

THE HERALD OF CHRIST'S KINGDOM

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The Christian Family

Christian Husband • Christian Wife • Christian Care Giver
The Doctrine of Submission • Christian Parent • Christian Child
Christian Teen • Unequally Yoked

In the Beginning

The Christian Family

*Therefore shall a man leave his father and his mother,
and shall cleave unto his wife: and they shall be one flesh.—Genesis 2:24*

Among God's first commands to his human creation was the establishment of the family relationship, first between husband and wife and later with the children they would beget.

These commands have been severely tested in our day with divorce and non-formalized sexual relationships replacing the biblical marriage contracts. With the increase of both mates working outside the home has come a decrease in the cohesion of traditional family values. Children are often assigned to surrogates or, worse yet, left unattended. The result has been a breakdown of respect for parental authority and a growth of crime and rebellious behavior. The "Christian Family" is fast becoming an anachronism.

This issue of The Herald seeks to investigate the Scriptural principles that should govern each member of the Christian family. Throughout history the family hierarchy emphasized a developing love that would make the couple "one flesh." Articles in the first half of this issue explore the roles and responsibilities of husband, wife, and adult care-giver for senior and handicapped members of the family unit. The verse-by-verse study entitled "The Doctrine of Submission" discusses the precepts governing a Christian's submission to others and the limitations of such deference.

The articles in the last half of this issue deal with the roles and responsibilities of parents, children, and teenagers. The family relationship was an integral part of Jewish law and has historically been strongly advocated by the Christian community. It was a prime responsibility of parents to not only give proper guidance to children and prepare them for adult life, but to pass their religious heritage to them as well. The concluding article, "One Flesh, Two Hearts," considers the case of marriage between unequally yoked spouses where one is a believer and the other is not.

It is the sincere desire of the editors that the biblical admonitions herein may be of assistance to all sincere Christians to strengthen their family bonds and restore the values inculcated in the holy word in their daily lives.

The Christian Husband

Being an Example of Christ

*Husbands, love your wives, even as Christ also loved the church,
and gave himself for it.—Ephesians 5:25*

Michael Brann

Every experience in life is an opportunity for Christians to grow in grace and to learn more about the Lord as the great Shepherd and Lifegiver. The experiences, lessons, challenges, and opportunities available to those who are male Christian spouses are abundant and fruitful.

The basis of New Testament instructions and guidelines is founded upon many Old Testament principles and passages. Despite some admittedly confusing tolerances allowing for multiple wives and concubines, the original role of the male spouse is placed in a most blessed, honored, and responsible position. We have the confirmatory testimony of the “two witnesses” (Zechariah 4:12-14 and Revelation 11:3) on which to build a clear and positive superstructure for today’s Christian male spouse as a pattern worthy of imitation.

The Male Pattern of the Old Testament

Father Adam was the world’s first husband. God created Adam first, then Eve, and then “joined them together.” This indicates a hierarchy of the family unit and places a special honor upon the man, even though they were considered “one flesh.” In Genesis 2:7,18-25 we read that Adam was the head of the family as first indicated by God’s call and remonstrations to him after Eve ate the forbidden fruit (Genesis 3:9-20). Adam was “cursed” for hearkening unto the voice of his wife and partaking of the forbidden fruit as she had done. Although Adam tried to shift the responsibility to Eve by blaming her, he still received the curse. This was a serious lesson in responsibility! One wonders if he asked himself why he was not with Eve when she was being tempted. He may have wondered why she didn’t consult him at that critical moment? Perhaps he wondered if he was an unsympathetic husband or lacked compassion for his wife’s own challenges.

Although not stated directly, the highest honor and responsibility placed on Adam was his service as “priest” of the family unit. Adam (and the custom thereafter falling on the heads of the emerging families as mentioned in Genesis 18:19 about Abraham) had the important responsibility of faithfully worshipping God and instructing his family to do likewise. Most commentators suggest this concept as mentioned in Genesis 4:1-3, especially noting “the process of time” as an annual observance of formal worship where the head of the family would remind everyone of their relationship to God and give him due thanksgiving and praise. He would perform the appropriate sacrifices. Thus he was instrumental in performing a wonderful duty and privilege in the most important of all

kinds of relationships: that of reverence toward God and an awareness of the family's reliance on him as the giver of all that is perfect and good (see Exodus 12:26 and Deuteronomy 6:7). There can be no nobler or blessed responsibility than to bring loved ones to the heavenly Father on a frequent basis.

The Christian Male of the New Testament

Most societies at the time the New Testament was written were male dominated and had a patriarchal structure. Men ruled supremely and there was little opportunity for female expression. There were exceptional women who did rise above the prevailing social restraints and led with great courage, faith, power, and wisdom. These are known in all the various arts, sciences, religion, and politics throughout world history.

The Bible commentator Albert Barnes adds: "It was an important advance made in society when the Christian religion gave such a direction as this [to give honor to women], for everywhere among the heathen, and under all false systems of religion, woman has been regarded as worthy of little honor or respect. She has been considered as a slave, or as a mere instrument to gratify the passions of man. It is one of the elementary doctrines of Christianity, however, that woman is to be treated with respect."

With the promulgation of the New Testament, and especially the writings of the apostle Paul, the role of women in the social order began to change. Paul seemed about two thousand years ahead of his time in his recognition of the rights and liberties of women and their general equality with males. Compared to the Bible no other book has had such a dramatic impact on the day-to-day affairs of civilized individuals, families, and nations. Modern-day culture can trace much of these liberties and freedoms to the Bible as it began to circulate everywhere. In contrast, those individuals, families, and nations that have not welcomed the light of truth from its pages are still very much in darkness concerning the proper role of male and female; in those societies the oppressive, patriarchal system still dominates.

