure and ask to be restored.
4. Practice the habit of constant recollection of God and Jesus to your mind.
5. Be not as eager to work for God as to let God work through you.
6. Accept everything that happens to you as being permitted for your good.

Have we submitted every part of our body to the Lord? Will we take the step into the blessed life through consecration? If we do, we will never again give regard to questions concerning this mortal life that perplex. The heart will be filled and satisfied with true riches. As willing bondslaves of Jesus Christ we will seek to do the will of God and follow Jesus, the great and tender master.

Never fear him! He wants to take nothing from any of us except that which we want to give. This will happen when we see as he does the harm it is causing our consecrated lives. He will ask nothing of us that is inconsistent with his most perfect fitness and tenderness. "His yoke is easy and his burden is light" (Matt. 11:30). We do this, not for ourselves only but for all mankind, to whom the words of life may be spoken through the Christ, head and body, and through the new covenant in the kingdom soon to come. There, with a new heart, all may learn righteousness and take the first step into the blessed life of consecration—and live forever.

An Allegory of Consecration

The Mother of Moses

"At which season Moses was born, and was exceeding fair; and he was nourished three months in his father's house. And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son."—Acts 7:20, 21 ASV

Benjamin Barton

The people of Israel had been slaves in the land of Egypt. Notwithstanding their bondage God had blessed them. He multiplied their number to the point where Pharaoh and his counselors began to realize there was danger. So Pharaoh determined to diminish the Israelite population. He issued an edict that every male child should be put to death as soon as it was born. No doubt he intended to keep that in effect until the number of Israelites was reduced to where they would be no serious source of danger to the people of Egypt. It was at that time and under that edict, that Moses was born.

Born Under a Curse

When Moses was born a curse of death was over him. The edict of Pharaoh had gone forth, and it was only a question of time until this mother was going to lose her child.

We were all in a similar position. The curse of death hung over everything that we had. It was only a question of time before we were going to lose it all—our health, our hearing, our sight, our reason, our loved ones, our homes, or our desired possessions. We knew that when we died we would lose it all. We did not know how much sooner we might lose some of those things.

According to the Exodus account (2:1-10), the mother of Moses was determined that even though she might lose, she was going to hold on to her child as long as she could, and she hid him three months. She was not going to surrender him sooner than absolutely necessary.

We determined the same thing; although we were going to lose our life, we would not do it any sooner than we had to. We were going to hold on to our money as long as possible. We would hold on to our sight, our health, our hearing as long as we could. We determined, like the mother of Moses, to hold on to all we reckoned precious as long as possible.

However, the thought that she was going to lose her child must have produced a great deal of mental agony. Day after day the thought must have pressed upon her heart, possibly this will be the last day I will have my little one; possibly today he will be discovered and put to death. On hot days she may have kept her doors and windows closed, almost suffocating herself, for fear someone might hear the child cry and, being

discovered, his life might be taken. She must have been almost frantic sometimes when she heard a step outside, for fear it was a soldier coming to search the house and, finding the child, cast his sword through it.

This, too, was our position. We knew it was only a question of time before we would lose the things we valued. What sorrow it produced in our hearts! What peace it robbed us of! How often we thought that a sickness of our child might be fatal. Possibly, we thought, I might lose my life, or my strength, or my health. How anxiously we thought of the possibility of losing our money, or having our home burn down. What mental anguish this produced!

Cast On the Water

The mother of Moses, after determining to hold on to her child as long as she could, in due time changed her mind. She made him an ark of bulrushes and laid the child in the flags by the river. She might have held on to him a little longer, perhaps hiding him three months more. But she did not wait until the child was actually taken away from her. She willingly gave that child up, laying him in the ark of bulrushes among the flags. That is what we also did before we actually lost our lives. We laid the things of this life in the ark in the midst of the flags; we laid them upon the altar of sacrifice. Like the mother of Moses, we might have held on to these things a while longer; but we did not wait until all was actually removed. We surrendered them, offering them in consecration to our God. When that mother gave her child up, she did not know what the consequences were really going to be. She did not know whether she would ever get the child back, but she was willing to run the risk, whatever that was.

So when we consecrate our all to our Lord's service, when we lay our "Moses" in the ark of bulrushes, we do not know exactly what it is going to mean. We take a leap in the dark. I know when I consecrated my life to the Lord, I did not understand all that it implied; I simply knew it meant a surrender of everything to the Father's will. What was included in "everything" I did not know in detail. Just how it would affect my future life, my influence, my worldly prospects, or imperil my earthly friendships and ambitions, I did not know.

A Royal Possession

When the mother of Moses gave the child up, she got him right back again. He was restored to her right away. So it is with us. When we consecrated ourselves to the Lord, we gave it all to him, but we have it yet. We gave him our hands and feet, our sight and hearing, our mind, our tongues and lips—but we have them yet.

However, when the mother of Moses got her child back, he was not her own any longer. He was now royal property. So, after our consecration, our lives are not ours any longer, they are a royal possession, the property of the great King of kings and Lord of lords. Just as the mother of Moses from that day onward could look at the child and say, "This child was mine once, but he is not mine now; this child now belongs to Pharaoh's daughter; he

belongs to the royal family, and I am merely a stewardess, I am merely entrusted with him" so with us. We now say, "There was a time when these hands used to be mine, but now they belong to the King; there was a time when this money was mine, a time when these feet were mine, a time when my mind, my sight, my hearing, my tongue, were mine but now these all belong to him." We have given them all to the king and we are merely a steward entrusted with these things.

After Moses' mother became his stewardess she no longer could have her own way with the child but had to get her orders every day from the palace. She used to determine how the child would be clothed, what it should be fed, and how it should be cared for when it was sick. Now it was different. Orders from the palace told her how to clothe the child and how he should be cared for, and it was her duty to obey the royal orders.

So it is with us. Having consecrated our all to the Lord's service, we now get our orders from the palace. Day after day the great King gives us orders, telling us how to live; what we should do; where our feet should go; what our tongue and lips shall say. He gives orders what the mind shall think and how we should use our money, and even on how to use our time. Like Moses' mother, we must day after day obey the orders that come from the palace.

A Higher Wisdom

Not only did the mother of Moses now get her orders as to what should be done with the child, but additionally those orders contained a degree of wisdom far beyond any wisdom she had herself. Under ordinary circumstances if that child had taken sick the mother would just have had to guess at what would have been best. Slaves in Egypt could not afford physicians. But now, when that child was sick, orders came from the palace as to what should be done and those orders were dictated at the suggestion of some of the ablest physicians in the land of Egypt.

We, too, recognize that having consecrated our lives, our orders come from the great King. How much more wisdom there is in the orders that come from the palace of the heavenly King than we could ever possess ourselves. It seems so wonderful that the God who made the universe is the God who directs our course! We have lived for a few years; he has lived for countless, endless years. We have never done anything really big; he has built suns and moons and stars. We have never done anything great. We cannot even properly sharpen a lead pencil. After we sharpen it, if we put it under a microscope, it looks like the end of a broomstick. But God knows how to sharpen—look at thorns, they are pointed; put them under a microscope and they are pointed still. What does this mean? It means we have no confidence in ourselves. We are afraid to direct our own course. We will make mistakes. If we could only find some being qualified to tell us what to do; even though he should tell us the very thing that was contrary to our best judgment, we would do what he said because we cannot trust our own judgment. That is what our Father is doing. In his word he has given us instructions.

