

# The Herald

## Of Christ's Kingdom

March/April 1998

### The Last Supper

#### EDITOR'S JOURNAL

*And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. —Luke 22:15, 16*

There is no more meaningful event to the sincere Christian than the Memorial of the Savior's death. This year, as in past years, the celebration of that event will be on the fourteenth of the Hebrew month Nisan, which corresponds to after 6 p.m. on Thursday, April 8.

As important as this observation is to the Christian, the annual celebration of the Passover was just as important to Jesus. He had a great desire to partake of this annual feast, especially this one in AD 33, since it would be the last occasion for jointly eating the meal with his beloved twelve.

The word translated "desire" in our text is an interesting word. It is the Greek *epithumia*. In 35 of its 38 uses it is translated "lust" or "concupiscence" and used in a negative sense. It is translated "desire" only in our text and in Philippians 1:23 of Paul's desire to be with the Lord, and 1Thessalonians 2:17, of the apostle's wish to return to the brethren in Thessalonica. In both of these cases the things desired were not to be. The definition of both Strong's Concordance and of Thayer's Lexicon indicate the same point, defining the word as "a desire for forbidden things." All of this is suggestive of the thought that, although Jesus desired to eat the Passover meal with his disciples, it would not be possible. It is in harmony with this thought that we find that Jesus and his disciples ate their "Last Supper" one day before their fellow Israelites were partaking of the traditional Passover.

#### In Remembrance of Him

In any case, one of the momentous events of that night was the introduction of a new ceremony, the Memorial of his death as the anti-typical Paschal lamb. It was in giving his disciples the simple symbols of bread and wine that he said, "This do in remembrance of

me" (Luke 22:19). As a preparation for that event this issue of **THE HERALD** is devoted to the events of the "Last Supper."

Though different from "the Jews' passover" (John 11:55), there were strong connections between the new ceremony Jesus was introducing and the annual feast commemorating the deliverance of the firstborn sons of Israel from the death angel and subsequently the entire nation from Egyptian bondage. It is these connections that are discussed in our opening article, *The Passover Connection*.

The following treatise, *The Privilege of Feet Washing*, considers the pointed lesson that Jesus gave his disciples by a sermon in action—the washing of their feet. Having washed their feet, he forcibly gave the lesson, "ye also ought to wash one another's feet" (John 13:14).

During the meal, the Master informed his disciples that not only would he be delivered up to death but also that it would be one of their own number who would be the instigator of that death. Alarmed, they asked in consternation, "Lord, is it I?" (Matt. 26:22). Some of the lessons in this traitorous act are reviewed in the article entitled *The Betrayal*.

It was after the completion of their meal that Jesus introduced the emblems of the remembrance of his death, the simple components of bread and wine. Much discussion has taken place over the years between Bible students as to the precise distinction between these two. In *The Memorial Emblems*, the author gives his thoughts on the definitions of these ingredients in their practical application to the Christian life.

Following the new ceremony and a closing hymn, Jesus told his followers, "Arise, let us go hence" (John 14:31). Together the small band began their walk to the Garden of Gethsemane where the Lord would be arrested and begin the final tragic scenes that led to the crucifixion. In a pictorial essay, *The Last Walk Together*, you can view some of the meaningful sights they might have seen in that somber journey.

It was either during this walk or, more likely, as they paused near their destination that Jesus gave his disciples his last lesson, recorded in the fifteenth and sixteenth chapters of the gospel of John. Our verse by verse study in this issue deals with the portion found in John 15. It is entitled *The Vine and the Branches*.

Arriving at the brook Kidron, they stopped for a final prayer together. The prayer is a touching and personal appeal, showing Jesus' deep concern for his followers once he had left them. The author of *Jesus' Prayer for His Church* sensitively probes some of the depths of this very personal prayer.

The editors place these articles before you with the hope and sincere prayer that they may provide meaningful meditations in preparation for the 1998 celebration of the Memorial supper.

## The Type Explained

# The Passover Connection

*Speak ye unto all the congregation of Israel, saying . . . take . . . every man a lamb, . . . a lamb for a house.—Exodus 12:3*

*Charles Redeker*

In commemoration of that fateful night when the Israelites escaped from the land of Egypt more than 3500 years ago, the Jewish people everywhere have observed the ritual of the Passover. This makes it by far the oldest continually celebrated religious service known to man. But why should we, as consecrated Christians living near the close of the Gospel age, be interested in this ceremony? It is simply because we believe the event is also of great significance to the followers of Jesus, particularly in a symbolic manner, and that it relates intimately to our Lord's death and our walk with him.

As a Jew, Jesus faithfully kept the Passover. In the closing scenes of his earthly ministry he gathered together with his disciples in the upper room for this very purpose. "When the evening had come," Matthew tells us, "he sat down with the twelve" (Matt. 26:20). Soon after the shadows of night had begun to deepen, this rather unusual and select company commenced to eat the Passover meal.

According to Jewish reckoning, it was the start of the fourteenth day of Nisan, the first month of the religious year. This day was to be a crucial one in the life of Jesus, and a day that was to become a turning point in the history of the world. "With desire have I desired to eat this Passover with you," Jesus said (Luke 22:15). Why might Jesus have expressed such a desire? Perhaps there were several reasons.

First, he realized fully that it would be the last occasion he would have to be together with his disciples before his death. Very shortly, the focal point of so many of the Old Testament prophecies would be reached, and the plot against his life would be consummated. In addition, no doubt Jesus had carefully planned to use the occasion of the Passover to institute an entirely new thing, a ceremony that would become especially precious and dear to the hearts of his followers down through the age.

It will be helpful for us to take a close look at the events of the original Passover night and notice how these events relate to our Lord's death and how they demonstrate the role that we as his followers are asked to carry out. In so doing, we think that it will become evident that the Passover is really a type of grander events to come; hidden in the details of this type is a lovely and instructive picture that portrays the method God will use to bring salvation and blessing to the human family. Thus it is really a preview of the grand deliverance God has in store for the whole world of mankind.

## **Two Pictures in One**

When we think of the original Passover, two aspects come to mind. The larger picture depicts the escape of the Israelites from their bondage in Egypt across the Red Sea. The many actors in this real life drama may also be seen as representative of other people and events: natural Israel may be seen as the whole people of God, all who shall ultimately become God's people; the Egyptians as the opponents of God, both men and fallen angels; Pharaoh as Satan, the prince of evil and the arch enemy of God. Then there was Moses, who represented Christ, both head and body, the great deliverer; the Red Sea represents second death.

Within this scene, there is a second picture—the sparing or passing over of the firstborn from the tenth and final phase of plagues, the plague of death. Only the firstborn were subjected to the possibility of death in advance of their brethren. By passing over them and sparing their lives, God reckoned them as his own hallowed possession. Later, during the wilderness wanderings, God exchanged these for the tribe of Levi. They were separated from their brethren, gave up all inheritance in the land, and became priests and teachers. How fittingly they picture the Royal Priesthood class, who are also subject to death in advance of their brethren—during the Gospel age. They are the "church of the first born," whose names are written in heaven (Heb. 12:23). These give up their earthly inheritance also, accepting in its place the great prize of the high calling in Christ Jesus.

But we might ask, what was responsible for both the escape from Egypt and the sparing of the firstborn? Was it not meticulously carrying out the Passover instructions as they related to the paschal sacrifice and the feast that followed? Surely this is an area worth contemplating and studying! We know many of the things that happened to Israel were ensamples and written for our admonition (1 Cor. 10:11). This is especially true in regard to the Passover. Hidden and interwoven in the commands that Jehovah God made to his people of old are lessons of great value to us today, as well as beautiful insights into and corroboration of the divine plan of salvation.

## **Emphasis on the Lamb**

To begin, let us give our attention to the lamb. Who instructed in the Word of God can read the account of the Passover lamb in Exodus 12 without realizing the identity of the one it fittingly represents? We note these significant points: First, the day of the month when the lamb would be selected (Exod. 12:3). The Gospel of John clearly details the time sequence of Jesus' last days. Our Lord, six days before the feast of the Passover, came to Bethany and stayed at the home of Mary and Martha (John 12:1). That would have made it the ninth day of Nisan. The next day, Jesus presented himself to the people (John 12:12-14). Thus it was on the tenth day of Nisan that the sacrificial lamb was brought into the Jewish households, and Jesus of Nazareth was hailed "king" by the national Jewish house, symbolized by the people of Jerusalem.

A second point of identity is in the physical qualifications of the lamb (Exod. 12:5). The paschal lamb was without blemish and a male of the first year. The position of the New

Testament in regard to the nature of Jesus is that he was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26). He was born into the world as a perfect human being untainted with sin. How was this possible? Our Lord's human life was begotten by Jehovah God, thus bypassing the detrimental hereditary effects of birth to sinful, fallen parents. Only by such miraculous birth was it possible for a human being to appear entirely free from any blemish or evidence of imperfection. Thus we see our Lord, a male of the first year—that is, in the prime of his life—just thirty three and a half years old, brought as a lamb to the slaughter. Yet, as Isaiah tells us, "he had done no violence, neither was any deceit in his mouth" (Isa. 53:9).

A third point has to do with the day of the month when the lamb would be slain (Exod. 12:6). The typical lamb was to be kept until the fourteenth day of Nisan, slaughtered "between the two evenings," as the margin and literal Hebrew expresses it. (Leeser and the Septuagint version translate this, "toward evening.") The New Testament informs us that the heavenly Father so loved the world that he gave his only begotten Son to become the ransom (John 3:16). Upon our Lord Jesus was to be laid "the iniquity of us all" and "with his stripes we are [to be] healed." He would become "the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (Isa. 53:5, 6; 1 John 2:2).

It was on the fourteenth day of Nisan in the year AD 33 when our Lord was arraigned before the authorities, subjected to a mock and illegal trial, and crucified by Roman soldiers to appease the wrath of the Jewish hierarchy. This was the day of preparation, when the lambs were slain in the temple preparatory to the feast. It was about three o'clock in the afternoon of this day, the ninth hour according to the prevailing time reckoning, between the lesser and the greater of the two so-called evenings of Jewish custom, that our Lord gave his supreme sacrifice. By the grace of God and in accordance with his great plan of the ages, Jesus Christ tasted death for every man.

Chiefly, then, the Passover pictures Jesus Christ as "the Lamb of God which taketh away the sin of the world," and points forward to the costly sacrifice which he would make (John 1:29).

### **Role of the Household**

Now let us shift our attention to those in the Jewish households carrying out the Passover instructions. As soon as the lamb was slain, its blood was used to cover the two side posts and upper post (or lintel) of the doorway of each house. This was done to deter the death angel from entering that household and to cause him to pass over the firstborn ones residing there (Exod. 12:13, 22). What a powerful illustration we have here of the efficacy of Christ's blood! By exercising faith in the redeeming work of Jesus, all believers during the night time of the present evil world are passed over and rescued from death—from the plague of the Adamic condemnation which rests on all others. Oh, they may appear to die like other men; but their demise is actually a sacrificial offering in God's sight, which is far different from Adamic death.

"Having a high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience" (Heb. 10:21, 22). What an interesting use of language here, suggesting that the door posts of our hearts are to be sprinkled with Christ's blood. As we are justified in the Father's sight, we are to do all in our power to lay aside the evil and sinful tendencies that would hinder us.

Note also that the blood was not to be sprinkled on the threshold or entry way into the house. No, that which was represented by the blood was far too precious to be stepped upon. The Apostle Paul speaks in somber terms of those who "tread under foot the Son of God and count the blood of the covenant by which he was sanctified an unholy thing." He says these have "affronted the grace [or unmerited favor] of God's spirit" (Heb. 10:29).

### **Strength for the Journey**

The members of the household were to eat the paschal lamb and unleavened bread that night (Exod. 12:8). The strength received from this meal was to carry them through the initial stages of the arduous exodus as they journeyed across the Red Sea and escaped from Egypt. Today, the members of the household of faith—all the footstep followers of the Master—are still feeding upon the Lamb of God. It is still dark outside. The reign of Satan, sin, sickness, and death still abound.