The Apostle Paul's Counsel

The great apostle Paul gives counsel on the role of the male Christian spouse in at least six of his general epistles. His general tenor was elevating, insightful, and inspiring. Since much of his audience had formerly been heathen, his instruction must have sounded somewhat foreign and extreme. Multiple marriages, fornication, adultery, prostitution, and other such immoralities were apparently common in his day. His instruction was to put away these filthy things and become the husband of one wife, rendering her due benevolence and love (1 Corinthians 5:1; 7:2-4; 1 Timothy 3:2,12; Titus 1:6; Ephesians 5:21-33).

No doubt his greatest and most inspiring commentary on this subject is found in Ephesians 5:21-33. Here he develops a theme and model for emulation, particularly for the Christian man, that is of unparalleled importance. He instructs a husband in the depth and quality of love he must have for his wife. The headship of the husband is maintained,

yet with the tempered nature of keeping himself in submission. It is not to be merely a love borne of duty, necessity, or convenience; it is to be of the very highest order: sacrificial love! These are Paul's words: "For the husband is the head of the wife, as Christ also is the head of the church, he himself being the Savior of the body. But as the church is subject to Christ, so also the wives ought to be to their husbands in everything. Husbands, love your wives, just as Christ also loved the church and gave himself up for her; that he might sanctify her, having cleansed her by the washing of water with the word, that he might present to himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless. So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; ... Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she respect her husband." (Ephesians 5:23-28,33, NAS)

These are inspiring words! What wife would not respond to love of this magnitude? What right-thinking husband would prefer anything less than this?

The Apostle Peter's Counsel

Peter agrees with Paul concerning the proper Christian role of husbands: "You husbands likewise, live with your wives in an understanding way, as with a weaker vessel, since she is a woman; and grant her honor as a fellow heir of the grace of life, so that your prayers may not be hindered" (1 Peter 3:7, NAS). Peter addresses four points worthy of much consideration.

First: Live in an "understanding way." Pastor Russell comments on this aspect: "The unsoundness of the human mind in general is illustrated in the matter of the reckless propagation of the human race. It progresses almost without regard to the laws of health, and almost without provision for the proper sustenance of the offspring, and in utter violation of the laws of nature, recognized in breeding of lower animals, cattle, sheep, horses, dogs. No wonder the apostle enjoins upon the believers the exercise of a sound mind in the use of man's highest natural power, procreation, saying, 'Husbands, deal with your wives according to knowledge.' If this advice were followed, if the spirit of a sound mind prevailed, how much more consideration would be shown for delicate and overburdened wives, by husbands who truly love them—dealing with them according to knowledge."—*Studies in the Scriptures*, vol. 5, p. 262.

Second: Peter advises us to "give honor unto the wife, as unto a weaker vessel." Honor due the wife means more than merely providing for the necessities of life such as food, clothing, and shelter. The Greek word conveys the idea of value, dignity, and respect. In regard to the "weaker vessel" we are not to understand this to mean that women are incapable or weak spiritually or naturally, or of inferior mental endowments; rather she is more tender, delicate, and gentle of nature. Perhaps women are less capable of enduring fatigue and hardship; less adapted to the rough and stormy scenes of life. As such, they should be treated with special kindness and attention, not roughly or in an uncouth manner as men are accustomed to treat each other.

Third: Think of women “as a fellow heir of the grace of life.” As Paul put it in context of the grace of the high calling: “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” (Galatians 3:28). If the wife is viewed not only as a human spouse but as a sister in Christ with all the same rights and privileges as the husband, it will elevate the relationship to that of “helpmates” or teammates. There is a mutual and equal sharing of the blessings from the Lord to run for the prize of the high calling, of prayer, of fellowship with the Lord and the brethren, of witnessing, of studying, and of seeking wisdom, grace, and knowledge.

Fourth: “That your prayers be not hindered” (1 Peter 3:7). This is a soul-searching summation by Peter. He says our prayers will go unheard by God if we neglect this counsel! How vital it is that we treat wives with the proper love, honor, and respect! General mistreatment of one’s wife whether in respect to sexual matters, disrespect, or a superior attitude, interrupts communication with the Lord of the Universe.

To avoid that dreadful curse of hindered prayer Paul offers additional advice: “In your anger do not sin: do not let the sun go down while you are still angry” (Ephesians 4:26, NIV). Do not allow differences to linger and persist. As a “priest” of the family enter into the Lord’s presence seeking reconciliation as soon as possible. Avoid thinking some problem will “settle itself” or that time will heal it. William Barclay in his commentary on the letters of Peter writes, “As Bigg puts it: ‘The sighs of the injured wife come between the husband’s prayers and God’s hearing.’ Here is a great truth. Our relationships with God can never be right, if our relationships with our fellow-men are wrong. It is when we are at one with each other that we are at one with him.”

What a great honor, joy, privilege, and responsibility it is to have a wife as a sister in the Lord. We are jointly given many opportunities to exercise and grow in all the Christian graces, walking side by side as helpmates along the narrow way. To exercise the honor of a priest and bring the family close to the Lord in prayer and service, and to love, honor, respect, and consider one another to love and good works, gives meaning and perspective to life in this “present evil world.” Our wives are our companions, confidantes, and treasure. “Whoso findeth a wife findeth a good thing, and obtaineth favor of the LORD” (Proverbs 18:22). “Enjoy life with the woman whom you love all the days of your fleeting life which he has given to you under the sun; for this is your reward in life, and in your toil in which you have labored under the sun” (Ecclesiastes 9:9, NAS).