When the mother of Moses got orders from the palace, she received, along with the orders, the means to carry them out. Perhaps she received orders to clothe the child in silk. She could never have afforded material like that. But when the orders came, there came also the material with which to clothe the child, or at least the money to purchase the material.

The same is true with us. The Lord never gives us any orders without making it possible for those orders to be carried out. If the Lord ever seems to suggest that you do a certain thing and you find it impossible and that the means for its accomplishment are beyond your reach, you can be sure you have misunderstood the Lord's will. The Lord never gave unreasonable instructions to any of his children.

Royal Protection

That mother, before putting her child in the bulrushes, must sometimes have been almost frantic thinking this may be the last day she would have her child. Think what she must have suffered and gone through! Now it was different because the protection of Pharaoh was around the child. Now she could throw doors and windows open and not care about how much the child cried. If a soldier would step in the door she could say, "Don't you put your hands on him, he is the adopted son of Pharaoh's daughter!" What a change it made! The child was under royal protection.

We, too, after putting our "Moses" in the ark of bulrushes and surrendering all to the Lord, are under royal protection—divine protection. Our health, our life, our sight, our hearing, our reasoning, our loved ones, our money—all under divine protection. There is divine protection now around all the consecrated children of God that was not there before. If we have consecrated all to the Lord, it is all the Lord's; and the Lord is not going to ignore one thing we have committed to him.

We are not to get the thought from this that we will never lose our money, or our health, or that our loved ones will never die. If you are a consecrated child of God, your loved ones will die, you will lose your money just as much as other people lose their money, but with the world these are accidents. If you are a consecrated child of God, it will be no accident if your child dies—not that God has called your child to die but that the King would not allow your child to die if it were not for the best interests of you and your family. He may allow trying experiences but they will not be accidents, they will be providential. The Lord may allow you to lose your money or permit your house to burn down but not unless he sees it an experience that will be best for you.

From the outward standpoint the child of God does not seem to have any advantage over the man of the world. A child of God seems to have as much adversity and his life seems to run on accidental lines just as much as the man of the world. But, with the eye of faith, it is different. God is behind the life of the consecrated one. The Lord does not guarantee that those who put themselves under his care will be free from trials; he simply guarantees that all the affairs of life will work together for good to them that love him and are called according to his purpose (Rom. 8:28).

Paid Motherhood

Notice what the daughter of Pharaoh said to the mother of Moses, "Take this child away and nurse it for me, and I will pay thee thy wages." It seems to me that she must have been the only mother ever to receive wages for nursing her own child. No doubt she would have been willing to do it without wages, but now she was going to get paid for doing it, paid for having her child under royal protection. She was paid wages to allow her child to be better clothed. She was paid wages to allow the most expert physicians in the land to minister to him if he was sick. She was paid wages to have her fears lifted off her heart so that she might be happy. Was anyone ever paid wages for such as this mother was paid?

It is the same with us. Having laid our all on the altar of sacrifice, the Lord pays us wages. For what? For having better hopes than anyone else; for entertaining the joy and peace that the world can neither give nor take away; for listening to things that bring greater happiness to our hearts than anything else could bring. What are these wages? These wages do not refer to the blessings beyond the veil; the wages have reference to what we are getting today. The scripture says, "He that reapeth receiveth wages and gathereth fruit unto life eternal" (John 4:36). The wages are something we receive here and now.

One particular law God gave the people of Israel was that if they employed a man to work for them, they should not hold his wages back until the next morning but must pay him every day before the sun went down. They could not pay weekly as we do today. Why was the Lord so particular about this? He wanted to show in a typical picture that he does not make us wait until the resurrection morning for our wages.

But what are these wages? The wages are the full equivalent for the services rendered. The wonderful truths he is showing us are part of our wages. The Apostle Paul counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord (Phil. 3:8). That excellent knowledge alone was full wages, a full equivalent for all it cost the Apostle in service to the Master.

Sometimes it seems as though the Lord gives me some little service for him, and I barely start doing it when he comes around and pays me my wages. Sometimes it seems as though about fifteen minutes later he pays them over again. And sometimes in a few minutes he pays me a third time. I cannot tell you how often the Lord pays me those wages. It shows how the Lord keeps his word. He never does less than he promises and he never does merely what he promises; he always does more than he promises.

We recalled at the dinner table how the Lord promised on one occasion, "your bread and water shall be sure" (Isa. 33:16). On that table we saw a piece of bread and a pitcher of water. He gave bread and water as he promised. Then we looked and there was butter to put on the bread, and some jelly. He threw these in extra. Then there was some roast beef, and some potatoes, and some beets. And then there was some cake and coffee. He threw that in extra. He said, "bread and water," but he meant bread and water and butter and

jelly and roast beef and potatoes and beets and beans and cake and coffee. That is the way God keeps his promises.

More to Follow

We can rejoice in the wages the Lord is paying us day by day, but think of what remains! Think of the glory and the honor and the immortality the Lord has for us beyond the veil. When we think of the present blessings, even though they are mixed with more or less of trials, and when we think of future blessings which are not mixed with trial, then all the things of this world should pale into insignificance. May the result be to energize and quicken us to a faithfulness that will surmount every obstacle in our pathway and enable us to at last come off conquerors and "... more than conquerors through him that loved us" (Rom. 8:37).

But remember that in the land of Egypt there were a great many Israelitish mothers who did not put their children in an ark of bulrushes. There was only one mother that did that; the other mothers were still going around with heavy hearts. They were still trembling at the thought of losing their loved ones. Only one mother really made that surrender and received that blessing. So there are in the world many classes, and these classes are still heavy at heart, still going around with sorrowful spirits because they know not what some of us know. Yet there is one class making use of the privilege of putting their "Moses" in the ark of bulrushes. How thankful we are for all the blessings that are brought to us! We realize that there are still more blessings beyond as we journey the balance of the distance in the narrow way. And then the best things of all will come in that future time.

Condensed from "Lessons from the Life of Moses, Servant of God" from the book *Pilgrim Echoes*, pp. 245-259. This book is available from the Portland Area Bible Students, P.O. Box 23232, Tigard, Oregon 97223; cost, \$7.

Justified by Faith

"Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ."—Romans 5.1

Leonard Griehs

The book of Romans is Paul's masterpiece on justification and must be the basis for any understanding of doctrine. According to Will and Ariel Durant, when Martin Luther read "The just shall live by faith," in Romans 1:17, he concluded that salvation is obtained through the merit of Christ's sacrifice and not through the works of the church (The Reformation, p. 342). Our discussion of justification begins with highlights from the first six chapters of Romans.

"For since the creation of the world his invisible attributes, his eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse" (1:20).

Paul begins by saying that men before the flood knew God existed but failed to glorify him properly. Each generation after Adam descended further into sin and thus further from God's image. The communication Adam had enjoyed with God was gone. "For all who have sinned without the Law will also perish without the Law; and all who have sinned under the Law will be judged by the Law" (2:12).

Even the nation of Israel, which believed in God, was condemned because of sin. Despite having the Law written by God's own hand, they were unable to overcome inherited sinful tendencies and thus were subject to judgment under the Law, which requires complete obedience.

"Even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; for all have sinned and fall short of the glory of God, being justified as a gift by his grace through the redemption which is in Christ Jesus" (3:22-24).

The work of Jesus Christ in the flesh was the means for escaping the downward path of sin. Justification is a gift of God through his son, Jesus. Sin is removed through the sacrifice of his life, and all men can once again have a relationship with God.