All through the night, by faith the church class has been feeding upon the anti-typical Lamb, partaking of Jesus' sacrifice and appropriating it to themselves. It is because we thus feed on Jesus, by faith partake of his sacrifice and wholly trust in him as our Redeemer, that we receive a standing of justification in the Father's sight. "There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1).

We must also eat of the unleavened bread of truth to become strong and fortified for our pilgrim journey. The precious promises of God's Word and the complete message of present truth now available in the harvest period are all needed. We want to be fully prepared for our deliverance in the morning for the work of blessing to follow.

There was yet another ingredient in that Passover meal. What was it? The bitter herbs! What true follower of the Master has not tasted of the bitterness of persecution or trial or difficulty; who has not suffered for the cause of righteousness? "All that live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). "Now for a season ... ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (1 Peter 1:6, 7).

But these bitter herbs serve only to whet our appetites all the more for the lamb and for the unleavened bread. The Lord is calling us for a high and lofty purpose; we need to be adequately tested for the positions of responsibility and honor that await the overcomers. Therefore, let us bear with patience and acceptance those experiences that our heavenly Father permits in our lives (Rom. 5:3, 4).

## **Not a Leisurely Meal**

Now let us consider something else about the Passover meal: the manner in which it was eaten. Was this a leisurely meal, with all the participants relaxed in their easy chairs, dressed in carefree clothes and with slippers on their feet? No, it is evident that this was a very different meal. The members of this household were to have "no continuing city" (Heb. 13:14)—no resting place. Their loins were girded, their shoes were on their feet, and their staff was in their hands (Exod. 12:11). They were to eat the meal in haste.

Should we not remember that we, as the anti-typical firstborn, are also girded for a journey? Do not the scriptures describe us as pilgrims and strangers in the world (1 Peter 2:11), and our work as ambassadors for Christ, witnessing to the world regarding his kingdom and holding forth the Word of life? (2 Cor. 5:20; Phil. 2:15, 16).

We are not to become involved in the affairs of this world, or entangled in the mad rush for pleasure, wealth, and status. Nothing must be permitted to allure us from our goal or to detour us from the pathway that we are on. We have girded ourselves for our journey and we look for the heavenly Canaan. By and by, if faithful, we will receive those glorious things God has in reservation for them which love him.

### **Summary**

What beautiful lessons we have found in the Passover type! As we perceive these truths, we no longer keep the old ritual. None who recognize Christ as the Passover Lamb could any longer with propriety carry out the typical ceremony. It is the reality of these things in which we are interested and their chief fulfillment in Christ.

Just think for a moment of the thousands of years the Jews have kept the Passover, mainly because they were instructed to do so, and yet without understanding. Not infrequently it was with much hardship and under persecution that they gathered together, sometimes in secret, in the various lands in which they were dispersed. And yet, at best, it was as a remembrance of the birth of their nation and with only a vague hope of real deliverance.

It remained for the Gospel dispensation and the followers of the Master to receive the true import of this ceremony—the grand picture of God's program of redemption: First, as we have specially noted, how the sacrifice of the lamb is of benefit to the anti-typical firstborn; and then, how eventually it will bring blessings to all the willing and obedient of mankind as well.

The Passover connection, then, is a strong reminder of our heritage, providing the colorful and instructive backdrop to the introduction of the Lord's supper, with its even more profound understanding. How grateful we can be that our eyes have been opened to grasp these marvelous truths!

## A Service of Love

# The Privilege Of Feet Washing

*"For I have given you an example, that ye should do as I have done to you. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." — John 13:15, 14*

*Homer Montague*

The ancient custom of providing water for guests to wash their feet is mentioned in various scriptures. One illustration of this practice was on the occasion of a mysterious visit by "three men" to Abraham. In Genesis 18:2-4 we read: "And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree."

Again, when two of these three visited Lot in Sodom, he made a similar offer to these sojourners. "And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night" (Genesis 19:2; see also Judg. 19:20, 21).

These Old Testament examples of hospitality are a springboard for considering three narratives during Jesus' day which contrast the spirit of love, service, and humility on the one hand with that of neglect or dissatisfaction that such an expression was manifested.

### **Washed With Tears**

The first of these incidents is chronicled in Luke 7:36-50. A Pharisee named Simon invited Jesus to his home for a meal. While he was seated at the table, a woman, probably a harlot, came to the Master with an alabaster receptacle containing a costly, sweet-smelling lotion. Perhaps she had heard Jesus' words as he taught the people and desired to make some amends for her sinful condition. Overcome with weeping, her tears fell upon Jesus' feet and she wiped them away, kissed his feet and poured fragrant ointment upon them.

A key indicator of Simon's heart attitude is expressed by his thought regarding the Lord: "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner" (Luke 7:39).

Jesus, reading Simon's mind, responded by giving an illustration of how a creditor forgave two debtors, one who owed a small sum and one who owed a considerable amount of money. Neither could pay anything, and the man to whom they were in debt



forgave them both. The Master then asked Simon which of them for such kindness would have the greater love for the man; and he correctly answered that it would be the one who owed the most and was forgiven most.

Our Lord then cited this sinful woman's unceasing manifestation of love and service towards him by anointing and kissing his feet. Simon's failure to provide Jesus, his invited guest, with water to wash his own feet was clearly an evidence of his indifference and lack of true hospitality.

Since Simon was a Pharisee, he likely considered himself to be rather important and probably felt he was bestowing an honor to Jesus by inviting him to dinner. Additionally, since the Master's followers were unlearned men, Simon may have reasoned that it would not be appropriate for him to bestow the usual manifestations of hospitality upon Jesus lest the impression be given that he acknowledged the Lord to be at least his equal.

When Simon observed the Master receiving attention from the obviously "inferior" woman who washed and kissed his feet, it probably reinforced in his mind that Jesus really was not worthy of receiving the normal amenities befitting an honored guest in his home. Simon's attitude of self importance was in stark contrast to that of the Son of God who humbled himself even to the death of the cross (Phil. 2:8).

### **Anointing the Feet**

A second incident where the concept of feet washing is chronicled is found in John 12:1-3 which reads: "Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment."

The fact that Mary used her hair to wipe Jesus' feet surely pictures her loving devotion to the Master, although the subsequent comments of Judas indicated some dissatisfaction with her use of this expensive perfume. Jesus indicated, however, she should be let alone, because she had done what she could. We note also that Judas was a thief and his expressed concern for using the money procured by the sale of the ointment to help the poor was probably insincere.

How powerful was the Master's commendation of Mary's actions, given in Matthew 26:11-13: "For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

This memorial attested to Mary's sweet character and loving heart. It is not presently our privilege to anoint the literal feet of Jesus as did Mary, but we suggest this passage of scripture was given as an illustration that true Christians should desire to be like Mary

and lavish very costly perfume upon the body of Christ, the church. This would mean a manifestation of concern, kindness, gentleness, patience, assistance, and sympathy as we strive to bless others.

From a natural standpoint, the washing of feet is perhaps not the most glorious activity in which we might engage. Considering some of the imperfections which each of us continues to have, it would take a large measure of love and humility to exert ourselves in striving to serve our brethren. We are not to allow differences along one line or another hinder us from seeking to do good unto all that we have opportunity, especially the household of faith.

### **Washing the Disciples' Feet**

A third episode involving feet washing occurred at the end of Jesus' ministry. On the occasion of the Master's final gathering together of his disciples for the Passover Supper, we find the following account recorded in Luke 22:23-27:

"And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth."

Given the solemnity of the occasion and the fact that Jesus had been preparing his disciples for his death (Matthew 16:21), it seems almost incredible they should be arguing among themselves as to which of them was to be the greatest. As followers of the Savior, they should have realized through his example that rendering service to others would be one of the greatest privileges they could have and such a spirit undoubtedly would meet with the heavenly Father's approval.

The thirteenth chapter of John indicates the Master's concern at this hour and his action should serve as an object lesson for all of his children down throughout the age. Verse 1 speaks of the Lord's love and suggests that this was the basis for dealing with his own. He had left his spiritual plane as the Logos to lay his life down in sacrifice. Then we note how he gently taught the twelve apostles lessons of humility. As the chapter continues, it becomes evident that the disciples of the Lord were not as attentive to him as they should have been. Had they been guests of someone else, their own feet would have been washed by the servant of the host. Here they had no host other than the great Master who was in their midst.

Verse 4 indicates that Jesus rose in the middle of the meal, which apparently had not ended as yet. He girded himself and he washed the feet of the disciples. They must have been shocked and silent that the Great Teacher, their Lord, would do such a thing.

The lessons of verses 6 through 8 indicate that Peter, one of the most prominent characters in scripture, did not want Jesus to wash his feet at first. Going to the extreme, Peter stated he would never allow that to happen, until the Master indicated that unless he washed Peter's feet, he could have no part with him in the kingdom.

### **No Need to Wash the Whole Body**

After our Lord made that point, Peter was willing to have his whole body washed. There was an object lesson given when the Master pointed out that he who was clean needed only to wash his feet. Jesus pointed out that not all of them were clean, the reference obviously being made to Judas. The meaning of our Lord's admonition in verse 14 that they ought to wash one another's feet is amplified where we later read in John 13:34, 35: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

A review of these experiences in the upper room on the Savior's final night brings to mind the frailties of the disciples who had yet to receive spirit begettal. Although they walked with the Master for those 3 years, it was not until they had received the holy spirit after the day of Pentecost, they were able to manifest the determination to serve him in a way that would enable them to become pillars of the church.

### **Foot Washing Today**

Although our Lord is no longer in the flesh, let us manifest that kind of spirit towards one another, doing now for our brethren what might have been our privilege to do had we been in that upper room with our Savior.

When we note the weaknesses, trials, and temptations of fellow believers, let us remember that we, too, are subject to the same attacks by the world, the flesh and the adversary. In our sympathetic desire to help others be more than overcomers, a reciprocal washing of one another's feet would imply close contact with loving thoughts and humility. Let us recognize we too have much need of the aid our brethren can provide for us through their actions, prayers, and general spirit of encouragement.

Within the ecclesia and among those with whom we have frequent fellowship, if we are actively engaged in promoting one another's spiritual growth and development, we should be able to appreciate that all of our brethren have certain qualities, graces, or attributes that can benefit us; and we, likewise, should be on the alert as to how we can be of help to them.

There are many forms of service which each of us can provide. These include volunteering for ecclesia projects, entertaining visitors, witnessing, providing transportation, sending messages of comfort, visiting the ill or isolated, sharing of tapes or truth literature, typing, proofreading, testifying, etc.

Each of us should realize that we have something to give for the edification of the body. We should be faithful in contributing to our ecclesia studies, praying for others, and being a model of someone whose life is undergoing the transformation process; being, therefore, an example of a believer. Let us be faithful in washing one another's feet!

Judas Iscariot

## The Betrayal

*Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.—Mark 13:12*

*Carl Hagensick*

Great men often start great causes. Great causes attract loyal cadres of followers. However all followers do not remain constant in their loyalty. Some become discouraged. Others become discontented. Some leave the cause for other pursuits, while still others actively turn against the cause with which they formerly identified. These are the betrayers.

Betrayers are not unusual in biblical accounts. God has his Lucifer, Moses his Korah, David his Ahithophel, Jesus his Judas, and Paul his Demas to name just a few.

### Reasons for Betrayal

There are a variety of reasons why an individual turns from being a follower to becoming a traitor to the cause. The above biblical examples illustrate some of these rationales.

**LUCIFER:** Pride, mixed with unbridled ambition appears to be the motivation of Lucifer. Under the figure of Leviathan, Satan is called "the king over all the children of pride" in Job 41:34. The prophet Isaiah (14:13, 14) writes of him, "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High."