The Christian Wife

Unfading Loveliness

*Your beauty should not be dependent on an elaborate coiffure,
or on the wearing of jewelry or fine clothes, but on the inner personality
—the unfading loveliness of a calm and gentle spirit,
a thing very precious in the eyes of God.—1 Peter 3:3,4, Phillips.*

Ginger Brann

A *Newsweek* magazine cover story last December was “Women of the Bible—How Their Stories Speak to Us Today.” The article described how scholars (especially women historians) are researching the women of the Bible. This new research is inspiring women of faith to form study groups so they might learn more of their fellow sisters. The article noted that “of some 3,000 characters named in the Bible, fewer than ten percent are women.” Because of these women (there are only a few mentioned **with** their husbands), Scripture gives few role models for a Christian wife to study and emulate.

Although it is important to study these biblical role models and apply lessons to the Christian wife of today, Jesus is the one true example of character we are striving to emulate. “For I determined to know nothing among you except Jesus Christ, and him crucified” (1 Corinthians 2:2, NAS). Worshipping Mary as the Roman Catholic Church instructs is against what the Scriptures teach: “For there is one God, and one mediator also between God and men, the man Christ Jesus, who gave himself as a ransom for all” (1 Timothy 2:5,6, NAS). However, many lessons can be learned from women in the Scriptures and we will begin by first looking at three wives: Sapphira, Joanna, and Priscilla.

Sapphira

Sapphira was the wife of Ananias. Their story is found in Acts 4:32-35 and 5:1-10. It was a time in the early church when those who wished could combine their resources for the support of all. (See also Acts 2:43-47.) “Those who believed were of one heart and soul; and not one of them claimed that anything belonging to him was his own” (Acts 4:32). Acts 5 mentions that Ananias and his wife Sapphira sold a piece of property to include the money received in this common ownership. Verse 2 tells how Ananias put this offering before the apostles’ feet but kept back part of the money they had gotten “with his wife’s full knowledge.” The margin of the New American Standard actually says they were in collusion.

The apostle Peter knew they lied about this. The sin of Ananias and Sapphira was not so much in holding back part of the sum, but in lying to God. This sin was considered so extreme that both were struck dead.

There are three things to notice in this experience. First, they seemed to be with the believers because Acts 4:32 says “the congregation of those who believed” were the ones who combined their properties. We do not know if Ananias and Sapphira were begotten of the holy spirit. They were at least acting as if they were a part of the believers and they wanted to look good in the eyes of the others.

Second, **both** Ananias and Sapphira had agreed to deceive the apostles and the other believers by making a show of laying their “all” before the feet of the apostles. The Scriptures state plainly that they did not give their all; they secretly held back some of the proceeds from the sale of the property for themselves.

Third, they both lied to the apostle Peter at different times. There was a full three hours difference (see Acts 5:7) between when Ananias lied and when Sapphira lied.

What can we learn from Sapphira to benefit the Christian wife? The first lesson is that **nothing** should be held back from the Lord. Since we know that Sapphira had full knowledge of what her husband was doing, we can see how she had an opportunity to influence her husband to not do it. Although the Scriptures do ask the wife to be subject to her husband, there is a higher principle at stake: Sapphira had a higher obligation toward God and her brethren. Even if Ananias would not listen to his wife, it would have been important for Sapphira to expose him to the church using the principles of Matthew 18. She had the chance to save both their lives.

Another lesson is the lie that she told to the apostle Peter. God hates lies (Proverbs 6:17). When Peter confronted Sapphira about the price of the property, her husband had already died; Peter asked the same question he asked Ananias. This was a chance for Sapphira to confess. She probably would not have died if she had told the truth to Peter.

Peter confronted these two **as individuals**, not as a couple. The lesson is that we cannot blame a spouse for our lack of spiritual discernment, nor can we ride into heaven on the coattails of the one with whom we have the closest earthly tie. **We are drawn as individuals. We will be judged as individuals.**

Joanna

Joanna is another Christian wife we find in the New Testament. The first time she is mentioned is in Luke 8:1-3 where we read, “And it came about ... that he [Jesus] began going about ... proclaiming and preaching the kingdom of God ... and also some women who had been healed of evil spirits and sicknesses: ... Joanna the wife of Chuza, Herod’s steward ... contributing to their support out of their private means.”

We can imagine how Joanna would finish her own chores at home and then hurry to learn more from the Master, following him whenever possible. She had evidently been healed by Jesus of some evil spirit or some sickness. She realized this was a special teacher so she showed her gratitude and her loyalty.

Joanna found a way to support Jesus' ministry, probably by financial means and perhaps by other goods and possessions. Surely this is what a good Christian wife wants to do. Who cares about self-adornment when we can change our attitudes and hearts? Joanna most likely looked for ways to set aside a little bit each day or week. Perhaps she gave up personal comforts or extras so she could do this. Although she could not directly teach the people, she could still contribute and give her little "all" to the one who had healed her.

Her faithfulness is further shown in that she was at the tomb of Jesus (see Luke 24:10) along with Mary Magdalene and Mary the mother of James. This was early in the day and they saw the empty tomb of Jesus. They were blessed by hearing the words of the angel saying that Jesus had risen!

We do not know whether Chuza was a believer or not, but we do know Joanna was. How special this Christian wife must have been to be mentioned by Luke twice. She was evidently greatly admired.