"Blessed are those whose lawless deeds have been forgiven and whose sins have been covered. Blessed is the man whose sin the Lord will not take into account ...he who was delivered for our offenses and raised again for our justification" (4:7, 8, 25).

The word for justification is Strong's #1347, *dikaiosis*, meaning "acquittal." Young defines "to justify," #1344 as "to make, or declare, right." The sinner has a standing before God once again.

"But the free gift is not like the transgression ...for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification" (5:15-21).

The sacrifice of Jesus means release from condemnation, which came through Adam's disobedience—for the church now and for all humanity in Christ's kingdom.

"But thanks be to God that though you were slaves of sin, you became obedient from the heart and having been freed from sin ...you derive your benefit ...and the outcome, eternal life" (6:17, 22).

Paul introduces a class of individuals who receive the benefit of this settlement by expressing faith in Jesus. They obtain access to the grace of God through repentance and recognition of the sacrifice of Jesus.

In this introduction to Romans, Paul shows that it is through Jesus as the sinless one that we find the means for justification. He provides the opportunity to restore man's standing with God. The benefit is granted first to those who accept the gift, repent and are converted. They not only receive a justified standing before God, but they have the opportunity of leading others to justification through their own example.

The Importance of Faith Illustrated in Abraham

"Then he believed in the Lord; and he reckoned it to him as righteousness" (Gen. 15:6).

Abraham sought to be as nearly perfect in conduct as he could be. Abraham believed in God, and he believed that what God said was true. When he left his homeland of Ur to set out for Haran, his faith so touched God that Abraham was given a promise that he would receive the land to which he ventured.

"For all the land which you see I will give it to you and to your descendants forever" (Gen. 13:15). Abraham's faith was so great that he was even called God's friend (James 2:23). Imagine what it would be like to have the great God of the universe refer to you as his friend! For that tremendous faith, Abraham received the news of eventual justification for "all the nations shall be blessed in you" (Gal 3:8).

Although the heroes of faith, such as Abraham, Isaac and Jacob, received the good news of salvation in the promises given to them, their ability to act upon the promises was limited. They had a standing with God because of their strong faith, and they turned their lives from their old ways and made a commitment to follow God wherever he led them. Their example of faith was especially noted by the writer to the Hebrews (11:39). They had no written word on which to meditate—only promises passed on by word of mouth.

What was it that set Abraham apart as far as God was concerned? When God called him from a land of images and idols, Abraham responded with a fierce commitment to follow

God. He acted in faith. Abraham committed himself to God and God accepted his faith and counted it as righteousness.

Faith Alone Insufficient

Abraham was never called a son of God. He could never go beyond friendship and servitude (Heb. 3:5). Abraham's great faith could not reverse the effect of inherited sin so that he could stand before God as Adam did. Without Jesus' sacrifice, Abraham, Isaac and Jacob could never be fully justified to life or to sonship. They remained servants.

This was shown by Jesus in the final discussion with his disciples in the upper room on the night before his death. He knew that those eleven left with him would form the nucleus of his church once he was taken from the scene. Their time with him would be solidified by a commitment to follow him, and they would be the first to enter into the new and living way. "I do not call you servants any longer" (John 15:15).

Sonship: The Outcome of Justification

Following Jesus' death, God receives those who come to him in faith as sons (John 1:12). Now, when the servant turns the knowledge of God's plan of salvation into action, he gains a standing with God that was not possible before Jesus. While the great faith of Abraham could be "counted" to him as righteousness, it is only after the death of Christ that one can stand before God as though he had no sin, "and if children, heirs also, heirs of God and fellow heirs with Christ" (Rom. 8:17). Those who gain justification through Christ have the privilege to share in all that Christ has. Abraham could only look for that day (John 8:56).

The whole purpose of the Gospel age is to seek those who will hear the plan of God and respond to this privilege of becoming a joint-heir with Christ in the promises first given to Abraham.

Christ's Merit Essential

Those who respond to the call and present their bodies in sacrifice (Rom. 12:1, 20) also gain the privilege of having Jesus as their personal advocate (1 John 2:1). Abraham had great faith, but his opportunities were limited because he died before Jesus' sacrifice could benefit him. Similarly, all those who lived before Christ and exhibited great faith could not achieve the Gospel age rewards stemming from justification by faith. Jesus referred to this when he said of John the Baptist, "he who is least in the kingdom of God is greater than he" (Luke 7:28).

Justification By Faith, A Great Privilege

Justification signifies a righteous condition, acceptable to God. God's provision for the world through Christ is justification—that so many as desire may come back to harmony with the Creator. The time for this return to divine favor, as respects the world in general,

will be the next age; and the way of return will be through the process of physical, mental and moral restitution. Before that happens, God designs the selection of a class to be associated with Jesus in that work of restitution and he declares them righteous based on their faith in the blood of his son. They are now at peace and harmony with God. God's object in providing this now is to permit those who will to present themselves to him in sacrifice. They are not merely a "friend" of God as Abraham, Isaac and Jacob were, but they become "children" and "joint-heirs" with God's son Jesus and unite with him to fulfill the promise spoken to Abraham that through him and his seed would all the families of earth be blessed.

Sanctification: Through the Spirit and the Truth

"Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace be unto you, and peace, be multiplied."—1 Peter 1:2

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The consecrated and wholly surrendered disciple of Christ soon learns that his fellowship with the Master in heavenly things involves far more than merely a mental or intellectual appreciation of spiritual truth; that the heart, the affections, and all that one possesses is involved in the great engagement that is entered into when he accepts the Master's call to fellowship with him. Perhaps in the commencement of this study we do well to hear a word of caution on both sides of this question. Obviously it is a mistake to cultivate and appreciate only the intellectual side of God's grace, while it is also a mistaken view to cultivate chiefly the emotions aroused by God's grace and truth. And while we should realize that these extremes or opposites result often from a difference of temperament, this should be no reason for neglecting to alter or modify our natural tendencies, to have them conform to the Lord's good pleasure as indicated to us in his holy word.

The Master's prayer for his people clearly indicates what is the proper means for our sanctification. He prayed, "Sanctify them through thy truth"; and then making us doubly sure of its meaning, he added "thy word is truth" (John 17:17). If any therefore attempt to be sanctified by any other process, through feelings or emotions, or by misconceptions of the truth, or in any other way than by the truth itself, such are seeking a valuable treasure, a good thing, in a wrong way; and the result will surely be unsatisfactory until the Lord's ways and methods are applied.

Importance of Heart Sanctification

But we would be making no less serious a mistake if, while devouring God's word, we get from it merely relief from fears and a certain satisfaction for our curiosity. Curiosity is insatiable; and if we fail to get what God designs to give us through the truth—sanctification—we will ere long be devouring that which may not be altogether truth, but yet it might have the effect of feeding our curiosity, and we might delude ourselves into supposing that we are continually feeding upon the truth—although at the same time well aware that each new thing devoured is soon abandoned as error, while our curiosity continues the devouring process, but never is satisfied. Such the apostle describes as "ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3:7).