**KORAH:** In the case of the rebellion of Korah, along with his companions Abiram and Dathan, the apparent cause was envy. Notice the scriptural testimony of Numbers 16:3, quoting the three conspirators as they voice their complaints before Moses and Aaron: "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?"

**AHITHOPHEL:** The cause of the defection of King David's chief adviser, Ahithophel, is less apparent. It may have been ambition or disappointment in not being heeded as oft as he would have liked. Many commentators suggest these reasons, but there is nothing in the account to support such speculations. We suggest that vengeance may have been the motivating factor.

Ahithophel was the grandfather of Bathsheba, the woman David stole to be his queen from her husband Uriah (cf. 2 Sam. 23:34 and 11:3). As the patriarch of the family, he would have felt the brunt of the shame for David's brazen treatment of his married granddaughter. His first advice to Absalom, the rebellious son, was in harmony with such a feeling of shame: "And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong" (2 Sam. 16:21).

**DEMAS:** When the Apostle Paul wrote his epistle from Rome to the Corinthian church and his private letter to Philemon, he sent greetings from Demas (Col. 4:14; Phmn. 24). However, not long after he wrote to his beloved Timothy, "Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica" (2 Tim. 4:10). Here Paul diagnoses the problem as discontent with the life of sacrifice and the entrance of the spirit of materialism.

### **Judas Iscariot**

This brings us to our main subject, Judas Iscariot. As an apostle he trekked with the other eleven along with Jesus throughout his earthly ministry. He was the only non-Galilean of this elect group, being from the southern Judean city of Kerioth (now identified with the ruins of el-Karjetein, between Jerusalem and Bethlehem). Tradition says that he, like Simon the Cananaean (Mark 3:18 ASV), was a Zealot, a political party in Israel militantly opposed to Rome. It is probable that the word "Canaanite" should be translated, "Zealot," as the New American Standard version has it.

Judas and Simon are listed together in the above text and may have been companions in the "Zealot" movement prior to their gospel call. Although the canonical New Testament does not give the details of their conversion, the apocryphal Gospel of the Twelve Apostles, a second century document of the Ebionites, says they were called along with the fishermen at the sea of Galilee (Matt. 4:18-22). (See International Standard Bible Encyclopedia, "Judas Iscariot.")

Although the gospel record states that Jesus knew from the beginning that Judas would be the betrayer (John 6:64), yet Judas was entrusted with the funds for the entire group (John 12:6). This seems at first a contradiction to a godlike character, for we read in James 1:13 that God does not tempt any man. The Greek word used here for tempted has two distinct meanings: (1) solicitation to sin; and (2) trials or testings arising from providential situations or circumstances (Adam Clark's Commentary). It is the former from which God restrains, while the latter are often permitted to test the worthiness of the individual.

While Jesus knew the heart of Judas from the beginning, he did not leave any clues for the other disciples to know until after Judas made the positive decision to take action. This fateful decision was not implemented until the last week of Jesus' life, after the festive dinner at which Mary broke the alabaster box of ointment to anoint her Lord.

## **The Thought Begets the Deed**

It was then that Judas and certain other disciples, perhaps at the instigation of Judas, complained about the money which they considered to be wasted by spilling the precious ointment. "This could have better been given to the poor," the complainers argued. It was after the rebuke of Jesus to the misguided disciples that we read, "from that time he [Judas] sought opportunity to betray him [Jesus]" (Matt. 26:16).

The Luke account (22:2-6) implies that the chief priests and scribes took the next step. When they let the word out that they were seeking Jesus for the purpose of having the death sentence pronounced upon him, Satan tempted Judas who quickly rose to the bait (22:3). Now it was only a matter of waiting for a convenient season when he could be arrested out of the view of the general populace (22:6).

The quiet hours of the evening before the Passover provided the perfect opportunity. After partaking of the supper Jesus let it be known that he would be going with his disciples to their usual haunt at the Garden of Gethsemane (possibly a private garden of the residence owned by the mother of John Mark) for a discussion with his followers and a session of private prayer.

It was at the upper room meal that Jesus informed the twelve that one of them was a traitor. It appears that Judas joined the rest in their frightened inquiry, "Is it I, Lord?" Since he had already contracted with the priests and scribes, such an inquiry seems like rank hypocrisy. What must have been his thoughts as Jesus dropped the identifying clue, quoting from Psalms 41:9, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

Then the matter becomes even clearer when, in seeming fulfillment of the psalmist's prophetic words, "He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon" (John 13:26).

Next we read "And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly." The thought apparently is that Satan re-entered Judas, for we read that Satan had already entered into him before this time (Luke 22:3). The dual use of this phrase implies that there was a time between the two incidents when Judas was not so directly under Satanic influence. Oh, if he had only fled the temptation facing him! It has been well said that "some men flee temptation while others crawl away, hoping it will catch up with them." Judas was of the latter sort.

The die was cast. Judas does not return to the upper room. Jesus and the remaining eleven finish the meal, the elements of the new Memorial are introduced, a psalm is sung. Then the small group have a last conversation with their Master as they walk the deserted night path to the Kidron valley, where Jesus crosses into the garden to pray.

Soon a band of soldiers assigned to the Sanhedrin arrive with Judas as their leader (John 18:3 NIV). The hypocrisy of the traitor becomes the more evident when he presumes to

greet Jesus in the usual manner of a "holy (?) kiss." The badge of friendship became the instrument of treachery. Jesus' sad reaction, "Betrayest thou the Son of man with a kiss?" is indicative of the hurt that was caused by the manner of betrayal.

In Matthew 26:50 the Authorized and many other versions, portray Jesus as calling Judas "Friend." This is a misleading, though not inaccurate, translation. The Greek language has two words for "Friend," the endearing *philos*, or "beloved friend," and the more formal *hetairos*, better translated "comrade," denoting someone with whom there was an association in activity. Jesus was not addressing Judas with an endearing term but rather a word showing that they had walked together for a period of time.

### **The Death of Judas**

As the events of the sham trial and crucifixion quickly follow, Judas is apparently struck with remorse at the heinousness of his crime. He seeks to return the money and, indeed, even after being refused by the Pharisees, casts it at their feet. He then proceeds to commit suicide, though there is an apparent discrepancy between the biblical accounts of the exact manner of his death.

Matthew 27:5 informs us that he hanged himself, while Acts 1:18 has him falling forward, bursting "asunder in the midst, and all his bowels gushed out." The discrepancy is only an apparent one and can be easily harmonized. The Latin Vulgate hints at the solution with its translation of the Acts text, "When he hanged himself, he burst asunder." The suggestion is that the rope used for his hanging broke and he fell forward on the sharp rocks which cut open his belly so that the intestines gushed forth.

### **The Potter's Field**

Although Peter's account in Acts concurs with the gospel of Matthew that the thirty pieces of silver was used to purchase a potter's field, there is a seeming discrepancy between the accounts as to whom the purchaser was. In Acts the purchase is by Judas, while the Matthew account indicates it was made by the chief priests with the money cast at their feet. In all probability, both are true inasmuch as the chief priests were only acting, in effect, as unwilling agents of money which they considered still as belonging to Judas. While they made the transaction, they made it in the name of the traitor.

The field is called the potter's field because of its former use, but now it was known as the "field of blood," Akeldama in the Aramaic language, because it was bought with blood money. There is good ground for the traditional location of this field at the base of the mountain just south of the old Mount Zion, where the Tyropean and Hinnom valleys merge into the valley of the Kidron.

That location is suggestive of a rich symbolic meaning. The Hinnom valley, Gehenna, is an oft-used picture of the second death, while the Kidron valley, even today one vast cemetery, well represents the death sentence pronounced on Adam and his race. Overlooking the gateway, or entrance to these two valleys, is the potter's field. In the



position purchased with the price of Jesus' life, the Savior is qualified to be the judge over all death, redeeming all from Adamic condemnation (the Kidron) and determining who will ultimately end up in the second death (Gehenna).

### **Prophecies About Judas**

The prophetic allusion accredited in Matthew 27:9 to Jeremiah, is actually found in Zechariah 11:12, 13. This is not a discrepancy since the Jewish Bible is divided into three sections—the Law, the Psalms, and the Prophets. Isaiah in the Massoretic, opens with Jeremiah in most of the older Hebrew versions. Thus a quotation from any part of this Book of the Prophets, which included Zechariah, could properly be attributed to the book of Jeremiah (see the writings of David Kimchi, Jamieson, Faucett, and Brown, and Adam Clarke's Commentary).

In the Zechariah text the prophet takes two shepherd's staves, named Beauty and Bands, and breaking them, shows the cessation of God's pastoral relationship toward Israel. The staff, Beauty, depicts the cessation of his covenant with them, while Bands indicates the deterioration of the relationship between the northern kingdom of Israel and the southern monarchy of Judah. The prophecy of the potter's field is a part of the former. It was this act, brought about by the treachery of Judas, that marked the termination of the law relationship to "them that believed" (Col. 2:14; Rom. 10:4).

The apostle Peter applies another Old Testament prophecy to Judas in Acts 1:20, "For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishopric let another take." He here blends two prophecies of the Psalms and applies both of them to Judas. "Let their habitation be desolate; and let none dwell in their tents" (Psa. 69:25) and "Let his days be few; and let another take his office" (Psa. 109:8).

Though we have no assurance that he is correctly applying these texts (certainly the conclusion to select a replacement for Judas was incorrect), the verse in Psalm 109 does contain several elements which fit the case of Judas strikingly. The apostles erred in thinking they were to make the replacement; the replacement was to be made by God who chose Paul to take the place of the apostate Judas,

There are two more Psalms which appear to be connected with Judas' story. Both of these were written by David shortly after the rebellion of Absalom and seem to refer, in their immediate context, to David's chief adviser Ahithophel.

The first of these is Psalm 41:9, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." A similar, but somewhat longer reference, is found in Psalm 55:12-14, "For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." Ahithophel becomes the prototype of Judas. They were both

part of their benefactor's inner circle. They both betrayed their leader. They both ended their lives in suicide (see 2 Sam. 17:23). In Psalm 55 we gain a little feeling for the emotions that rose up in both David and Jesus.

### **The Motivation of Judas**

While the motivations of such traitors as Lucifer, Korah, Ahithophel, and Demas are somewhat transparent, such is not the case with Judas. The apostle John suggests he may have been motivated by greed. Yet thirty pieces of silver was hardly a sufficient sum to provide such motivation. Others have suggested disillusionment with the cause. As a Zealot, he may have been looking for a more active role in overthrowing Rome and establishing a kingdom here and now. The most logical reason is suggested by the timing of his betrayal of Jesus. It was immediately after the reprimand at the supper in Bethany where the costly ointment, worth four to ten times more than the pieces of silver, was used by Mary. This timing suggests anger at being reprimanded by the Master for his attitude.

### **The Fate of Judas**

The ultimate fate of Judas has been a hotly debated issue for many years. Some feel that he will not have a resurrection from the dead. Indeed there are strong reasons for such a conclusion. He is called "the son of perdition" who is "lost" (John 17:12). It is written of him that it would be better if he had not been born (Matt. 26:24). His habitation is described as "desolate" and uninhabitable in both Acts 1:20 and Psalm 69:25.

On the other hand, the word "perdition" does not necessarily mean the second death. It is the same Greek word translated "destruction" at the end of the broad road of all humanity in Matthew 7:13. The conclusion that it would be better not to have been born was an oft used Hebrew idiom for utter shame and was used in this manner repetitively by Job in his laments over his afflictions (Job 3:11). A "desolate" heritage does necessarily describe a permanent condition.

Perhaps the strongest arguments that can be adduced in favor of a deferred final judgment for Judas is the fact that his sins were committed before the holy spirit was given. Never having been begotten to a second life, he could not die a second death. In fact, he had never died the first death, reckoned to the Christian at the point of his consecration to the Lord.