Priscilla

Priscilla was married to Aquila. Each time they are mentioned in the Scriptures they are mentioned together. Usually Priscilla is mentioned first which suggests her importance.

They were the perfect team in devoting themselves to the service of the early church and especially to the apostle Paul. He calls them his fellow laborers in Christ Jesus in Romans 16:3 and it seems that they actually risked their lives for him although the circumstances are unknown.

They were hospitable for 1 Corinthians 16:19 mentions that the church was in their home. Priscilla probably made special provisions to have a room where the brethren could meet. What joy we have in preparing and welcoming brethren into our homes for meetings and fellowship. We are only stewards of what God has given us and nothing we have should be considered owned by us. It is the Lord's house, it is the Lord's money, and it is the Lord's time.

Priscilla was knowledgeable in what she believed. In Acts 18:24-28 Apollos came on the scene and enthusiastically proclaimed the Scriptures. Verse 26 shows that although he was enthusiastic, he may have been inaccurate in interpreting some of the Scriptures. Priscilla and Aquila took Apollos aside and helped him to a better knowledge of the Scriptures. Apollos became a great teacher in the early church. Perhaps the words and counsel of Priscilla and Aquila were just what he needed to rightly divide the word of truth.

The example of Priscilla and Aquila is a wonderful example of the fulfilling of what - Jesus mentions: "They are no longer two, but one flesh. What therefore God has joined together let no man separate" (Matthew 19:6).

Tradition says Priscilla and Aquila were both beheaded. But they had been “beheaded” years before in serving the Lord, Paul, and all the brethren on a daily basis and in full harmony with one another.

Submission

Several Scriptures discuss the marriage relationship. The ones pertaining to women are 1 Corinthians 7; 11:2-16; Ephesians 5:22-33; Colossians 3:18; Titus 2:3-5; 1 Peter 3:1-8. There are good thoughts in *Studies in the Scriptures*, vol. 6, pp. 264-272, 496-518. We need to separate carefully what might be the tradition of time or place and what is from the Lord. Paul writes, “But I say ... I give instructions, not I, but the Lord ... But to the rest I say, not the Lord” (1 Corinthians 7:8-12, NAS).

Peter says wives should be submissive, chaste, and have respectful behavior, gentleness and a quiet spirit (1 Peter 3:1-8, NAS). What does this mean? To be submissive means to yield to one’s advice. This is the same word used in 1 Peter 2:13 where we are told to submit to human institutions. This indicates a respect and a willingness to recognize the order of society. Does this mean a wife should hold back her gifts and go against God’s principles? Not at all. Look at the positive examples given earlier. All of these women were recognized by God as individuals who used their talents to serve him. Influence should be offered, not demanded.

To be meek or have a gentle and quiet spirit means to accept God and how he is dealing with us. We should recognize that the husband is the head of the house (1 Corinthians 11:3) and we should want to please him just as we want to please our heavenly Father and his son (our prospective husband). Submission and meekness take great strength to achieve. It is actually strength under control.

The Christian wife of today has a unique opportunity to be a true picture of the church. Just as a wife should learn to respect her husband, the church must learn to respect and honor the Lord. The qualities listed for wives are also the qualities for all Christians. Christians want to learn to be submissive and meek in all things, perhaps even when their rights are put aside. Paul writes to Timothy that women should be silent in the church (1 Timothy 2:11, 12). We all want to listen and be silent so we can hear what the Lord is trying to teach us. This life is all too short. We need to learn our lessons for eternity and that may require a wife to bite her tongue at times or submit to a decision the husband has made.

It is not practical for all women in the church to be literally silent today. Women in most countries have the same education and opportunities as men. In the United States, most ecclesias have more women than men. God does not distinguish between male and female when calling members to be a part of the body of Christ. We need everyone’s insights into the Scriptures. But women are not to be public preachers or elders because this goes against God’s order.

Christian wives have the unequalled chance to show by their behavior what Christ wants in his Bride: "...the unfading loveliness of a calm and gentle spirit, a thing very precious in the eyes of God" (1 Peter 3:4, Phillips).

Do we want to be precious in the eyes of God? Of course we do. May we faithfully accept each experience as a tool to learn how to be more like our Lord and Savior Jesus Christ.

The Christian Care-Giver

"Behold thy Mother"

*Jesus ... saith unto his mother, Woman, behold thy son!
Then saith he to the disciple, Behold thy mother!—John 19:26,27*

As Jesus hung on the cross, in pain and agony, his thoughts were not of his own comfort. He saw his mother, Mary, and one of his disciples whom he loved, standing near by. He was aware that she was feeling a sense of emptiness as she watched him. He spoke to John, the disciple, to behold his mother. From that time, John took Mary into his household and looked after her.

As followers of Christ, can we do any less? When we give our all to the Lord, we are to sacrifice our time and our talents to whatever the heavenly Father deems fit for our growth in the narrow way. Nothing should stand in the way of performing sacrificial duties to family and brethren. Our Lord set the example!

Lessons to be Learned

In caring for the elderly, we can learn a number of lessons as we deal daily with their needs. A consecrated individual looks to the Great Provider for strength and wisdom to make the right choices in accordance with his will. It is an important and delicate undertaking, and we should seek, through prayer, instruction, and guidance; knowledge of God will follow. "Whosoever loveth instruction loveth knowledge" (Proverbs 12:1).