How manifest it is to us as we carefully and reverently contemplate the word of the Lord, that the proper course unites the head with the heart in the search for truth! The heart searches that it may know or prove what is that good and acceptable will of God, that it

may please and serve him. The head, or intellect, is merely the servant of the heart and searches to test or prove the truth that the honest heart be not deceived into believing and serving amiss. But when the head undertakes to do all the truth seeking and feeding, the real design of the truth—sanctification—is not attained. The result is merely a reasoning about the truth and not a practicing of the truth. The word of truth is handled and dissected but the spirit of it is not received into a good and honest heart because it is not a heart-hunger that is being fed but a curiosity hunger. May we not in this way today account for the fact that there are large numbers of professing brethren who have considerable intellectual perception of the truth, while apparently their lives and general outlook give evidence that it has not seriously affected their hearts, their affections, and their all of earthly treasure. But where the heart hungers and thirsts after righteousness (after right views of God and of fellow men and of the proper use of our time, influence, and talents) and the head as the heart's servant engages in searching God's word, the case is different; because then each morsel of truth received is at once applied to the life, and the sanctifying work begins and progresses. To this true heart, to know and comprehend the Lord's will means to at once strive to do what it sees and not merely to see the duty and privilege.

Grace and Peace Be Multiplied

Where truth is seen, and when the heart falls in love with it so that it delights to conform itself to it, even at the cost of convenience, of friendship, or of other selfish advantages—there the sanctifying influence of spirit of truth is at work—there the results sought and intended by our Lord are being attained. Joy will accompany, also peace, and truth, and love. Zeal will never be lacking in a thoroughly sanctified heart, although all may not manifest it in the same way. With one it may be manifested boisterously and with great activity, as a mountain stream when suddenly swollen by a cloud burst; with another it may be that deep and unshown current of spiritual life which enables its possessor to go more calmly forward in a life of sacrifice, and in faithfulness to duty against all opposition—as an iceberg moved by the under-current of the ocean moves steadily and irresistibly with the current against all the surface currents of the ocean.

Thus to enter into the spirit of the Lord's plan and program as revealed in his word is to be sanctified by his message of truth, and this is impossible without some knowledge of it. Whoever catches the spirit of the truth will have some emotions, whether or not they are manifest to others. Sanctification is the truth acted upon, put into the affairs of life; and under present-age conditions always leads to self-denial, self-sacrifice in the service of God, the truth, and fellow men.

It is evidently to these, who are being sanctified and transformed by a renewing of their minds, that the beloved Apostle Peter addresses his message: "Grace and peace be multiplied," increased unto you. This means that the experienced and developed Christian shall have advanced far beyond the point where he began the Christian life. And such will not be of the class who are disposed to refer back to the days when they took the first step as babes in Christ as the happiest days of their life. Such as do this have not been

developing as they should and not experiencing that wealth of divine favor which is the privilege of every consecrated and faithful soul.

Castles of Wood, Hay, and Stubble

The apostle's greeting is, "Grace and peace be multiplied unto you." If our hearts leaped for joy when we realized the first droppings of grace and peace, how should our songs abound now with the increasing evidences of divine favor—with the multiplication of grace and peace now experienced! But let us ask ourselves, Is it really so with us? Are grace and peace being multiplied unto us? The apostle's words unmistakably indicate that should be the experience of all who have obtained like precious faith with him, and further that this increase of blessing should come through an increasing knowledge of God and of Jesus, our Lord.

Apparently some Christians have looked for the increase of divine favor and peace through other agencies than the knowledge of God; but such is not God's order. This knowledge of the truth is the sanctifying power, the peace and joy imparting power, and is the precious evidence of divine grace or favor. Those who expect to be sanctified without this divinely provided agency, and who are hoping to enjoy abiding peace without it, will surely be disappointed. Their peace may last while the sun of prosperity shines, and so long as they do not permit themselves to think beyond the immediate present or to consider future possibilities; or they may for a time, upon a very slight knowledge of the truth build up beautiful castles of wood, hay, and stubble, with here and there a precious stone of truth, and for a time be filled with even ecstatic joy over them. But soon such flimsy structures must fall, and the transient joy end in bitter disappointment, in a loss of faith, joy, and peace, and measurably at least, in a loss of the realization of the divine favor.

Such disappointments are never realized by those whose peace has its fountain in the perennial springs of God's eternal truth, for the apostle says, "He has given unto us all things that pertain unto life and godliness through the knowledge of him that has called us to glory and virtue" (2 Peter 1:3). But the knowledge of God is not merely an intellectual knowledge of his great and loving plan. It includes also a personal acquaintance with him, a heart to heart communion and fellowship with him, and an established sympathy and love and common interest and cooperation. Such a knowledge or acquaintance with God is gained through the study of his precious word with reverence and diligence coupled with obedience through the personal application of the principles of that word in the every day life, and through secret prayer and communion with him.

The Wealth of Love Divine

If we would have this inspiring acquaintance with God we must not forget our privilege of secret prayer. Remembering reverently the Master's words, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is invisible, and thy Father which seeth in secret shall reward thee" (Matt. 6:6). "The Father himself loveth you, because ye have loved me and believe that I came out from God" (John 16:27). And again, "If a man

love me he will keep my word, and my Father will love him, and we will come unto him and make our abode with him" (John 14:23). Thus it is our privilege to know God. Only those who have had this blessed experience can appreciate how greatly the grace and peace of God can be multiplied unto us through the knowledge thus acquired of him. As we draw near to him in prayer and communion and the study of his precious word, we are made to understand the wealth of the divine favor toward us who are in Christ Jesus and who through entire consecration of ourselves to God, have escaped the corruption that is in the world through lust (worldly desires, ambitions) (2 Peter 1:4).

We learn that to us are given exceeding great and precious promises that by these we might be made partakers of the divine nature; that we are called to be heirs of God and joint-heirs of Christ Jesus, that if we are faithful to our covenant of entire consecration to God we shall be made like him and see him as he is; that we may behold the king in his beauty, and that through us in the ages to come God will manifest the exceeding riches of his grace. Oh, what heights are we called to share with our beloved Lord, and what fathomless love is manifested toward us in Christ Jesus the Anointed!

Keep Thy Heart

Now let us in this connection consider that solemn admonition given by the wise man in those far off days: "Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4:23). The thought here suggested is in close relation to what we have just reviewed. The heart, which is the center and mainspring of physical life, is here used as a symbol of the affections. Keep the center of the affections right, true, and pure, and the words, and deeds, and looks, and plans emanating therefrom will be good, true, and pure, even though not always perfect. On the contrary, unless the heart is thus fixed, all attempts to otherwise regulate the life will be measurably fruitless and, at best, only spasmodic. How necessary, then, if we would live consistent Christian lives, moving steadily on in the way of righteousness, that our affections should be centered on God, that our hearts should be as true to him as the needle of the compass to the pole.

The Apostle wrote, "A double-minded man is unstable in all his ways" (James 1:8). A man whose affections are not centered in God, but are divided with others, or centered on self and its varied whims, cannot be otherwise than vacillating in his course through life, just as a ship's course would be irregular if it had two rudders, one before and the other behind, operated by two masters, whose ideas as to course were generally different. They never could accomplish results satisfactory to either.

If we attempt to steer our course acceptably both to the world and to God, we will fail to please either. Further, the Lord will be a party to no such contract; and when he steps out, the influence of the other master, the world, will increase, and the result will be slavery to the world. This is the mistake which so many make after coming to recognize the Lord's goodness. Being justified by faith in Christ's redemptive work and realizing peace with God, they do not make a covenant with the Lord, giving up to him their little all of both the present and the future. Feeling their freedom from the slavery of sin, the temptation is

to stand free from God, as well as free from Satan, and to do their own pleasure — serving God or self, or, to some extent, both God and self.