### **Our Betrayers**

The Christian is not to assume that this experience of betrayal is unique to his Master. Our theme text, at the beginning of this article, explicitly states that such betrayals would come to Jesus' followers. Furthermore, like the cases of David and Jesus, they would come from one's closest associates, even members of one's own family. As Jesus stated in Matthew 10:24, 25, "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If

they have called the master of the house Beelzebub, how much more shall they call them of his household?"

When such experiences come, what will be our reaction? Undoubtedly, it will entail hurt. It did with both Jesus and David. But will it produce anger and resentment? It appears to have done so with King David. It does not appear to have done so with Jesus, our example. A high standard for reaction to persecutors is presented to us in the case of the first Christian martyr, Stephen, who said, even as he was being stoned, "Lord, lay not this sin to their charge" (Acts 7:60).

In any case, the Christian's main concern is not whether or not he will be betrayed but will he ever become the betrayer. No matter what the temptation—whether it be the pride and ambition of Lucifer, the envy of Korah, the vengeance of Ahithophel, the anger of Judas, or the discouragement and materialism of Demas—may each Christian remain faithful, not only to his Lord but to his fellow Christians as well.

## The Bread and the Cup

# The Memorial Emblems

***And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.—Matthew 26:26, 27***

*Richard Suraci*

In reviewing the emblems representing our Lord's great sacrifice, it is a most precious privilege to remember, and renew our intimate knowledge of, God's only begotten son. We do this not only with our minds but also with our deep feelings as we try to enter into the experiences Jesus endured for us.

We read that "he was touched with the feelings of our infirmities" (Heb. 4:15). We likewise want to be touched by his suffering so we may better appreciate all he endured for us. Being perfect, everything he suffered was unmerited and may be attributed directly to the world he came to save: "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed" (Isa. 53:5).

In Romans 5:7, 8 [NIV] we read: "Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us."

As Bible students we have a wonderful opportunity to celebrate our Lord's death once each year on its anniversary, the 14th day of Nisan. We have an appropriate title for this event: "Our Lord's Memorial."

Although we partake of the emblems once a year, we should remember the significance of the emblems every day of our lives. This will make each day a mini-memorial that will draw us closer to our loving savior. We should also remember the secondary application: the many grains of wheat ground to make the bread and grapes crushed to make the wine picture our share in suffering and dying with our beloved Lord as we, like Paul, "fill up that which is behind of the afflictions of Christ . . . for his body's sake, which is the church" (Col. 1:24).

On that special night, our beloved Lord Jesus was fully aware of the significance of this meal. What a vision it created for him, being perfect and completely tuned to his Father's will and plan. It gave Jesus a panoramic view of God's plan for man, with himself as the center of it all.

Jesus said to his apostles: "With desire have I desired to eat this Passover with you before I suffer" (Luke 22:15). Afterward he instituted a memorial service which they would

henceforth observe in commemoration of his death. He said: "this do in remembrance of me" (Luke 22:19).

So his apostles knew this was not a continuation of that type because Jesus was the fulfillment of the Passover picture, he was the Lamb of God. He desired that they remember and commemorate his sacrifice and death as their Redeemer.

### **The Unleavened Bread**

The emblems he chose for this memorial service were simple but profoundly significant. In choosing unleavened bread, he was following his Father's instructions to the Jewish nation to rid their homes of all leaven and forbid the eating of leavened bread for seven days (Exod. 12:15). In doing so, Jesus acquiesced to his Father's will and plan for the salvation of the world.

Leaven is a symbol of sin. For this reason, leaven was not used in offerings made by fire, and was forbidden during Passover week (Exod. 12:18-20). Because Jesus was "holy, harmless, undefiled, and separate from sinners," it was fitting that only unleavened bread be used as a picture of his body (Heb. 7:26). Leaven produces fermentation, and when mixed with flour, makes it light. Fermentation is caused by a microscopic fungus. As we review the meaning of leaven, we see that as far as our blessed Lord was concerned, the fungus of sin was clearly missing from his perfect life.

Bread was very important in biblical times. In early Babylonian history, grain was the basic unit for the system of weights. Wheat was highly prized. After threshing and winnowing, it was crushed or ground. Flour mixed with water and seasoned with salt was kneaded in a trough. To this leaven was added.

From earliest times, the word "bread" was used for food in general, as in Genesis 3:19. Bread was the staple of the diet and was called the "staff of bread" in Leviticus 26:26. This scripture was probably the origin of the phrase that bread is the "staff of life." Bread was used in sacred meals as in Genesis 14:18, and included in certain offerings (Lev. 21:6). It also had a special place in the Tabernacle as the "shewbread" or "bread of the presence." The word bread appears over 360 times in the Bible, so we see how important bread was in biblical times.

Our Lord said, "I am the bread of life" (John 6:33, 35, 41). His death on Calvary's cross is symbolized by the unleavened bread he broke as a part of the memorial: his body, broken for us. It represents the perfect life he faithfully laid down. The only way to receive life in any age is by feeding on that word and appropriating that life, as the bread of life, which makes us acceptable in God's sight. The memorial Jesus inaugurated commemorates the ransom for Adam and his family from the death condition by the man Christ Jesus, offering an opportunity for eternal life.

We read in Luke 22:19, "He took bread, and gave thanks and brake it, and gave it unto them saying, this is my body, which is given for you; this do in remembrance of me."

Jesus is the "bread of heaven," so his taking the bread into his hands, blessing it and breaking it would seem to represent himself in his Father's hands. Jesus was always in the hands of God. As the Logos he was God's agent in all creation (John 1:1-3). In Proverbs 8:22-31 we read:

*"The LORD possessed me  
at the beginning of his way,  
before his works of old.  
I have been established from everlasting,  
From the beginning,  
before there ever was an earth.  
When there were no fountains  
abounding with water.  
Before the hills I was brought forth;  
Or the primeval dust of the world.  
When he drew a circle  
upon the face of the deep,  
When he strengthened  
the fountains of the deep.  
When he assigned the sea its limit,  
So that the waters  
would not transgress his command,  
When he marked out  
the foundations of the earth,  
Then I was beside him  
as a master craftsman,  
And I was daily his delight,  
Rejoicing always before him,  
Rejoicing in his inhabited world,  
And my delight was with the sons of men."*

In comparison to his Father, the Logos was but a young son in God's hands—a beautiful obedient son, always doing his Father's will. God spoke the word, and his son was there to fulfill it to perfection. The Logos divested himself of his heavenly glory and was born on earth as a perfect human being. He was still in the hands of God; God blessed him because he always sought to do his Father's will.

We read of our beloved Lord that he "by the grace of God should taste death for every man" (Heb. 2:9). This means he experienced death. Having kept the law perfectly guaranteed unending life. It was this perfect life he gave into the hands of justice. He took Adam's place in death, and experienced the same feelings the human race experiences when they die.

The actual cause of Jesus' death may not have been the crucifixion nails but a broken heart: "Reproach hath broken my heart." (Psa. 69:20). He understood and experienced the same feelings that sinners feel who are alienated from God. For the first time in his

existence, spiritual or human, God's face and smile of approval was turned away from our beloved Lord, as he pathetically exclaimed, "My God, my God, why hast thou forsaken me?" (Mark 15:34).\*

We can appreciate to some extent the depth of love God displayed in the life and death of his beloved son. Divine love came from God and a reflection of that same love came from his son. There was love for each other!

### **Love Between God and Jesus**

God desired to exalt his son to his own nature. While in his hands, after blessing him for eons in spiritual time and for 33 years on earth, he allowed him to be broken and die a shameful death on the cross.

By his faithfulness unto death, Jesus proved to his Father that his character had crystallized, that "he learned obedience by the things which he suffered" (Heb. 5:8). He proved that he could be trusted with immortality!

Jesus knew that through his sacrifice and death, he would be the means by which his Father's holy name will be cleared of the many blasphemies heaped upon it, that the worship of Jehovah may be restored in all the willing and obedient he died to redeem that God may be all and in all.

The prophet Isaiah (53:10-12) unfolds this beautiful love. "Yet it pleased the LORD to bruise him; he hath put him to grief: When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors."

### **The Cup**

In discussing the significance of the cup, we are recalling the sacrificial life of our dear Redeemer. There is no human life without the body! There is no human life without the blood! These two component parts are indispensable to human life, essential elements in man's physical being—a third is the breath of life!

In Leviticus 17:11 we read, "the life of the flesh is in the blood." (Also Genesis 4:10.) The life of the world was forfeited by father Adam who fell into sin and death. God's justice required a "life for a life" (Exod. 21:23). Perfect Adam lost his life. Perfect Jesus took Adam's place in death, thus providing a corresponding price (1 Cor. 15:21, 22).

The blood of Christ represents his perfect life which was sacrificed by his death and leads to forgiveness of sins. The only way to benefit from his sacrifice is to figuratively "drink"

of Jesus' blood, appropriating the merit of his perfect life to our own. The entire Bible, especially the Old Testament, emphasizes the importance of blood. The word blood appears 430 times.

Paul in Hebrews 9 and 10 tells us about the tabernacle arrangement, furnishings, sacrifices, High Priest, and what was accomplished therein. The priests entered the Holy daily to perform God's service. But only the High Priest entered the Most Holy once a year and never without blood which he offered for himself and the people's sins. This took place on the Day of Atonement, but Paul emphatically states that it is impossible for the blood of bulls and goats to take away sin. If it made them perfect, Paul reasons, then no other sacrifice would be necessary, for they would be cleansed once for all.

The Passover was the first feature of the law and a shadow of "good things to come." Those "good things" appeared when Jesus came into the world, saying; "Sacrifice and offering thou didst not desire; . . . burnt offering and sin offerings hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will O my God" (Psa. 40:6-8; Heb. 10:4-9).

The law required animal sacrifice to remind the people of their sins, which could only find satisfaction by divine justice: a "perfect life for a perfect life." That's why it was possible for Jesus to offer one sacrifice for sin for all.

The secondary application of the memorial should fill our hearts and minds with appreciation as we realize that we are counted in as part of our Lord's sacrifice.

Not until we become part of the body of Christ does any sacrifice on our part benefit any one else, and that is in the next age. Until that time witnessing is all we can do—following our Lord's example of loving and caring and doing good unto all as we have opportunity, especially to the household of faith.

We read in 1 Corinthians 10:16, 17 (Diaglott): "The cup of blessing, for which we bless God, is it not a participation of the blood of the anointed one? The loaf which we break, is it not a participation of the body of the anointed one? Because there is one loaf, we, the many, are one body; for we all partake of the one loaf."

Guided by God's spirit, Paul is teaching us this precious secondary truth that we are participators with our Lord in his death as members of his body. As many grains of wheat make a loaf and many grapes make wine, so we become joint sacrificers with our Lord, participators in his death.

The emblems symbolize the assimilation of Christ which secures eternal life. By faith we accept his finished sacrifice, accept the life rights which Jesus made available for us. This enables us to feed on Jesus, the bread of life, the bread which God sent from heaven.

The Memorial season is a special time to renew our vows of consecration to "be dead with him, that we may also live with him; to suffer with him, that we may also reign with



him." (See Volume 6, Page 466.) In the secondary application, our Lord takes us into his hands and blesses us and then breaks us. How good to know we are in the hands of our beloved Lord Jesus. He was here! He was tried in all points like we are tried as New Creatures. He understands our problems, our trials and promises his grace will be sufficient for us. He also promised that all of our experiences will work together for good because of our love for God. Our hearts in gratitude cry out:

*"Oh, to be nothing, nothing,  
Only to lie at his feet,  
A broken and emptied vessel,  
For the Master's use made meet.  
Emptied, that he might fill me  
As forth to his service I go.  
Broken that so unhindered,  
His life through me might flow."*

## Jesus' Last Sermon

# The Vine and the Branches

***For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.—1 Corinthians 12:12***

*A verse by verse study in John 15*

Apparently the words of Jesus, found in chapters 15 and 16 of John's gospel, were spoken either en route to the Garden of Gethsemane or in the valley, just before Jesus and his apostles crossed the Kidron and entered the garden proper. The subject of chapter 15 concerns the expectations Jesus had of his followers and his concern for their spiritual well-being.