Caring for an aged individual warrants full-time devotion and requires having to give up routines and activities that previously filled one's own daily life. With the proper heart attitude, those days take on a new feeling, one of "doing for others" and not for self. This is the express image of what Christ exhibited during his earthly existence. The true devotion shown toward the loved one can be very valuable in developing the "fruits of the spirit" (Galatians 5:22,23). The value of humility and meekness is recognized as necessary in putting aside self, and caring for some other long-time soldier of the cross. We give our all, our self, to the heavenly Father upon consecration; thus we sacrifice our time to meet the needs of a beloved parent, or brother, also consecrated, at the end of his earthly days. We remember Jesus' words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40). What a wonderful thought! This is the double blessing of the consecrated taking care of the consecrated.

Another character quality developed during this time is patience. Patience may entail an hour or two sitting beside a dear one, staring out the window. During these moments, thoughts may run to chores left undone, precious studies, or being away from a meeting, fellowshiping with the brethren. The opportunity can best be used by talking about the kingdom, the beauty of God's creation, or the Scriptures. Though it seems at times there may be no comprehension, the reward comes when the loved one recalls something or someone from the truth. Sometimes, a smile is the reward!

Ruth

A loving example of care is found in Ruth 1:16,17. Ruth chose to remain with her mother-in-law, Naomi, after the death of Ruth's husband. She returned with Naomi to Naomi's country and continued to lovingly care for her throughout the remainder of her life. Ruth's heart attitude was that of love and servitude. She did not let her own desires enter her heart.

As new creatures aspiring for the high calling, our hearts must be clean and pure without our own will and desires. We may learn compassion and sympathy as we watch the struggle of a loved one against the fallen flesh. The sympathetic priest's role in doing God's work in the kingdom will be that of understanding, compassion, and tenderness. Assisting a loved one daily, sadly watching their decay, and tenderly trying to keep their dignity intact, requires much compassion; it also needs knowledge of how Jesus ministered to the sick and needy. It is difficult to know if they realize their condition, but assuming they do, one needs to treat them as Jesus would have. Hold their hand and pray with them.

Moses

“And the Lord said unto Moses, What is that in thine hand?” (Exodus 4:2). This text gives us a clear picture of how the Lord used Moses in his service. Moses was meek and humble, and, because of his zeal, never tired of working for God. We can imitate this zeal. If our service seems only to care for an aged footstep follower of Christ who not so long ago sacrificed his or her own talents in God's service, then we should perform that service with zeal as unto the Lord! It can be a wonderful blessing to recall the faithful service done by the one now infirmed. It is an opportunity to wash the feet of another.

How glorious it feels when one receives a smile and the words, “I'm glad I have you.” There is no service too small that is given to us by God. The patience we develop and cheerful endurance in doing the will of God means that someday we will receive the promise (Hebrews 10:36).

Praying Together

Praying with a loved one throughout the day can be an intimate experience. Pray aloud for strength, wisdom, instruction, and blessings on the day spent together. “Continuing instant in prayer” (Romans 12:12). Lifting your heart in prayer at any time of the day keeps a bond of fellowship with the heavenly Father, and a close tie with the one being cared for. They do not forget the Lord!

Prayer also helps keep the flesh under subjection lest resentment begins to creep into our heart. Resentment could even be directed toward the infirmed one, or questioning God with the words, “Why me, Lord?” The self-denial we experience when caring for elderly feet members of the church is a cross-bearing experience. Because we have put aside all

our own wants and desires, we gain a victory! Jesus told us to deny ourselves, take up our cross, and follow him (Matthew 16:24).

If the opportunity is given by the Lord to be a care-giver of an aged one, accept it and discharge the responsibility with zeal! The character developed is well worth the sacrifice. God will not forsake you while you are absent from the brethren and the meetings. The brethren, too, may learn love and compassion by observing your efforts. Their prayers will strengthen you and, in turn, give them an opportunity to encourage you. You may be an example of faith to others as you take no anxious care for your own self. "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself" (Matthew 6:34). It is a large task to spiritually tend to a beloved Christian soldier, to ensure there is dignity when ordinary human functions can no longer be performed.

It is a special blessing to calm the fears, fill the physical and spiritual needs, and keep - another strong and faithful to the Lord. Create an atmosphere of calm and trust in his providences, that all is well while assuring the loved one that you truly enjoy having this privilege. What a joy if the loved one is a consecrated parent! "Honor thy father and thy mother" (Exodus 20:12).

"Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise" (Ephesians 6:1,2). The honoring of parents begins in childhood. Children are taught respect and obedience toward parents. Consecrated parents set examples of Godly reverence by instilling love of God and duty to family through daily life. Parental wisdom and experience mold the children as they grow and mature. If parents do their job wisely and faithfully in accordance with God's will, the children eventually will exhibit the same care and love to the aged parents. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).

"For the body is not one member, but many" (1 Corinthians 12:14). We can be a blessing by sharing our experiences with other brethren who are also caring for an aged individual. This can make the experience more personal and meaningful. By sharing with others, we realize our situation is **not** unique; only the design of the experience is uniquely fitted to suit our own individual Christian growth in the body of Christ. The Great Designer knows our every need: "For your father knoweth what things ye have need of" (Matthew 6:8).

Let us whole-heartedly thank God for the experience. Be an example, not only to the brethren, but to other family members not in the truth, as well as to friends and neighbors, so that they will know you have been with the Lord. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).

The Doctrine of Submission

Likewise, ye younger, submit yourselves unto the elder.