The Soul's Meat and Drink

Such generally agree that obedience to God, even to the extent of sacrifice, would be a reasonable service in view of his favor in their redemption; yet somehow they feel a disinclination to so fully surrender all to God, lest this should imply too great a sacrifice of self-convenience and self-will. But let no one so minded conclude that he has given his heart to God. To give the heart to God is to surrender the whole being to his will at any cost, even of self-sacrifice, if his will and his work should require it. To give the heart to God is, therefore, to meet and measurably overcome all the coming temptations at once, by a complete surrender of the affections, and consequently, of the will, to God. It will settle every question of right and privilege, and make no attempt to distinguish between God's positive commands and his intimated wishes, finding its meat and drink to be the doing of his will, whether pleasant or unpleasant to the flesh, and whether the outcome can be fully seen or not.

Giving the heart to God in the full, complete consecration of every interest, hope, and aim, present and future, is sanctification. Those thus fully sanctified may implicitly trust divine wisdom, love, and power, and hold fast the exceeding great and precious promises. God will never leave them nor forsake them, nor suffer them to be tempted above what they are able to bear and withstand. All things shall work together for good to such. Only those thus consecrated can and do have the deep peace and joy of heart which the passing storms and difficulties of the present time cannot disturb.

Let God's Will Direct

Though but few take this step of entire consecration to God's will, still fewer live it out practically, keeping their hearts constantly submissive to the Lord's will only; hence few keep their hearts fully in the love of God (Jude 21). Hence it is that so few enjoy the full measure of the joy and peace and communion with God, which is the privilege of all the fully consecrated and faithful. To maintain our hold upon our new relationship as consecrated sons, to maintain the spirit of adoption now, and to realize in due time our promised joint-heirship with our Lord Jesus in the divine glory, we must let, permit, and not oppose the Lord's plan and leading—let our wills remain dead to self and subservient to God's will, and let God's will direct and rule all our course of action according to his plan. It is thus that we are to fulfill the apostolic instructions—"Let the peace of God rule in your hearts" (Col. 3:15); "Let this mind [this disposition of heart and consecration of will] be in you, which was also in Christ Jesus, our Lord" (Phil. 2:5).

It is in anticipation of our joint-heirship with Christ in glory that the fully consecrated rejoice to partake of his affliction, as the apostle exhorts, saying, "Rejoice, inasmuch as [or to the extent that] we are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4:13).

In humble thankfulness let us ponder these precious promises more and more as in secret we bow at the throne of heavenly grace; and here let the holy spirit of God apply the instructions to our hearts, and so may we be filled with the spirit, and grace and peace be multiplied unto us.

The Works That Follow

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Revelation 14:13

Carl Hagensick

Every man's work follows him. "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). The character one develops now is the same he will carry with him when he is raised from the dead. Jesus states the matter directly in Matthew 12:35-37, "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." It is for this reason that the Master advises in his sermon on the mount, "For where your treasure is, there shall your heart be also" (Matt. 6:21).

It is not these works, however, to which our text refers. There are activities which are begun in this life that do not terminate at death. One dedicates his life to the Lord not merely unto death; that same dedication must carry on in his resurrected life. As Jesus continued his service to God after he was raised from the dead, so must those who follow in his steps. Their work, however, carries a new dimension. What they could only do but poorly in imperfect human bodies they will be able to accomplish completely in the perfect bodies of the spirit.

Things that could only be prophesied by the church in the flesh can be actually accomplished by the church in the spirit. In the Messianic kingdom there will be a large number of responsibilities in bringing man to perfection which could only be predicted in the present life. These works will await all the resurrected saints—from Stephen, the first martyr, to the last member of this elect body.

Specific Works

While these works are important, they are not the ones spoken of in our text. The scripture under consideration restricts itself to a class who die in the Lord "from henceforth" —the "blessed dead."

The Bible speaks of various kinds of death. For instance, Jesus once said, "Let the dead bury their dead" (Matt. 8:22). Here it is those who are under the Adamic sentence of death who bury those who have physically died. So, in our text, "Blessed are the dead which die," we have two kinds of death. Those who commit themselves to die a sacrificial death must actually carry out that compact through the process of physically dying.

It is of this class that the Apostle Paul writes, "If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him" (2 Tim. 2:11, 12). All of those who make and carry out a pledge to lay down their lives with Christ at the present time are part of this class.

But those spoken of in our text are even more limited. They are not only those who die in the Lord, but those who do so "from henceforth."

The word "henceforth" is a contextual word. It requires us to go back to the previous actions in the prophecy and determine the time element. In the fourteenth chapter of Revelation, after describing the 144,000 companions of the Lord on Mount Zion, a series of angelic messages is given. These messages include "the everlasting gospel" (v. 6); the "fall of Babylon" (v. 8); and the pronouncement of judgment on those who worship "the beast and his image" (vs. 9-11). It is from the time that these messages are delivered that the "henceforth" of our verse applies.

One of the beauties of truth that many rejoice in today is the knowledge that God's kingdom is for all mankind. The truth of the original Abrahamic promise, "in thee and thy seed shall all the families of the earth be blessed" is again being publicly proclaimed as it has not been for centuries. This is "the everlasting gospel" (see Gal. 3:8). Likewise the fall of the great false religious system called "Babylon" in Revelation and the attendant judgment on its worshippers is being widely trumpeted in our day. If we are living in the days of these three messages we are living in the days of "the blessed dead" of our text.

Resurrection Begins

The Bible speaks of two resurrections of the dead—that of the church of Christ to spiritual life and immortality and that of the rest of the world to human perfection on the earth. The raising of the church precedes that of mankind. Speaking of his return to the earth, Jesus said it would be for the purpose of receiving his church unto himself where he is (John 14:3).

It is this resurrection that is spoken of in 1Thessalonians 4:15-17, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

The manner of this raising is further described in 1 Corinthians 15:51, 52, "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Since the messages referred to in the early parts of Revelation 14 can be seen as current events, then this resurrection work must also be in progress. This would mean that the particular "works" which follow are works unique to this portion of the church.

The Work of the Present Time

The present work of the church (both in heaven and on earth) is a transitional one. It includes the judgments spoken of in the early parts of Revelation 14, the fall of Babylon and the judgment on those who worship the false religious system known as "the beast and his image." One of the prophecies being fulfilled during our day is "the time of trouble" such as never was since there was a nation (Dan. 12:1). This work is ascribed to the church of Christ in at least two scriptures:

"Let the high praises of God be in their mouth, and a two-edged sword in their hand; To execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: this honor have all his saints. Praise ye the LORD."—Psalm 149:6-9

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."—Revelation 2:26, 27

Yet, despite these commissions, the church on earth is to be pacifist in nature. They are not to take part in the dissolution process of the current world order. Still, they are given credit for its destruction.

The Example of Jeremiah

This might be illustrated in the life of the prophet Jeremiah. He was given a clear commission by God, "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant" (Jer. 1:10). His carrying out of this commission is detailed later in the book, "For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me" (Jer. 25:15-17). In the following verses there is a list of some 22 kings to whom he is to give this "cup" of God's fury. In actual fact he does not make any nation to so drink but only prophesies that these nations shall become dominated by the king of Babylon. Yet Jeremiah is credited for doing the action. Thus it has been with the church of Christ. They prophesy the word of the Lord concerning the fall of the present world order and, without lifting a finger in the actual destructive process, are given credit for having accomplished it.