### **The Vine Illustration--Verses 1 to 3**

***I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you.***

The opening theme may have resulted from a discussion of the fruit of the vine introduced in the Memorial service, the vineyards through which the walk would wend, the great vine erected over the main temple gate or the smaller vine etching over the Huldah gate at the southern entrance to the temple compound.

It is doubtful whether Jesus, being a hunted man whose time had not yet fully come, would have risked walking by the temple itself for he would surely have been spotted. Rather it seems that he would have followed the southern wall of the city, turning at the pinnacle of the temple to descend into the Kidron valley. Such a course would have led him directly past the twin Huldah gates, which led into Solomon's stables directly under the temple complex. The visitor to Jerusalem even today can see a similar embossed vine and branches over the interior lintel of the Huldah gate. These gates are referenced in Edersheim's *Sketches of Jewish Social Life in the Days of Christ*, page 218.

In any case, the object of his illustration was the necessity for fruit bearing. The Christian world is divided into two classes: the fruit-bearing and the no fruit branches. The illustration is similar to that of the parable of the sower, where some seed bore thirty-fold, some sixty-fold, and some a hundred fold. In this illustration, however, he demonstrates that there can be progress between these groups. To secure this progress, the husbandman carefully prunes his vine. He also uses string to tie low-lying branches to a higher level, encouraging them to develop more strength. Grapes on a low-lying branch are not only more tempting to the "little foxes" (Cant. 2:15) but are also more subject to rot and mildew.

It is unclear whether, in verse two, he is speaking of the removal of unproductive branches or this method of tying up the falling branches. The Greek word *airo*, translated "take away" in most translations, has "to lift up" as its primary meaning, according to both Strong's Concordance and Thayer's Lexicon and is so used in such passages as "take up thy bed and walk" (Matt. 9:6). Whichever is meant, both are true statements. The Lord will remove those who bear no fruit at all, and he will bear up those who are weak and need to be pointed in a heavenward direction so that they can begin to bear fruit.

His statement in verse three that they were "clean" appears at first glance to be unrelated to his theme of the vine and the branches. It is reminiscent of what he had told this same group earlier that evening after washing their feet, "Ye are clean, but not all" (John 13:10). Here the thought seems to be they all have an equal start. It will be up to their future conduct if they remain clean and thus able to bear much fruit.

### **The Dual Abiding--Verses 4 to 8**

***Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.***

The secret of fruit-bearing in a natural vine is having an adequate supply of sap. If the connection between the branch and the stem of the vine is not solid, the sap cannot freely flow to the branch. If the sap is not in the branch, the branch cannot bear fruit. Jesus is using this analogy to illustrate the oft-repeated concept of abiding in Christ and having Christ abide in his follower.

If there is debate as to the non-fruit-bearing branches in verse two, there is no debate in this section. These are removed and burned in the fire, much the same as the tares in the parable of the harvest.

Building on the illustration of the sap, he identified this necessary nourishment as his word. It is by him, both by his teachings and his example, that we receive the needed grace for fruit-bearing. The fruit is well defined by Paul in Galatians 5:22, 23: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

Such abiding in Christ requires the frequent study of the Scriptures, and especially of the life he lived for "he who has seen me has seen the Father" (John 14:9). Fruit-bearing is a credit both to the vine and to the husbandman, therefore the Father is glorified by the Christian bearing his fruits.

## **The Commandment of Love--Verses 9 to 13**

*As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.*

Jesus further extended the thought of his words abiding in them; he informed them that obedience puts them in the circle of his love. This harmony of two souls working together is the producer of true joy—both his joy and the joy of the Christian.

On an earlier occasion he had been asked to define the greatest of the Mosaic commandments. His words were simple and to the point, "And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these" (Mark 12:29-31).

In like manner, in our text he condensed the "commandments" of verse nine to the one commandment of verse twelve. That commandment was to exemplify his love for them in their love for each other. This was the same lesson he had demonstrated by the foot washing earlier in the evening. He well knew their petty jealousies and striving for position. He could foresee the problems that lay ahead. But he also knew the antidote, and he expressed that remedy in the strongest possible terms. It was to be a commandment, not a suggestion or request. They must "love one another."

Not merely was it to be a human or fleshly love, but it was to be of the same sacrificial type he had shown for them. They had seen how he was moved with compassion for all in need. Now they would soon see a new dimension of sacrificial love, a love that would even cause one to die for those he loved. The human family did not deserve such a sacrifice. Indeed it is written, "While we were yet sinners, Christ died for us" (Rom. 5:8). This is the very example he left them in this sermon: "Greater love hath no man than this, that a man lay down his life for his friends."

## **Servants, Friends, Sons--Verses 14 and 15**

*Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.*

His disciples had a unique relationship with him. They were not strangers, nor casual acquaintances, not even servants. They were his friends. They would show that friendship by doing his will.

There are a number of distinct relationships the Bible uses to describe man's dealings with Christ and with God. Two of those are contrasted in the verse under discussion: servants and friends. The nation of Israel, as a result of their Law Covenant, had pledged to be God's servants. As servants, they would be told what to do but they would not have the relationship of a close confidant, a friend. In another sense, they were children of God: young and immature children; a parent directs young and immature children by commands rather than by reasoning, as with mature offspring. The apostle Paul picks up on this theme in Galatians 4:1-3, "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world."

His disciples had shown that maturity. He would deal with them as "friends." In Old Testament times, there were a few who had progressed to this relationship as well. Abraham was called "a friend of God" (James 2:23). The Lord spoke to Moses "face to face, as a man speaketh with a friend" (Exod. 33:11). It was of those in this relationship of whom we read "Shall I hide from Abraham that thing which I do."

Yet, close as this relationship of friendship is, there is still a closer relationship, one that even the disciples could not enjoy at that time. But it was one they would have in less than two months —the relationship of sons of God. After Pentecost they could progress to this next rung on the ladder that leads to God. There they would be begotten to a new life, a spiritual one, and become "new creatures in Christ Jesus."

This same two-step process operates today for Christians. Once they arrive at the point where they are willing to dedicate their lives to the principles of righteousness, they become a friend of God. But it is only when they take the next step of offering their lives unreservedly to God as a sacrifice that they can progress to the point of sonship.

### ***Ordained to Fruit-Bearing--Verses 16 and 17***

***Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another.***

Not only does he choose the potential members of his bride because they can be developed into fruit-bearing branches, but he commissions, or ordains them, for that very purpose.

The present fruitage of the church is only part of their ordination. They bear this fruit now so that they may train others to bear pleasant fruits for the Lord in the age to come. Now they can preach the "word of reconciliation," then they shall do the "work of reconciliation." As Jesus' parable in John 10 puts it, bringing the "other sheep" into his fold is the grand object of all present training and development.

This is a task they can not do in their own might. Therefore Jesus assures them that whatever they ask of the Father in his name, as branches abiding in the vine, they can confidently expect to receive. Having commissioned them to a task, he is faithful and just to provide them all the necessary tools to accomplish it.

Yet they cannot teach what they have not themselves learned, therefore he reiterates the commandment which they are to teach: "love one another."

### **Animosity of the World--Verses 18 to 21**

*If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.*

Although Jesus was the exemplification of love, the world around him which he loved did not return that love. Rather he faced constant and increasing animosity. He warned them that they were to expect no better treatment. The reason is obvious, because they were not of the world. They did not share the same pleasures, ambitions, and desires of non-believers. More than this, their non-worldly ways were a rebuke to those who preferred to pursue their own selfish ideas of pleasure. "This is the condemnation," Jesus said, "that light is come into the world, and men loved darkness rather than light, because their deeds were evil." The disciples' lives would be a living reproof to those around them, inviting hostility and animosity.

Unfortunately many of their persecutors would afflict them thinking that it was the right thing to do. "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service."

Therefore Jesus counsels that we are to continue to love even the persecutors, inasmuch as they thought they were doing it "for his name's sake, because they knew him not who sent me." It is not for us to blame one who intends to do right but, because of lack of knowledge, does the opposite. Saul of Tarsus was such a sort. We do not feel anger for a blind man because he cannot see, neither should we resent those who are blinded by Satan and become our persecutors.

## **Hated Without Cause--Verses 22 to 25**

***If I had not come and spoken unto them, they had not had sin: but now they have no cloke [cloak] for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.***

Jesus continued by showing how the hatred came about. It was because he spoke fearlessly unto them of the principles of righteousness, removing their excuses for not doing right. The Greek word *profasin*, translated "cloke," carries the thought of rationalization or pretext. The clarity of Jesus' teaching made it impossible to justify their bad conduct.

The statement that if he had not come "they had not sin" is to be taken in a relative sense. Compare it with Romans 7:9, "For I was alive without the law once: but when the commandment came, sin revived, and I died." It is not that they were sinless before he came but that they were not cognizant of its presence, therefore their guilt was mitigated.

The reference to the Old Testament passage of being hated without a cause applies to many verses in the Psalms, (for example Psa. 7:4; 35:19; 69:4; 109:3). The sense of the passage is that they hated him without a justifiable cause.

## **Two Witnesses--Verses 26 and 27**

***But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.***

The chapter closes on an upbeat note, the promise of the coming of the Comforter, the holy spirit. This would happen within about seven weeks. This promise is elaborated in the succeeding chapter (John 16) and is introduced here for a limited purpose: "he shall testify of me."

The very presence of the holy spirit to be an indwelling force within the believers was a vindication of Jesus' life. If he had been unfaithful it would not have come. Among other things, the bestowal of the spirit was an affirmation of the success of his mission. As the dove at his baptism showed the Father's approval of that step, so the tongues of fire showed his approval of the carrying out of that sacrifice.

But the holy spirit was only one witness. Many things under the law were to be established by "two or three witnesses" (Matt. 18:16). His disciples were to be the confirming witness. Nothing would show this witness more than the keeping of his commandment to love one another. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

That is our burden. We are to be faithful witnesses to the reality of his work and to his character. We can best accomplish the task to which we are ordained by showing that "love to one another." May we each demonstrate the truth expressed in 1 Peter 1:22, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."



## A Pictorial Journey

# The Last Walk Together

*Arise, let us go hence.—John 14:31*

On a bright moonlight night in the spring of 33 AD, Jesus and eleven of his apostles took a somber walk together around the ancient city of Jerusalem. They had just finished a momentous meal together and were heading for a small garden in the Kidron valley east of the city walls. Only Judas Iscariot was missing from the small body which had become so welded together by their experiences of the past three and a half years.

It was a troubled walk. During the past few months Jesus had made several cryptic remarks about his imminent death. At the meal they had just finished together, he became more specific. They were loathe to accept the fact that he would be so soon taken from them. "We trusted that it had been he which should have redeemed Israel" (Luke 24:21), one of them was to say later in his despondence over their Master's death.

It was a specially somber walk for Jesus. He alone recognized that this would be his last opportunity to prepare the little band for the tasks that lay ahead. He recognized their human frailties and their petty jealousies. How they would need the new commandment he left with them, "as I have loved you, that ye also love one another" (John 13:34).



It was a walk down memory lane. The route was a familiar one. A goodly part of their ministry had been in Jerusalem and its environs. They had trekked these paths many times in the past but never before with the intensity of this last walk together.