*Yea, all of you be subject one to another, and be clothed with humility:
for God resisteth the proud, and giveth grace to the humble.—1 Peter 5:5*

Verse-by-Verse study of 1 Peter 2:13 through 3:17

It is far easier to state the concept of submission in words than to live it in practice. The doctrine of Christian submission forms much of the subject matter of the second and third chapters of Peter's first epistle. He deals successively with submission to the ordinances of man, of servants to masters, of wives to husbands, of husbands to wives, and, in chapter five, of the younger to the elder. He then concludes with the all-inclusive statement, "Yea, all of you be subject one to another."

The situation in the early church differs greatly from that of today. Peter wrote this epistle to Jewish Christians scattered throughout the areas of Pontus, Galatia, Cappadocia, Asia, and Bithynia—all under Roman jurisdiction. There was strong resistance to the burgeoning Christian influence, largely because its teachings were contrary to the prevailing pagan cultures.

In these verses Peter counsels a humble submission to this environment rather than a resistance against it. The mark of the Christian religion is to live at peace with all men.

Submission to Ordinances—1 Peter 2:13-17

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

Neither the Roman government nor the Jewish authorities favored the Christian religion. Many of the laws, while designed to maintain peace and tranquility, were far from being based in biblical principles. Nevertheless Peter admonishes a quiet and humble submission to the rules. There is no suggestion of civil disobedience or even passive resistance, much less open defiance of civil law. The sole exception seems to be when human laws are in direct conflict with those of the Creator. This is manifest in Peter's response to the council: "And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:18-20). This is the practice followed today by many who oppose military service.

The apostle Paul likewise appreciatively notes the ideal function of governments: “For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil” (Romans 13:3,4). While it is true that corrupt rulers often abuse their office, such abuse is often better than the alternative. As the seventeenth century historian Horneius put it, “Tyranny harasses many, but anarchy overwhelms the whole state.”

This acquiescence to civil rule applied not only to the laws of the emperor, but also to local ordinances made by such delegates as the Roman proconsuls. Their authority included not only appropriate punishments, but recognition of good behavior as well. The noted Roman jurist, Ulpian, wrote, “The presidents of provinces have the highest authority, next to the emperor.”

This submission was put to its severest test during the second century Christian persecutions before the gladiators and the lions in the Coliseum. The humble acceptance of death displayed a faith that is inspiring even to us today who live in happier times (though selective cruelty is still practiced in several places around the world).

Peter concludes this section with a fourfold admonition:

1. **Honor All Men**—even the sixty million slaves in the Roman empire at the time.
2. **Love the Brotherhood**—The verb changes from the mere recognition that all men should be respected and given due dignity, to the more intimate relationship accorded those of a Christian’s spiritual household.
3. **Fear God**—The hierarchy builds higher in the reverential awe due to the mightiest king of all.
4. **Honor the King**—It seems odd that the king is placed last as though he was to be esteemed above God. Peter’s point is not that of a higher authority due a holy fear, but that for a time the king and his laws are to be viewed (except when in direct conflict) as the permissive will of God for his people to follow.

Submission of Servants—1 Peter 2:18-20

Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

The Greek word translated “servant” denotes a household domestic. These were slaves who, while granted rather liberal rights under Jewish law, were often treated harshly in

the Roman world. The general admonition is to be faithful workers to all. One Christian writer has phrased their responsibilities to their masters this way: “With reverence to their persons, strict regard to their commands, faithfulness in any trust reposed in them, diligence in the discharge of their duty, and carefulness of offending them.”

These rules applied equally to both kind and cruel masters. As Adam Clarke puts it, “Your time belongs to your master; obey him in every thing that is not sinful; if he employs you about unreasonable or foolish things, let him answer for it. He may waste your time, and thus play the fool with his own property; you can only fill up your time: let him assign the work; it is your duty to obey.”

Suffering caused by such abuse can be accounted as suffering with Christ. Not only does it teach sympathy with the plight of others so treated, it is a tool for the development of patience, a necessary Christian grace. However, such suffering is only praiseworthy if it is not induced by faults or negligence of our own.

Although circumstances regarding slavery have changed greatly from apostolic times, the Christian in the workplace of today can well apply the same lessons. Quick and efficient dispatch of an employer’s instructions is to be viewed as though the service were rendered to the Lord. The irritants of rude or unjust supervisors or the intricacies of office politics are not to be looked upon as excuses for laxity or sloppy execution of one’s duties, which are to be faithfully fulfilled unless they call for an illegal activity or one that is in direct conflict with conscience.

Consequent Suffering—1 Peter 2:21-25

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Jesus Christ himself is the extreme example of submission and suffering. Rather than retaliation for the unjustness of the opposition and mockings that he received, he chose to endure them and thus leave an example for his followers. The secret of his strength under trials may be found in these prophetic words: “I was dumb, I opened not my mouth; because thou didst it” (Psalm 39:9). The margin in the Geneva Bible captures the thought: “Seeing my troubles came from your providence, I ought to have endured them patiently.”

As the stones in Solomon’s temple were carefully shaped before being fitted soundlessly into the overall structure, so the “living stones” of Christ’s spiritual temple must submit willingly and uncomplainingly to the chisel of the Master Builder while still in the quarry of this present life. They can do this because of their trust in the divine architect and their

knowledge that each of life's sufferings better prepares one for the kingdom work of uplifting humanity from the mire of sin and death.