The Work Beyond

While the church on earth is not to take part in this tearing down activity, it does not mean they never shall. A great battle is going on in the heavens. It is described vividly in Revelation 19. There the returned Lord is pictured on a "white horse" doing battle with the forces of evil. The message of the church on earth, which they give now concerning the transition time at hand between "the present evil world" and "the world to come, wherein dwelleth righteousness," will be supplemented with the privilege of participating with their Lord in the actual work of removing outdated systems and replacing them with the new world order of Jesus Christ and his elect church (2 Peter 3:12, 13).

Greater Works

This, however, is the negative side of the picture. As every cloud has its silver lining, so the clouds of trouble, which bring an end to this present evil order are lined with the bright promises of a kingdom of righteousness which lie beyond.

Jesus spoke of these greater works in John 14:12, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Jesus is there talking about the marvelous miracles and healings which he accomplished at his first advent. He is comparing these with "greater works" which would follow and be accomplished by the one believing on him.

Herein lies the beauty of "the works which follow" in our theme text. Now saints can proclaim his coming kingdom. It will be their privilege, when resurrected, to participate in the wonderful work of that kingdom —raising all the dead who have ever died back to life, healing all their diseases, instructing the resurrected human race in the laws of righteousness, and assisting all people to return to the perfection once enjoyed in the original creation.

Compared to the hundreds Jesus healed, participation in making all the blind to see, all the deaf to hear, and all the lame to walk (Isa. 35:5, 6) will be a "greater work." The bringing back of the billions of humanity from the tomb will be far greater than the temporary raising of Lazarus and the son of the widow of Nain by Jesus. The producing of five hundred converts (1 Cor. 15:6) will pale when compared with the work of educating all of mankind in God's laws.

Preparation

These are works that "follow after." Therefore these are works which must begin in the present life. The present is merely a preparation for that which is to follow, much as schooling prepares a person for his chosen profession. By noting how Jesus was trained and prepared for his future work, we get a glimpse of how the church is to be trained to work with him. Two texts relate the work after his resurrection to his training before:

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."—Hebrews 2:17, 18

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Hebrews 4:15, 16

It is incumbent on the church in the flesh, therefore, to learn all of the lessons which the present life presents so that they are trained to be part of the great "priesthood" of the future (Rev. 20:6). If they are faithful in learning these lessons, what a glorious future awaits them.

Steps to Glory As Shown in the Tabernacle

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6

Excerpted from "Tabernacle Shadows of Better Sacrifices," pp. 20-23

The fact that all things in the Tabernacle were made of gold, representative of the divine nature, implies that it represented the condition of such only as are called to the divine nature. Only those of the Levites who were consecrated to the work of sacrificing (the priests) had access to the Tabernacle; so only those of the household of faith who are consecrated to sacrifice, even unto death, enter the divine conditions represented in the Tabernacle.

The "Court," the justified human condition, is entered by faith only; but while we must retain the faith that justifies, we must do more, if we would experience a change of nature and become "new creatures," "partakers of the heavenly calling," to be "partakers of the divine nature." Entering the "Holy," therefore, implies our full consecration to the Lord's service, our begetting of the spirit and our start in the race for the prize of the divine nature—the terms of which are, faithfulness to our vow, crucifying the justified flesh, presenting our human wills and bodies living sacrifices to God; no longer to seek human pleasure, honor, praise, etc., but to be dead to these and alive to the heavenly impulses. Yet, into this condition, also, we still come through Christ Jesus our Lord, who not only opened for us the "Gate" of justification through faith in his blood, but who also opened the "Door" (the first veil) into the Tabernacle, "a new way of life," as spirit beings, through and beyond the second veil, by the sacrifice of our justified flesh.

Hence the two apartments of the Tabernacle, the "Holy" and the "Most Holy," represented two phases or stages of the new life to which we are begotten by the holy Spirit.

The "Holy" represented the present condition of those begotten of God through the Word of Truth (James 1:18). These, as heavenly minded "new creatures," though still "in the flesh," have their real (inner) life and walk with God within the first veil of consecration, and beyond the intellectual sight of the world and the unconsecrated believers. These enjoy the inner light of the "golden candlestick," while others are in "outer darkness"; these eat of special spiritual food, represented in the unleavened "bread of presence," and offer incense at the golden altar, acceptable through Christ Jesus.

The "Most Holy" represented the perfected condition of those new creatures who, faithful unto death, gain the great prize of our high calling through a share in the first resurrection (Rev. 20:6). Then, beyond both veils—the fleshly mind and the fleshly body—they will possess glorious spiritual bodies as well as spiritual minds. They will be like their Leader

and Forerunner beyond the veil, who, having entered as our Redeemer, hath consecrated us this new and living way—or new way of life (Heb. 10:20; 1 John 3:2).

The spiritual-minded creature in the "Holy" by faith looks forward through the rent "Veil" into the "Most Holy," catching glimpses of the glory, honor and immortality beyond the flesh; which hope is as an anchor to the soul, sure and steadfast, entering into that which is beyond the veil (Heb. 6:19; 10:20).

We see, then, that justification by faith, our first step toward holiness, brings us into a condition of "peace with God through our Lord Jesus Christ" (Rom. 5:1). When our sins are forgiven, or reckonedly covered with Christ's righteousness, we are a step nearer to God, but still human—in the "Court." If we would attain the prize of the high calling which is of God in Christ Jesus, and enter through the "Holy" into the "Most Holy," we must follow

In the Footsteps of Jesus,

our Leader and Head—"the High Priest of our profession" [i.e., the High Priest of our order of priesthood] the "royal priesthood" (Heb. 3:1; 1 Peter 2:9)—

(1) By faith in Christ's ransom-sacrifice, represented in the Brazen Altar, we enter the "Gate" to the "Court"—the veil of unbelief and sin is passed. This step is one which our Lord Jesus never took, because not being of Adamic stock, but holy, harmless, separate from sinners, he never was outside the Court condition.

(2) Renouncing our justified human wills, and all our human aspirations and hopes, we pass the first veil, or veil of human-mindedness—counting the human will as dead; henceforth consulting not it, but the will of God only. We now find ourselves as "new creatures" in the "Holy"—in the first of the "Heavenlies" or Holies (Eph. 2:6—Diaglott), and begin to be enlightened by the "Golden Candlestick" (God's Word) respecting spiritual things—"the deep things of God," and to be refreshed and strengthened daily with the truth, as represented in the "shew-bread," lawful for only the Priests to eat. (Matt. 12:4) And thus enlightened and strengthened, we should daily offer up sacrifices at the "Golden Altar," acceptable to God through Jesus Christ—a sweet perfume to our Father (1Peter 2:5).

Thus all the saints, all the consecrated, are in a "heavenly" or "holy" condition now—"seated [at rest and in communion] with Christ in [the first of these] heavenly places," but not yet entered into the "holiest of all." No, another veil must first be passed. As the passing of the preceding veil represented the death of the HUMAN *will*, so the passing of the second veil represented the death of the HUMAN *body*; and both are requisite to complete our "sacrifice." Both fleshly mind and fleshly body must be left behind before we can enter into the "holiest of all"—perfected as partakers of the divine nature and its spirit conditions: for flesh and blood cannot inherit the Kingdom of God (1Cor. 15:50). Compare John 3:5, 8, 13.

NEWS AND VIEWS

PBI News

The membership meeting of the Pastoral Bible Institute was held on July 12, 1996 at Missouri Western State College in St. Joseph, Missouri. The results of the election of directors was announced. The seven members serving as directors for the current fiscal year are: Francis Earl, Alex Gonczewski, Leonard Griehs, Carl Hagensick, Loyal Petran, David Rice, Tim Thomassen.