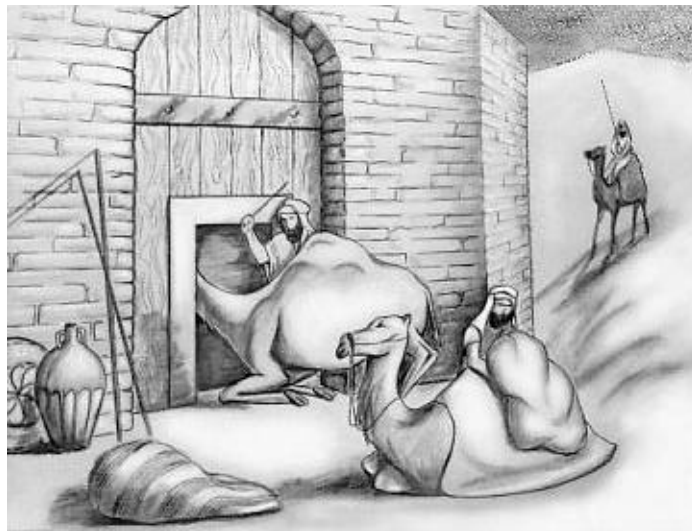
It was a symbolic walk. Many of the sites they would pass held a meaning for them far beyond what the natural eye could detect. They had become symbols of the new ministry

which they had shared with their Lord and which they would soon embark upon in an expanded sense.

### **A Symbol of Complete Consecration**

Though the exact location of the room of the last supper is unknown and is most probably not that which has become a shrine today, it would not have been far from this location—just outside the city walls on the Western mount.

As they departed for Gethsemane, the road would lead past the gate of the city then known as the Gate of the Essenes. At this gate travelers took the routes from the holy city to travel to the areas where the Essenes dwelt. In this massive gate was a smaller door for controlled access when the larger gates were shut. This smaller entrance was known as "the needle's eye," and contained memories of Jesus' words to the rich young ruler, "it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Luke 18:25).



The significance of the camel driver needing to totally unload his beast of burden and guide it on bended knees through the opening would not have been lost on them. They, too, must be totally free of earthly encumbrances if they would enter the New Jerusalem. Their Master had set the pattern: "the Son of man hath not where to lay his head" (Luke 9:58).

### **Jeopardy**

If they desired to escape the guards of the city who were on the lookout to arrest Jesus, they would have skirted the southern wall which overlooks the valley of Hinnom, the garbage dump of the city where fires were constantly burning the refuse from the populace of the urban area.



Here was another symbol of their life's journey. The Valley of Hinnom, *Gehenna* in their language, was a recognized figure of speech for death—the second death from which there would be no release. Jesus personally knew the jeopardy in which he walked. Being perfect, absolute perfection was required of him. If he failed, the death of *Gehenna* awaited him. The same was to become true for his followers. The vows of consecration are not to be taken lightly. As Solomon had written earlier, "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay" (Eccl. 5:5).

### **Opposition**

Not only are there fears within, there are foes without. None were so opposed to the ministry of Jesus as the established religious hierarchy of his day—the Pharisees, Sadducees, and scribes. This was not only to be true of the Master but of his followers as well. "If they have called the master of the house Beelzebub, how much more shall they call them of his household" (Matt. 10:25).

The road they took that night wended sharply away from the Hinnom valley northward through a rich residential area in which the chief opponent of Jesus, the high priest Caiaphas, resided.



Today the traditional spot of Caiaphas' house is enshrined in the Church of St. Peter Gallicantu (the church of the cock-crowing). It is a simple structure with an interior that imparts a reverential atmosphere, but it does not capture the opulence of the house of the high priest. Archaeologists envision it more as the picture below.

### **Miracles**

Just north of the home of Caiaphas, the path takes a sharp turn to the east, down hewn rock steps on to a lower ridge of the Tyropean valley. Just across this valley lay the Pool of Siloam, the southern terminus of Hezekiah's tunnel and thus the reservoir of Jerusalem's main water supply, the Gihon springs.



It was to this pool that the Great Physician had directed the blind man whose eyes he had

smear'd with the ointment of spittle and clay (John 9:1-7). Like the pool of Bethesda further to the north, it was a central place for many of the healing miracles of Jesus.

Now, with his imminent departure from this life, the joys of seeing the blind regain their sight, the deaf hear, the lame walk, and even the dead raised to life again, would become only a memory of the past. Greater joys awaited him at his Father's throne, yet it was never easy to see the sorrows that must continue to prevail until his kingdom would be established.

Great comfort must have been his with the knowledge of the verity of the prophetic words he had uttered in that upper room, "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" (John 14:12).

### **A Text for a Sermon**

It is probable that the small band, to avoid premature detection, would have avoided passing the well-guarded main gates of the Temple and followed the alternate route alongside the southern wall of the Temple complex. This would bring them past the Huldah gate which led upward in tunnel fashion to the Court of the Gentiles surrounding the Temple.

A remnant of this gate can still be viewed today in the subterranean area under the mosque of El Aksa known as "Solomon's stables." There one can view the brass lintel over these gates with its carving of a vine and branches. Josephus speaks of a larger frieze with a similar depiction over the main Temple gate.

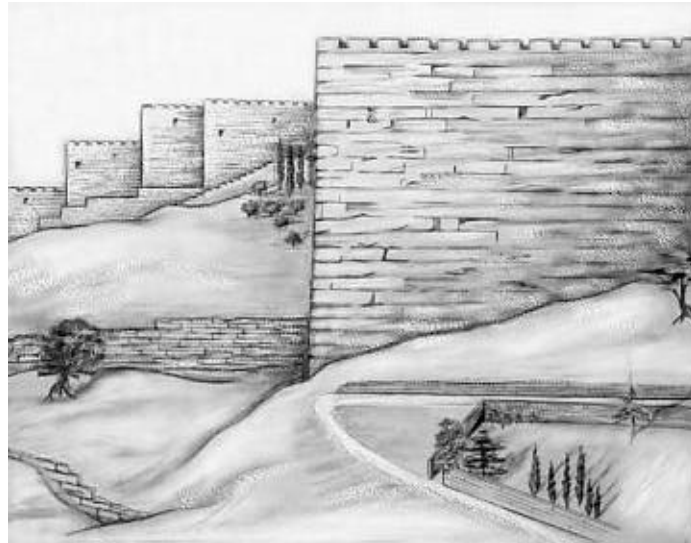


Thus, either route the band followed that fateful night would have brought them in contact with art work depicting vine and branches. This becomes the theme of Jesus' last

discourse to his followers (John 15). He uses it effectively to illustrate the necessity of his followers "abiding" in him—both in his words and in the spirit he had demonstrated to them.

## **Temptations**

The onset of Jesus' ministry was marked by a forty day period of meditation in the wilderness during which he was "tempted of the devil" (Matt. 4:1). After he successfully met the Adversary's temptation, we read "then the devil leaveth him" (v. 11). We are not to get the thought however that Satan left him permanently. He is a master at repetitive temptation. Jesus' life was constantly challenged by temptations, so much so that he once replied to the suggestion of Peter to preserve his life, "Get thee behind me, Satan" (Matt. 16:23).



So it is that on this last night of his earthly ministry, he would be faced with a forceful reminder of these temptations. The path of Jesus and the apostles on this last walk together would wend around the city walls just under their highest elevation, the "pinnacle of the Temple." It was a forcible reminder of Satan taking him, in his mind's eye, to this very spot and suggesting that he cast himself down so that the spectacular deliverance of God would win the attention of the people (Matt. 4:5-7). Once more he would face that same suggestion: on the cross passers-by wagged their heads and said, "If thou be the Son of God, come down from the cross" (Matt. 27:39, 40).

## Future Joys



Rounding the wall at the place of the pinnacle, the path traverses the western ridge of the Kidron valley. This valley was also accessed by the Golden Gate. Both sides of the valley were covered with tombs, intermingled with gardens and groves of trees.

Passing through this vast cemetery, we can imagine what thoughts may have stirred in the Master's mind. He knew it would not be long before he must die on Calvary's cross, condemned as a criminal. There he would complete his sacrifice for the sins of the world. The penalty was harsh. It must be borne. But there were future joys in prospect for faithfully bearing it.



These would be the joys of raising all the dead, not only from these graves, but from all graves—everywhere. "All that are in their graves shall hear his voice, and shall come forth" (John 5:28, 29). This would be one of the "greater works" of which he spoke.

Then he could answer all those prayers of which we are so forcibly reminded by the stones that the Jews laid on the tombs of their loved ones as they came to the cemetery and prayed over them. As the words of the hymn so beautifully phrase it:

*All those dead to life returning,  
We'll rejoice to see once more.*

### **Down the Last Hill**

Just beyond the Eastern or Golden Gate, they would have taken one last turn, down the slope into the valley below. There, just across the brook Kidron, was the Garden of Gethsemane, thought by many to be adjacent to the family home of John Mark.

There the small group gather round their Lord to hear his beautiful prayer which the "apostle whom Jesus loved" recalled so beautifully in John 17. Crossing the brook into the garden, Jesus commissions them to watch with him as he goes further into the grove for a period of prayer and meditation with his Father, preparing himself for the experiences ahead.



We leave him there. Soon the beautiful reflective walk of the small band would be interrupted with turmoil and fright for the apostles, and with the rigors of a sham trial and cruel crucifixion for Jesus. It would not be long before he could say, "It is finished" (John 19:30).



## **The Walk Goes On**

Though we take our leave of Jesus in his meditations at Gethsemane, we trust that none of us will take our leave of walking in his footsteps as long as we have breath. The road may be narrow, the pathway may be steep, but there is no more rewarding pathway than the "narrow way" that leadeth unto life. May we each ever follow him every step of the way.

After the Meal

## Jesus' Prayer for His Church

*Having loved his own which were in the world, he loved them to the end.—John 13:1*

*Contributed*

The prayer recorded in the seventeenth chapter of John was offered by our Lord on the way from the Memorial Supper to the Garden of Gethsemane. It was indelibly etched in the mind of the apostle John, who faithfully recorded its powerful lessons. The message he relayed is as vibrant and vital today as it was in the day in which it was given.

Before the prayer was given a number of events and lessons recorded in the thirteenth through sixteenth chapters of John unfolded. Christ celebrated the Passover with the apostles and was betrayed by Judas, who then departed from the rest of the group. In the cool of the evening and on the way to the garden, Jesus offered a discourse to the remaining eleven. We can only imagine the impression his thoughts had on the minds of the apostles as they walked in the moonlight in the coolness of a spring evening. His words were designed to fortify the apostles and other followers for the trials which lay ahead. Jesus consoled them with the fact that he was going to prepare a place for them, and that he would send them a comforter. He illustrated their new position with the picture of the vine and the branches, and warned them of impending persecution. Perhaps as they crossed the Kidron valley, they paused while he offered this prayer of intercession for the footstep followers.

Jesus knew that the apostles and other followers were at a critical stage. To this point they had been protected from the adversary by his presence. But the Lord knew that like children, they would soon have to stand on their own. They would not be left defenseless, for he promised to send them another comforter. They would, however, have to make progress in the way, this time using the eyes of faith. The Lord knew that this transition would be especially difficult and trying. Not only would they be stunned by the manner of his death, but they would be disoriented by the absence of his leadership. Yet the master knew that Jehovah God had done the selection and that those given to him by the Father would continue in the way and would flourish, the seed which he called his bride.

The prayer of John 17 is broken into three major parts. In the first section, the Lord addresses very directly the Heavenly Father. Secondly, Jesus prays on behalf of the eleven remaining apostles. Finally, the scope of the prayer is expanded to encompass all of the footstep followers, who numbered at least five hundred. As stated in the ninth verse, the prayer was not for the world, but directed at his followers. "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine" (John 17:9). The Lord focused this particular prayer specifically on those whom God had given him (verse 6).

The prayer was an open prayer in a solitary place on behalf of the eleven apostles, our Lord's spiritual family. As we look at its details, we realize that its focus was on the footstep followers who were still in the early stages of their consecrated walks. As such, it is especially appropriate for examination and study by the footstep followers at this end of the Gospel age.

Jesus undoubtedly knew that the prayer would be a valuable aid to the church primarily after the events which would soon transpire. He knew that his statements and lessons could only be fully appreciated in retrospect of the crucifixion and resurrection.