The Submission of Wives—1 Peter 3:1-6

Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

The context here is far different from that in Ephesians 5:22 where Paul writes similar words: "Wives, submit yourselves unto your own husbands, as unto the Lord." There the exhortation is to a couple that is equally yoked in the Lord and considers such a case an illustration of the relationship between Christ and his church. Peter addresses the situation where a newly converted Christian woman is unequally yoked to an unbeliever. Perhaps that is why his admonition to wives is six times longer than that to husbands. Her task is more difficult. In the culture of that time when wives were little more than chattel possessed by their husbands, if a man accepted the Christian dogma, it was expected that his wife would follow suit. On the other hand, a woman accepting Christianity apart from her husband would place her in an untenable position.

Peter counsels such women to be in subjection to their husbands, not because their mates represented the role of Christ in the relationship, but that such humble conduct might persuade her husband to see the beneficial effects of her new religion. One Greek lexicon notes that the word *hupotasso*, translated "submission," is "a Greek military term meaning to arrange [troop divisions] in a military fashion under the command of a leader. In non-military use, it was 'a voluntary attitude of giving in, cooperating, assuming responsibility, and carrying a burden'."

Roman women were deeply concerned with fashion and wore ostentatious jewelry as shown here. Peter contrasts such outer adornment with the inner graces of the spirit. Particular emphasis is laid on "a meek and quiet spirit." Quietness is not to be understood as silence, but rather as that tranquility which accepts unreasonable and unjust demands with a lack of murmuring or complaining.

The example of Abraham's wife, Sara, is adduced to illustrate this point. This is a curious illustration since the term "Lord" was a common word of respect, roughly equivalent to our word "sir." Note the use of it by Heth to Abraham in the matter of the purchase of a tomb for Sarah (Genesis 23:6,11,15).

Sarah's use of the term does not appear to describe a total submission so much as yielding appropriate respect to the one addressed. Such acquiescence to her husband's desires was to be offered freely without the husband resorting to mental or physical violence to obtain it. The position, therefore, of the unequally yoked wife in the early church was a difficult one indeed.

Sarah is also an unusual example for Abraham who, on one occasion, was to obey her preferences when they strongly differed from his own. When Sarah requested in jealous - anger that Hagar be sent away with her son Ishmael to Abraham's great displeasure, God said "unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called" (Genesis 21:12).

We might appropriately gather from this observation that any submission of the wife to the husband is not for him to ignore her input in the decision but for there to be a willingness on a husband's part to acquiesce to her wishes in some matters.

The Reaction of Husbands—1 Peter 3:7

Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

It may well be supposed from the context that the case of the husband in Peter's epistle is also addressing one in an unequally yoked marriage. This may or may not be the case. Whatever the specific, the advice seems apropos to all husband-wife relationships.

This verse has been sagely annotated as follows: "Likewise, ye husbands, dwell with them [your wives] according to knowledge [wisely and generously], giving honor unto the wife [taking pleasure in her progress and in all her noble attainments and achievements], as unto the weaker vessel [using your strength for her support and encouragement, and not for her oppression], and as being **heirs together** of the grace [the favors and blessings] of life." (*Reprints*, p. 1553)

There is reciprocity in all of the biblical comments on submission. The Scriptures never place all the responsibility on one side. If they speak of the duties of slaves, they speak also of the obligations of masters. If they speak of the duty of children, they speak also of the obligations of parents (compare Ephesians 6:1-9; Colossians 3:20-25; 4:1).

Three specifics are urged upon husbands:

1. **He Must Be Understanding**—A good husband will sensitively consider the feelings of his mate. The cruelty that is hardest to bear is often not deliberate but the product of sheer thoughtlessness. When Paul writes, "Consider one another to provoke unto love and to good works" (Hebrews 10:24) he uses the Greek word *katanoeo* which means to

examine closely, as though the observer had to bend down for this purpose. Such careful scrutiny will greatly help a husband become a better husband.

2. **He Must Be Chivalrous**—Remembering the natural delicacies of both body and emotions of his wife, a man should seek to provide the physical and mental support to provide a proper balance between the natural attributes of the two sexes.

3. **He Must Be Cognizant Of Her Spiritual Rights**—“As heirs together of the grace of life” he should seek to encourage his spouse in her pursuit of a personal relationship with both God and her Savior.

The penalty for not fulfilling these basic responsibilities is automatic: his own prayer life, his own spiritual development will be hindered. Accepting the wife’s submissive attitude, he is accountable for what she becomes spiritually. Her life is in his hands and any failure to live up to these duties reflects on his own relationships with God and with Christ.

Submission to All—1 Peter 3:8-13

Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good?

In the fifth chapter of this epistle Peter continues his dissertation on submissiveness by adding the case of the younger submitting to the more mature, older brethren. He then concludes with a statement that includes the submission of everyone to everyone else: “Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time” (1 Peter 5:5,6). Paul gives a similar admonition: “In humility consider others better than yourselves” (Philippians 2:3, NIV).

Peter delineates seven fruitages of such submission:

1. **Compassion**—The first fruitage of universal submission is the desire to enter into the feelings of others, to share their passion, to be compassionate.
2. **Pitiful**—That is, to be full of the pity that expresses sorrow rather than anger for the one who may appear to be at enmity with them.
3. **Courteousness**—Kindness should always be a hallmark of a Christian and must be demonstrated in the way compassion is shown—not in a condescending manner, but upholding the dignity of the other.

4. **Proactive**—By not reacting to the slights or abuses of another, true submissiveness will seek to return blessings for injuries received.

5. **Avoid Evil Speaking**—A truly submissive Christian will not murmur against injustices or speak badly about the perpetrators, but seek to attribute the best of motives to all detractors.

6. **Honesty**—The lack of guile will not only produce honesty in one's words and dealings, but also a measure of naiveté that reflects a heart willing to accept injustice rather than be constantly suspicious.