Items discussed at the membership meeting that would be of interest to readers of the Herald are summarized below.

The Plan of God in *Brief is* being reprinted in a new format and with a color cover by the Chicago Bible Students and will be retitled *Joy Cometh in the Morning*.

There are still 287 tapes of John Reed singing hymns which are available to readers of THE HERALD upon request to the secretary: Richard E. Evans, 5545 E. Evergreen Blvd., #6606, Vancouver, WA 98661.

Membership of 170 is far less than the readership of THE HERALD. Readers of this journal should be aware that subscription to THE HERALD does not include membership in the Institute. Membership may be obtained by submitting request with a \$5.00 one time fee to the secretary (address above).

Work is proceeding on a Herald Web Page on the Internet. It should be completed in 1997. Ways are being sought to make back issues of the Herald available on CD-ROM. A future notice will be made if and when this is available.

READERS SPEAK OUT

Letters to **THE HERALD** are published as received except as edited for clarity. They reflect the viewpoints of the writers and not necessarily those of this journal.

"Thank you very much for the copy of THE HERALD which I've just received in time to be very helpful in a study about the temples at various times in Jerusalem which I enjoyed with Sr. Loma Smyth, with whom I'm privileged to meet usually weekly. Then today I received a great comfort and spiritual strengthening from the set of articles dealing with the week of our Lord's Passover sacrifice. A number of thoughts which had not occurred to me before even in familiar scriptures.

"We find that the scriptures are opening out to us at every turn; the light of his presence grows brighter to us by the hours. Sr. Loma and I both live alone, separated by about 60 miles, but good, easy driving for me. She is 87 years old and been in the truth some 50 years or more. Her health has always been precarious-she was sent by her parents into the

country to die peacefully with a collapsed lung when she was 19. But the Lord had other plans for her!

"I am 65 and still obliged to earn my living. My parents and I were all immersed on 2 August 1948. My beloved father died-he was dying when he first heard the Truth in January 1947-and always said how glad he was to have been afflicted with progressive muscular atrophy which killed him in November 1949, for he said, he'd have been too busy making money as a healthy man to have taken time to study the Truth. Mother passed beyond the veil in 1975.

"As Bro. Hudson reports, classes are small and few and far between in England. Most of my years have been-since 1975- spent in isolation with Pastor Russell; but the Lord's leadings from time to time have been remarkably pronounced.

"What should be our ministry to natural Jews at this time? Should we be reaching out to them? I have distributed some 20 copies of "Israel: Appointment with Destiny," without receiving the slightest comment from any recipient. I fear that the Jews of England are in the position of those who chose to stay in Babylon in Ezra's time.

"Perhaps now is the time for those lands whose people have sat in darkness while we enjoyed the light-eastern Europe, India and Africa. I shall trust for time to write to you at least occasionally on sundry topics.

May the Lord continue to bless you with this wisdom and to guide you every step of your ministry."

-Patricia Mendoza, West Wickham, England

"Chrisitan love and greetings in our dear Redeemer's name. The complimentary copy of THE HERALD for March/April you sent me was received some time ago for which I thank you. Reading it over I noted the general spirit of love for our dear Redeemer and appreciation of His great sacrifice that was evidenced in the various articles from various pens.

"I was puzzled by the statement in the contributed article, "Cleansing the Temple," to the effect that in our Lord's day there was nothing whatever in the Most Holy of the temple, the Ark of the Covenant having been lost or hidden centuries earlier. If this were indeed the case it would mean Israel had no Atonement Days-no atonement sacrifices-during all those years. But would this not also mean they had no standing with God? Although it is true there is no direct reference to the Ark of the Covenant after Jeremiah's time, Nehemiah speaks of a yearly tax being levied on the people to pay for the services of the temple and its sacrifices including the "sin offerings to make an atonement for Israel" (Neh. 10:33). Surely this implies that they had the Ark of the Covenant, for would it not

be required that they might present the blood of atonement upon the Mercy Seat? Two other scriptures came to my attention: Daniel 9.27 and Hebrews 10.1-9.

"While understanding the sentiments regarding the admittedly spurious words attributed to our Lord, "Father forgive them," is it not a principle that forgiveness cannot be given until it is desired and requested? Knowing that they were unrepentant and faithless, how could Jesus ask the Father to forgive them? He had foretold that so far from forgiving them, God would punish them. (Luke 20.14-16).

"Please be assured that nothing in my remarks is intended as in any way questioning the sincerity of the writers. It has always been our policy to search the Scriptures whether these things be true, thus to prove all things that we may hold fast all that is good."

-Lynn Schultz, Burnaby, British Columbia

Around the World

Israel

A quiet revolution has been taking place in Israel regarding the role of the Torah (the first five books of the Bible) in running the Jewish State. The head of the manpower division of the Israeli army recently reported that the motivation of religious soldiers far exceeds that of their colleagues. An increasing percentage of officers and those serving in elite combat units are religious. The expanding involvement of the religious community in the development and defense of the state, in positions not defined as religious, and a willingness for self-sacrifice in defense of settlement have become linked with religious idealism. Prime Minister Peres had criticized rabbis for giving what he thought was too much weight to the territorial dimension of Judaism at the expense of other aspects. What has happened is that the secular nationalism is giving way to more religious ideals. The first stage of Zionism was fueled by a secular nationalism but has now given way to a call to the spirit like in Ezekiel's vision of the dry bones.

-Jerusalem Post, 6/1/96

Violent protests are breaking out in Jerusalem as thousands of ultra-Orthodox Jews dispute with secular Israelis over the observance of the Jewish Sabbath. The Orthodox have demanded that certain streets such as Bar-Ilan be closed for the duration of the Sabbath. Opponents say such a move would isolate nearby neighborhoods and force Jerusalem's secular majority to submit to the wishes of a group that makes up about 30 percent of the city's population. "We're talking about a culture war in Jerusalem," said Arie Amit, chief of police for the district. Yitzhak Levy, leader of the National Religious Party, who is the new Transport Minister, prompted outrage from the secular left by announcing a decision to close Bar-Ilan Street for a four-month trial period during hours

on Friday nights and Saturdays. The decision was quickly challenged in the Supreme Court, which has blocked any change.

-New York Times, 8/21/96

Israelis live longer than most other people on earth, according to Israel's health minister. Israeli men live an average of 75 years and women live to age 79. "The longer life span is a blessing brought about by our excellent health care system," said Health Minister Ephraim Sneh in an interview on Israel's health care system. **There are 27,000** medical doctors in Israel, which translates into 4.6 M.D.'s per 1,000 Israelis. There are also 1.3 dentists per 1,000 Israelis, which is also among the highest ratios in the world.

-The Jewish Press, 6/7/96

Thousands of Jewish leaders across America recently received FBI advisories that they were potential targets of Islamic extremists, following Israel's "Operation Grapes of Wrath" directed at Islamic fighters in Lebanon. Israel had informed Lebanon's civilian population repeatedly that it would fire upon terrorists in these areas even if there were civilians nearby. "Self-defense" is an accepted concept in international law, but always seems to exclude the Jewish state. When they are bombed, the international community expects Israel to head straight for a peace conference and sign away more land. What is noteworthy is that events in the middle East and in Jerusalem are now resulting in reaction in America.