The first section of the prayer is a tribute to the wisdom and power of Jehovah. Just as we desire to glorify God, our Lord and Master in his final hour desired to be raised up that he might also glorify the Heavenly Father. "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee" (John 17:1). Jesus acknowledged the point that his hour had come, and that his work was finished. "I have finished the work which thou gavest me to do" (John 17:4). Soon the ransom price would be paid, and redemption for ALL would be a reality. What a wonderful prospect, God's plan of redemption was approaching a major milestone.

Now his attentions were focused on his disciples who had just begun their walks in the narrow way. "As thou hast given him [Christ] power over all flesh, that he should give eternal life to as many as thou hast given him" (John 17:2). The Lord's focus was now to prepare the way for those whom God had selected and who would be privileged to share with him in glory, honor, and immortality. These apostles would soon be privileged to fully comprehend the mysteries of God and ultimately to share a place with him in his Father's mansion.

Jesus realized that his own glorification would in turn glorify the heavenly Father. Soon he would be privileged to sit on the right hand of God. "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5).

When we read the first section carefully, we see that at this point Jesus acknowledged his pre-human existence as the Logos. This insight is understood by the footstep followers who realize that it was the Logos who responded when Jehovah said; "Whom shall I send, and who will go for us? Then said I [Logos], Here am I; send me" (Isa. 6:8). Soon the apostles would begin to fully understand the import of this on the plan of God. Jesus desired to return to the glory that he had enjoyed with the Father before the foundations of the world. In the not too distant future, the Church, his bride would also be joining him in his Father's home.

Jesus acknowledged that Jehovah had personally selected and given him his followers. "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word" (John 17:6). Those mentioned were apostles and other footstep followers at the time. This was a valuable lesson to them that God does the choosing and determines the office, a lesson that would

later be driven home when the apostle Paul replaced their choice of Matthias (see Acts 1:26).

These selected by God were receptive to the message. They accepted the word and made it a part of their lives and characters. "For I have given unto them the words which thou gavest me; and they have received them" (John 17:8). The words of life given by our Lord had a transforming effect on the lives and characters of the footstep followers. The intellects of these dear ones were now totally convinced that Jesus was the son of God. "They have believed that thou didst send me" (John 17:8).

### **Jesus Prays for His Disciples**

Jesus now focused the intent of this very special prayer, not on the world, but specifically on those whom God had given him, those who in the days and weeks to come would be undergoing the severe trials necessary to crystalize their characters. "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine" (John 17:9). This shows that the focus of this prayer is as important to us as to these dear ones so many years ago. The church was really at a fragile embryonic stage and our Lord was focusing his message to their particular vulnerabilities. This is equally applicable in our day.

The Lord was letting his followers know that continuing in the way would glorify him in the same way that his actions had glorified the Heavenly Father. "And all mine are thine, and thine are mine; and I am glorified in them" (John 17:10). What a wonderful tribute to the character of God.

Jesus knew that his time in the world was short, his mission was almost complete. His focus, however, fell on those who remained behind to carry on the good fight of faith. "But these are in the world, and I come to thee . . . those whom thou hast given me, that they may be one, as we are" (John 17:11). Jesus knew that the sanctifying work of their Christian walks would mold these dear ones in the image and likeness of Jehovah God, and this was his ardent desire, a desire for the growth of the spiritual family of Jehovah.

The oneness expressed in these verses is not the mistaken oneness of person expressed in the error called the Trinity. It is a oneness of character, intent, purpose, and of the love of God. Here the scriptures clearly reveal the separateness of the Father and son, but with a oneness of purpose. This is a lesson that has not fallen on deaf ears but is fundamental within the true church. Its comprehension is absolutely essential to a proper appreciation of the ransom; without it a full appreciation of the crucifixion and resurrection cannot be attained.

Our Lord knew that he soon would be leaving the scene. During his walk, he had protected his followers from the wicked one, except for Judas whose heart had turned. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (John 17:11). This illustrates the free moral agency which is

inherent in God's human creation. Let us be admonished not to venture outside the protective covering of Christ lest we also fall.

The Lord now prayed for intercession for his followers that they too might enjoy the peace and joy that he had experienced in the Father's grand plan. "These things I speak in the world, that they might have my joy fulfilled in themselves" (John 17:13). He prayed not only for the peace that passeth all understanding which is only possible through a comprehension and belief in the plan of God, but also the joy that they too would have a place beside him in God's throne, as sons of God!

He knew that this would require that they continue to separate themselves from the things of the world. "Because they are not of the world, even as I am not of the world" (John 17:14). This is the separation that makes the followers of Jesus pilgrims and strangers in a strange land. As such, he knew that they would receive persecution along the way. The darkness hateth the light, and so trials along these lines were to be expected.

It was our Lord's fervent desire that his little ones be protected from evil and the evil one. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15). He knew that especially in their present state, the footstep followers would be susceptible to the corruption of the world. We feel that special protection from the adversary had to be given them until the holy spirit was bestowed upon them at Pentecost. God is not slack in his promise to protect his family.

The Lord revealed perhaps the central theme of this prayer in the seventeenth verse when he stated, "Sanctify them through thy truth: thy word is truth." The sanctifying effect of his word would have a transforming effect on the lives of the body members. Sanctification, or making right, is the continuing work of every consecration. Only new creatures in Christ can experience the crystalization of character necessary to fulfill this verse and then only through the grace of God. This is a progressive work that continues even unto death.

Jesus was about to give himself for this cause, first on behalf of the church and later on behalf of the whole world of mankind. "For their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17:19). He knew that his church, likewise, would soon be laying down their lives on behalf of others just as he was doing.

### **Jesus Prays for Us**

In the twentieth verse, the scope of the prayer broadens beyond those immediately present to include all who had faithfully followed after him. "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20). The scope of the prayer now extended to those who would be footstep followers in the years to come. This applies in a very personal sense to each of us at this end of the age.

Jesus' desire for intercession was the same for the broader body as the first footstep followers. "That they all may be one; as thou, Father, art in me, and I in thee, that they

also may be one in us: that the world may believe that thou hast sent me" (John 17:21). Once again, our Lord acknowledged that all of the footstep followers must achieve this oneness that he desired for his entire bride. Furthermore, he desired equally for these dear ones that they also attain the promised glory proclaimed before in the fifth and tenth verses. "And the glory which thou gavest me I have given them; that they may be one, even as we are one" (John 17:22).

This will be the privilege of those who would be called his own, to know the true and living God and to have communion with him. "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me" (John 17:25). What a beautiful way to express his love. But it doesn't end there. Jesus' final words were on behalf of his bride—that the love of the Father be manifest in them. "I have declared unto them thy name, and will declare it; that thy love wherewith thou has loved me may be in them, and I in them" (John 17:26).

Just as the Lord's prayer was given as a model of prayer in the beginning, the prayer of John 17 was directed to the footstep followers as his last desire on their behalf. It is filled with thoughts that are applicable to the church today as they were so many years ago. Let each of us take it to heart.

## Great and Precious Promises

***"Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."—John 15:2.***

The methods of the Lord's prunings should be understood by all the branches, otherwise they may be discouraged and droop and fail to bring forth the proper fruitage. It would appear that the great Husbandman prunes the branches of the Christ sometimes by taking away earthly wealth or property, or sometimes by hindering cherished schemes and plans. Sometimes he prunes us by permitting persecution and the loss of name and fame, and sometimes . . . by permitting the loss of earthly friendships toward which the tendrils of our hearts extended too strongly. . . . Many others of the Lord's dear people have found some of their most valuable lessons on the bed of affliction. . . . Such prunings, instead of causing discouragement, should be to us, rightly understood, sources of encouragement. We realize . . . that when we have these special prunings it is an evidence that the Father himself loveth us and is caring for our best interests.—R3545

\* \* \*

***"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:7***

If your hearts and energies are thus absorbed in the Father's Plan, you may ask all the desires of your heart—'ye may ask what ye will.' I make you this liberal promise, not . . . that the Father would change his plans to yours and do your will, but you can come so fully into sympathy with the Father and the Plan of the Ages which he is working out, that you will never be dissatisfied, but always able to see your wishes being accomplished, because your will and wish, your pleasure and satisfaction, will be to see God's will and plan progressing in God's own way and time. Thus your every prayer and wish will be accomplished—the very reverse of the experience of those who seek to do their own wills . . . and pray for their own desires.—R1999

\* \* \*

***"As the Father hath loved me, so have I loved you: continue ye in my love."—John 15:9***

What a wonderful thought this is, that our Master has toward us the same kind of love that the Father has toward him! Could our faith always grasp this thought and maintain this hold, we should indeed have nothing to wish or to fear —our summer would last all the year. The next thought suggested is that having reached, having attained this high position in the Lord's favor, if we are his disciples and truly appreciate what he has done for us in this respect, we will desire to continue in his love. Next in order come the terms and conditions upon which we may continue in that love, namely, that we keep his commandments. By way of showing us that this is not an unreasonable proposition, our

Lord declared that these are the same terms on which the Father deals with him, namely, 'Even as I have kept my Father's commandments and abide in His love.' We cannot expect to abide in the Lord's love and be careless of his injunctions.—R3546

\* \* \*

***"Ye have not chosen me, but I have chosen you."—John 15:16***

The world does not like these chosen ones because, confessing their own weaknesses and striving against them, they call them by their proper names—sins, meannesses, filthiness of the flesh and spirit. Every effort made by these to cleanse themselves is a reproof to others who are not striving to cleanse themselves, and who hate to be reminded that the things in which they take their greatest pleasure are greed, selfishness, inordinate affections, strife, pride, vainglory. Whoever is fully satisfactory to the world may be sure that he is not satisfactory to the Lord. Whoever is satisfactory to the Lord need not expect to be satisfactory to the world; for the fellowship of this world is enmity to God, and therefore, the world is not subject to the divine standard, neither indeed can be. . . . Its heart is in the other direction.—R5737



# NEWS AND VIEWS

## Pastoral Bible Institute News

### Daniel the Beloved of Jehovah

The commentary by Bro. R. E. Streeter on the book of Revelation published in the mid-1920s and recently reprinted by the PBI has been relatively well-known. Much less known is his commentary on the book of Daniel. This book was printed in 1928. According to its preface Bro. Streeter died before completing it. Based on notes found in his study and the reference works he had been using, others completed the book for publication.

Because of the positive reaction to the reprinting of his Revelation book, the Institute has now reprinted the Daniel book as well. It is comparable in size and appearance to the Revelation book with half as many pages.

In two different footnotes Bro. Streeter mentioned a special issue of **THE HERALD** on the subject of chronology. This was the issue of May 15, 1926. Although its articles were not specifically attributed by name, it is generally believed they represent the thoughts of Bro. Streeter. That issue is reproduced in an appendix in its entirety and increased the size of the book by almost 20%. The student of chronology will find it of considerable interest, particularly the article entitled "Israel's Jubilee Year."

We expect to receive the books from the printer by the end of February. The price of the book sent anywhere in the world is only \$6. A convenient order form is enclosed in this issue.

### First-Class Delivery

Some subscribers have asked to have **THE HERALD** sent via first class mail because they receive the magazine much faster than if sent by third-class periodical mailing. The postoffice will also forward a magazine to a temporary vacation or summer address if it is mailed with first class postage.

The first-class mail option is available for only \$10 compared to \$5 for standard delivery. If you wish to start immediate delivery of **THE HERALD** by first class mail, you do not need to wait until your present subscription expires. We will be happy to prorate your remaining subscription time so your next issue is sent first-class.

Please note that the first-class mail option is available only to addresses with a U.S. zip code. This option is listed on the enclosed insert.

## Herald-on-Tape

Those who spend long hours in their car often look for ways to "redeem the time" by listening to something edifying. Consider listening to **THE HERALD** on audio tape. A typical issue requires about 150 minutes of listening time and is shipped on two tape cassettes. The cost is just \$4 per issue or \$24 per year shipped anywhere in the world. The tape option is listed on the enclosed insert.

## Letters

A dear friend started our reading of **THE HERALD** with a gift subscription and we find that some articles are useful in our ministry. My wife Patricia and I were Jehovah's witnesses for over thirty years until we decided to disassociate around fifteen years ago, after which we tried the mainstream churches and then the Layman's Home Missionary Movement. We now have a ministry where we write and send sermons and letters around the world and we still call from door to door. It is certainly a wonderful privilege to bring the Gospel to others. Last November [1996] I suffered a heart attack and was hospitalized and after I was able to walk around a little I was blessed with being able to witness to so many people in the hospital that I would not have believed that it could really happen. God works sometimes in very mysterious ways. Maybe Satan put me in hospital but Jehovah certainly blessed me.

We ask that our Heavenly Father will continue to bless your efforts in bringing more glory to his glorious name and we ask for your prayers for us too.

Eric and Pat Williams, England

You asked to be informed if the new way of posting **THE HERALD** had any effect. Well mine came much earlier than usual. The copies are always appreciated. Sometime ago I loaned a copy to a lady (elderly and a Baptist). Mostly when you do anything like that you get little visible result. But on this occasion after a few days this lady rang me on the phone to thank me for the beautiful journal. She said, "I did not know that such beautiful truth was being published today." She gets each copy now and after reading she returns them in good order to be passed on again.

Changing times we are in, are they not-a famine in the land for hearing the sure word of God.

W. A. Smith, Australia

## Around the World

Kidnapping in Mexico has become such a growth industry that crime gangs are encouraging young members to snatch targets such as dogs to give them experience at an early age. Children, pets, ranchers, millionaires-all are considered fair game. Kidnappings are rarely confirmed and numbers are sketchy. But security experts say since its economic crisis in 1995, Mexico has experienced a crime explosion. Control Risks, the London-based security company, says that the actual number of kidnappings may be as high as 2,000 per year. That is not to mention the "fast-food kidnaps," in which taxi users are seized at gunpoint and released only after they have withdrawn an instant ransom from a bank machine.

Financial Times, 9/21/97

Rising youth crime has spilled over into U.S. schools. The violence is so serious that one of eight national Education Goals for the year 2000 calls for schools that "will be free of drugs, violence and . . . firearms." Juvenile arrests for serious violent crimes rose 67% from 1986 to 1995. More than half of all crimes against teen-agers happens on or near school property. Almost one-fourth of all violent crimes against teens occurs at school. According to the Justice Department, no other setting sees such a concentration of violence, other than prisons. Recent studies suggest that social factors-mainly the lack of a father at home-play a prominent role in the rise in violence and misbehavior. Studies also point to an increase in emotional problems and a lack of internal restraint in kids. The out-of-wedlock birth rate is five times as high today as it was 30 years ago.

Investor's Business Daily, 11/13/97

## Israel

Iran's missile capability is providing Israel with new worries. As tensions escalate between the US and Iraq, Israelis have been advised to check their gas masks, last worn in 1991 when Iraq fired Scud missiles at Israel. However, Israeli defense and foreign policy experts say Iran is developing to be a much bigger threat. Iran is developing non-conventional long-range missiles capable of reaching Israel. US and Israeli intelligence officers say that Russia is supplying material to Tehran. Israel is lobbying Europeans to forge a united policy towards Iran, but is finding it difficult to rally support from Russia, the European Union and its immediate Arab neighbors who are fearful of radical Islam. Israel has lost the support of even its moderate Arab neighbors. Even though they loathe Islamic fundamentalists, they deeply distrust Benjamin Netanyahu. Senior Israeli officials say that if they fail to convince their friends of the threat, the country would have to adopt an effective deterrent themselves. That deterrent, the nuclear one, already exists in Israel.

Financial Times, 11/12/97

Despite dire warnings by politicians and doctors of the medical system's impending financial collapse, Israel is the second healthiest country in the world, according to a statistical analysis compiled by the Economist Intelligence Unit in London. Only Sweden came out ahead of Israel in the analysis, which considered a dozen different health care indicators, rather than just life expectancy. The criteria included deaths from cancer, infections, and heart and respiratory disease, the HIV infection rate, the number of doctors and nurses per 100,000 residents, immunization rates, and maternal and infant mortality. The report notes that Israel has a very high rating "even though this particular state is a regular target for terrorist attacks."

Jerusalem Post, September, 1997

According to Temple Institute spokesman Rabbi Chaim Richman, detailed blueprints for building the Third Temple have existed in Israel for the past four years. The plans were drawn according to the primary sources for this information: the Bible, Josephus, and Middot. Additions to these ancient specifications have included the use of electricity and other modern improvements that agree with the Law. Other structures pertaining to the Temple's function have also been planned or actually built. A group of Rabbis has completed computerized visualizations and blueprints. Priestly robes and garments, sacrificial urns and elements, and other items associated with the sacrifices have already been created by the Temple Institute. Spokesmen for the Institute publicly state that they believe the original Ark of the Covenant still exists in a secret chamber located under the Temple Mount.

Israel My Glory, December/January, 1997/1998

## Islam

Gangs armed with knives and axes methodically slaughtered 412 peasants in northern Algeria cities in the worst massacre of the Muslim insurgency. The massacre started on the first day of the Muslim holy month of Ramadan. It was clear that the Muslim gangs had grouped their victims together before killing them. Many survivors said they planned to move to a nearby port of Oran. "Leaving is better than dying" said one villager. The responsibility of the violence fell on the Armed Islamic Group, the insurgency's most violent movement. The group seeks to bring down the government and install a strict Islamic regime. The insurgency intensifies every year around Ramadan, as the militants see their mission as a holy war.

Associated Press, 1/3/98

## Christendom

Pope John Paul said anti-Jewish prejudice deadened the "spiritual resistance of Christians to the Nazi persecution of Jews." The Pope told 60 scholars from around the world that their work would deepen the dialogue between Catholics and Jews and aim at a purification of memory. The Pope stopped short of confronting the issue of alleged church complicity in the Holocaust.

Bloomberg News, 10/31/97

The American Jewish Congress expressed gratification over Pope John Paul II's statement before theologians condemning anti-Semitism, calling it a clear sign that "the Roman Catholic Church will never again tolerate and never again accept the rank hatred of Jews that was an historical fact for so many centuries." Executive Director Phil Baum expressed regret that the Pope "did not take this opportunity explicitly to confront the role the Catholic church itself played in the long and painful history of anti-Jewish hatred."

PR Newswire, 10/31/97

## Economics

Six months ago, the International Monetary Fund lauded Indonesia for "prudent macroeconomics policies, high investment and savings rates, and reforms to liberalize markets." Today Indonesia is one of the great economic catastrophes of Asia. Some Indonesian officials called the problems "a subversive criminal action" by currency speculators. The justice minister warned that in Indonesia, subversion is punishable by death.

Wall Street Journal, 12/30/97

South Korea's financial crisis, so much worse than anyone had predicted, is forcing business executives and political leaders to rethink the way they have done things for decades. The current crisis emerged from a tight collusion between companies and government. Widespread bribery, politically motivated loans and corrupt practices exposed by the recent crisis was of a much broader scale than anyone -imagined. "The old order is shriveling," wrote Mark -Clifford, an American journalist. The system built around personal empires is unlikely to survive in its current form.

New York Times, 1/4/98

Europe's planned common currency will begin on January 1, 1999. Economists believe that the Economic and Monetary Union (EMU) is a gigantic, real-life crapshoot. Never before has such an undertaking been tried. Almost a dozen nations will simultaneously throw out their currencies and willingly cede their monetary sovereignty to an independent, pan-European central bank. "It's uncharted waters," says Norbert Walter, chief economist of Deutsche Bank AG in Frankfurt. "We're on a discovery route. It's

nothing short of revolutionary." If it works, the world economy will change. Nearly all of Europe will become a fully integrated market of almost 300 million consumers. Europe will gain real economic and -political clout. If it fails, it could lead to deflation, higher unemployment, social turmoil and a rise of nationalism, some warn. Says Noel Goutard, chairman of French autoparts maker Noel Goutard, "Three years after its launch, we're going to be wondering why we got into this." Some leaders worry that issues could spark serious tensions within Eur-opean societies or between countries. If Europe's economies perform poorly, many fear that the governments who promoted EMU could be ousted.

Wall Street Journal, 12/28/97

The financial crises that destabilize huge economies in a single day appear increasingly connected to political crises. There is growing fear that the market calamities in 1997 could produce national security crises in 1998. The concern comes from the seizure of financial institutions which required the support of the International Monetary Fund. Indonesians fear that their country's problems would have worsened without the intervention of the International Monetary Fund. Generals in Indonesia's military structure threatened to exploit the crisis as a way to push aside President Suharto. The last time such an event occurred half a million people died. When a similar financial crisis occurred in South Korea, 37,000 American troops were put on alert. US Pentagon strategists warned that hard-line generals would try to capitalize on Korea's moment of weakness to overthrow the democracy there. Advisors say that the hope that the end of the cold war would make the world easier to manage has vanished.

New York Times, 1/4/98

Japanese financial markets are facing what some refer to as a "death spiral." "It's difficult to know what the authorities can do" says Ryoji Musha of Deutsche Morgan Grenfell in Tokyo. The difficulties of the stock market collapse has surfaced in the value of banks and insurance companies who hold the securities. The Japanese economy is weaker than it was last year. Prospects of a total collapse look increasing alarming.

Financial Times, 12/23/97

## Science

Genetically engineered plants are spreading rapidly over the fields of North America. In 1997, farmers in the US and Canada planted an estimated 10 million hectares with crops that have added genes to make them resistant to insect pests or herbicide sprays. Scientists say the products of the newly inserted genes are harmless to humans and stringent testing can pick up any unforeseen problems caused by genetic engineering. The environmental hazards of crop genetic engineering are potentially more worrying. One big risk is that terrible new weeds could be created inadvertently. Scientists are worried by the danger of the added genes spreading from crops into weeds and giving these a new selective advantage through added resistance to pests, chemical sprays or bad weather. Another concern is the effect on insects of adding insecticide genes to crops. Biologists fear that the pests may become resistant to the toxin, which is also applied as a bio-pesticide. A three-year study is now underway to study the impact on beneficial insects such as bees. Preliminary results suggest that the bees' mortality is increased because of the change in their foraging pattern as a result of the change in pollen caused by the genetic alterations.

No matter what the outcome of the studies, scientists generally agree that it will be impossible to stop the practice, since too many American farmers are convinced of the benefit.

Financial Times, 11/97

As science improves, the gloomy forecast of global warming is looking more and more like hot air. Many of the forecasts were formed in the late 80s, when climate experts were using crude computer models to study the greenhouse effect. Experts then warned that the quick buildup of greenhouse gases in the atmosphere would cause huge jumps in global temperatures. However, as the computer models have grown more sophisticated, the forecasts have gotten rosier. The predicted temperature rise has fallen, and the expected rise in sea level has not occurred. Meanwhile, the political pressure to do something has increased. But even assuming the models of old are correct and hot days are ahead, the new treaty for global warming won't prevent anything. It will only push back the day of reckoning. Meanwhile, the new models show a distinctly different scenario, which hardly encompass the flooding of major cities around the world. The dreaded sea-level rise predicted in the 70s of 25 feet has been pushed back today to only a foot and a half.

Investors' Business Daily, 10/30/97

The Learning Company, Inc. announced an agreement with the Anti-Defamation League (ADL) to -develop a special version of the popular Cyber Patrol Internet filter to screen out sites promoting anti-Semitism, bigotry and hatred. ADL will compile a special list of hate sites that will be part of the software. The ADL has published an 86-page booklet on how extremist organizations are using the Internet to promulgate hate crime.

PR Newswire, 12/16/97

The human genome-the mass of genetic data it takes to make a human being-was placed under the protection of the UN Educational, Scientific and Cultural Organization (UNESCO). The set of rules bans any cloning of human beings. The declaration adopted in Paris by the UNESCO General Assembly sets out an international standard of ethical behavior for both scientists and political leaders.

DPA (Paris), 11/11/97