-Christadelphian Watchman, September 1996

"Zionism and the creation of the state of Israel as a national home for the Jewish people present the Holy See with a dilemma of major proportions. This dilemma stems essentially from the theocratic nature of the Jewish state, which is in diametric opposition to the Papacy's objective of drawing a clear distinction between affairs that are temporal in nature and affairs that are spiritual The commonality of interests between the Holy See and the Arab-Islamic states is more pronounced and less controversial than are the Holy See's interests with the Jewish state."

-The Papacy and the Middle East by George Irani, pp. 9, 10

The meeting of Yassir Arafat and Benjamin Netanyahu opened up criticism from members of the Likud Party and other right-wing parties that make up the Israeli government. Benjamin Ze'ev Begin, a member of Knesset from Likud, harshly criticized the prime minister for his decision to meet with the Palestinian leader. A statement from the prime minister's office said that Arafat had apologized to Netanyahu for remarks that appeared in the Palestinian press that Netanyahu was "more Nazi than Hitler."

-Bloomberg News Service, 9/4/96

Auto makers hunting for high technology are looking to Israel more than the U.S., Japan, or Europe. Volkswagen AG is setting up a \$350 million magnesium plant on the Dead Sea. General Motors recently set up a special fund for investment in Israeli auto research that has identified 80 potential high tech projects from optical-detection machines to computerized navigation devices. Israel's appeal lies in the unusual combination of government policies encouraging the export of technology, an influx of Russian Jewish immigrant scientists with expertise in advanced materials, and a sophisticated military industry eager to convert products to civilian markets.

-Wall Street Journal, 8/22/96

Paul Volcker, former chairman of the US Federal Reserve Board, will chair an international committee charged with investigating whether Swiss banks are still hiding large sums of money due to victims of the Nazi Holocaust. Switzerland has come under increasing pressure in recent years over allegations that its banks hold large amounts of money belonging to

Jews who died during the second world war. The investigation will examine the role that Swiss financial institutions are alleged to have played concealing assets plundered by the Nazis from the countries they occupied. Investigators have been sifting through more than 15,000 files.

-Financial Times, 8/2/96

Christendom

Young people are continuing to desert the Church of England. Fewer children are attending Sunday services, teenage confirmations are half the level of the early 1980s and there has been a fall in the number of students training as paid clergy. The Archdeacon of York, George Austin, said, "The Church has tried for years to make itself relevant, and the result is it has only suffered a reverse. The decline is not happening everywhere. Churches which still offer a firm faith are full of young people. But the young aren't going to be conned by something watered down. You might as well go to the pub, where at least they don't water the beer." Despite new rights allowing women to become priests, only 215 of both sexes were accepted to train as full-time clergy in 1995, nearly one third below 1993.

-London Daily Mail, 8/10/96

Though the United States has no official religion, the Rev. Billy Graham comes close to being the nation's minister. "The ambiguity of Graham's career is that, on the one hand, he believes the only way to be saved is through Jesus, but he says it in a way that makes him acceptable to the mainstream, the Reader's Digest-centrist part of the culture," says Martin E. Marty, theology professor at the University of Chicago. Graham's nonprofit group has an annual budget of \$96 million. Last year, Global Mission, a project of his nonprofit group, reached 10 million people on each of three nights of worldwide broadcasts. There were 3,000 viewing locations in 185 countries.

-Investors' Business Daily, 8/96

The United States is undergoing a wave of "vigilante" justice as towns try to deal with the upsurge in threats to public safety and the deterioration of communities. Governments have begun to test whether some rights are inalienable after all. Individual liberty, made sacred by the Bill of Rights, has ballooned to the point where people are beginning to question if personal freedoms are too plentiful and too absolute for the common good. New state laws in Texas limit the freedoms of criminals and the accused. Nationally, more than 200 cities are enforcing new or revived curfews. "There's been an erosion in the very basic rights that make this country what it is," says Ben Click, Dallas police chief. "As a police officer, it makes my job easier. As a citizen, it concerns me greatly. Once you start down that slope, you pick up speed." In Kilgore, an oil town of 12,000, a mob of angry citizens moved to destroy an abandoned drug house, and disrupted the judicial process of those accused of selling drugs. Civil libertarians are queasy about the tactics, but citizens are willing to give up their freedoms for safety.

-Wall Street Journal, 8/96

World Economy

The International Monetary Fund has prepared a tough new report calling for an overhaul of Turkey's economy. The document recommends economic reforms from revamping social security and tax-collection systems to speeding up the privatization of industry. Turkey's new prime minister, Necmettin Erbakan, has antagonized allies of the IMF by agreeing to a \$20 billion natural gas deal with Iran. He has pledged to campaign for an Islamic NATO and an Islamic currency.

-Wall Street Journal, 8/22/96

Science

Researchers are uncovering the secrets of how pain is produced and felt, and their discoveries are yielding powerful new treatments. New implantable pumps can deliver painkilling narcotics with milder side effects than oral medication. For other severe pain, researchers are testing some 15 types of new pain drugs. More than 120 million Americans suffer from chronic pain. Pain accounts for one-fourth of all sick days taken by full-time workers. Back pain, arthritis and migraine headaches run up a combined medical bill estimated at \$40 billion annually. For decades scientists had assumed pain was a simple biological-alert mechanism, necessary to inform the brain that the body was injured. Pain signals were thought to shoot directly from the site of tissue damage to the brain, producing a pain sensation corresponding to the severity of the injury. New research has shown that electrical pain signals actually move from the injury to "control centers" in the spine, where they can be amplified or diminished before being relayed to the brain. Scientists are now targeting these spinal control centers to control pain through more effective methods.

-Wall Street Journal, 8/20/96

Book Review

Jerusalem One City, Three Faiths by **Karen Armstrong**, Knopf Publishing, 471 pp. \$30

Frederick II, German emperor and king of Sicily came to the Holy Land in 1228 as a crusader. He came without enthusiasm because he had a genuine admiration for Muslim culture and spoke fluent Arabic. He did not want a war. Neither did his counterpart, alKamil, sultan of Egypt. The two men immediately opened negotiations on the status of Jerusalem. Frederick suggested the sultan save himself a lot of trouble and simply give it back to the Christians. After some haggling al-Kamil agreed, only stipulating that the Muslims be allowed access to their shrines.

Both were denounced as blasphemers. This book is a fascinating look at the solutions to the problem of Jerusalem. One senses that the Romans tried to be reasonable but felt that their efforts had been unwelcome. They destroyed the city in *A.D.* 70 after a harsh war against the Zealots which resulted in the loss of 5,000 Roman soldiers. In her account of the Arab capture of Jerusalem, Armstrong remarks that there was no killing or destruction of property, no desecration of churches, and no attempt to impose Islam by force. She suggests that Caliph Umar was obeying the numerous injunctions in the Quran to respect "the people of the book," the Christians and Jews.

Armstrong traces the history of Christians entering the city and suggests that between the close of the eleventh century and today they have brought nothing but shame on the Christian religion. Under the Ottomans, they consistently outraged rational opinion and defeated the best efforts of the governors.

Nineteenth century visitors were profoundly disillusioned, none more so than the great Zionist Theodore Herzl, who found only "reeking alleys" and "the musty deposits of two thousand years of inhumanity, intolerance and foulness." Herzl envisioned tearing down and burning everything that was not sacred and building a brand new city around the holy places.

Today Jerusalem is once again one of the world's great cities, yet it remains a city without a solution, Armstrong suggests. In her final chapter, she discusses the present status of the city with some trepidation.

While the book is not Zionist in nature, it portrays favorably the position of Israel and is worth reading as a well-documented discussion of the history of the most controversial city in the world.