7. **Peacemaking**—Not only will a Christian seek peace, he will persistently pursue a course that will bring eventual reconciliation with the one to whom he submits.

Consequent Suffering—1 Peter 3:14-17

But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

Peter recognizes that the course of submission will bring a measure of suffering, but such is to be viewed as sufferings with Christ, therefore a pleasure and a cause for rejoicing. Such an attitude removes the terror or fear of opposition and, like the lily of the field, meekly bows before the winds of adversity only to rise again afterward (Matthew 6:28).

Suffer we must, but let us each see to it that our suffering is for well-doing and not for evil-doing.

The Christian Parent

Children, A Gift from God

Here am I, and the children the Lord has given me.—Isaiah 8:18, NIV

Kris Knapczynski

Among many awesome things that humans experience, and which must not be taken for granted, are childbirth and child rearing.

Though over the millennia of human history the same process of causing and bringing a child into the world has been in effect, it always amazes the minds of those who experience it. How fantastic it is that a new organism is formed from two donors, resembling them and their ancestors, yet formed in such a different way. The increase of knowledge of the past century has allowed man to look into all the formative stages of a fetus and even gain insights into microscopic issues of genetics. The same superbly detailed design of God's creation of a human being is repeated over and over again, though custom made, and delivered into the hands of the amazed parents. The baby arrives without an instruction manual and the parents know their experience will be as unique as the new baby's fingerprints.

Becoming a parent is both an awesome and sobering experience. It is awesome because a new child becomes so much a part of our lives. It defines and redefines our perspective on life and its priorities. We admire children as they display their first smile, say their first words, or take their first steps. We love how others love them and we feel ourselves esteemed when our children are recognized.

It is sobering because despite the complete "participation and ownership" that we as parents have in a child, we know our children are not us; they are new persons given to us by the Creator. From this perspective the opposite of "ownership" is true: though the task of bringing them up is given to us, they are God's because he created them through us with hardly any merit on our part. As recipients of this miracle we have a responsibility to guide and bring them into the world, prepared for all that is waiting out there for them.

We also see generosity and sharing on the Creator's part: he allows us to have a parenting experience while he holds the same parental role and title toward all people (Deuteronomy 32:6; Isaiah 64:8).

When the earth is filled at the "fullness of times" in the "age to come" where they neither marry nor give in marriage, the experience of parenting and the stage of childhood will be a thing of the past. Therefore the upbringing of a child is very much a privilege of the current stage of the development of mankind and has a role that teaches qualities such as love, selflessness, responsibility, discipline, as well as planned provision for sustenance and shelter.

The teachings of Jesus bring to greater focus the close parental relationship of God toward us than previously emphasized in the Old Testament. He showed that we should address God as our “Father in heaven,” that God in his goodness is pleased to give his children the “good gift” of the holy spirit. Through Jesus believers may refer to God as their very close father (Galatians 4:6).

Filling in the Blanks in the Christian Way

A one-time prevailing view in child psychology was that a child is born with a “tabula rasa,” or blank slate, for personality and character; the ultimate result to be determined only by external influences. In the light of the Scriptures, this view would have to be balanced with the implications of inherited sin (Psalm 51:5; Job 14:4) that are manifested in genetic, physical, and mental predispositions. We also know that when proportionately untainted by active evil influences, a child’s nature is characterized by an outright goodness, and that it progressively succumbs to the evils of the present world. The surrounding environment does greatly influence the process of a child’s learning.

It is, by design, the role of those closest to a child—the parents—to use direct and indirect input; their influence will provide the decisive weight on the direction a child takes in life. In the case of believers, this is an opportunity and a responsibility to pass on the teaching and example of thinking, speaking, and living in the way God has identified for his children.

Walking the Walk and Talking the Talk

A new parent soon realizes that children observe and imitate the parents. A child feels secure in repeating the patterns of behavior and attitude observed in adults; this is how a child’s own behavior forms. But children also imitate those behaviors parents may not like in themselves. We do well to remember the biblical teaching that the true image of a person originates in the heart (Luke 6:45). To the extent we are true and dedicated in our hearts to what we profess verbally, we will be an effective example for even young children.

If we were to only provide an example of living by our behavior, the picture would be far from complete, because, due to our imperfections, children are likely to repeat our own weaknesses.

The apostle provides the solution when he tells us: “Be ye followers of me, even as I also am of Christ” (1 Corinthians 11:1). Just as he points to Jesus as the ultimate, perfect example to follow, we also need a stronger motivator for our children than just our own example. This motivating effect will come from the introduction of our children to God whom we serve: his rules, his character, and his design for man as described in the Bible. The Scriptures assure us that this is a worthwhile effort: “Train up a child in the way he should go and when he is old, he will not depart from it” (Proverbs 22:6). Such an introduction will build in a child a conviction that the moral values and aspirations that we hold as Christians are based on a solid foundation of an entire system of values as

revealed in the Scriptures. As children grow and become independent, they will turn to that source for instructions. Their knowledge will grow independently and they will find answers to new questions parents may have never faced.

The Scriptures enjoin a persistency and determination with which God's word and its import should be reviewed and remembered: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deuteronomy 6:6,7). Timothy's familiarity with the Bible from a young age is pointed out as a life-saving quality by Paul: "From a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3:15). Let us consider some of the valuable lessons that should be taught to the children from the Bible.

Moral Guidance

Now, more than ever, the world has become a place of relative moral values. The standards that historically Christian societies upheld concerning family models, purity, and integrity are being challenged and subverted with skillful justifications, insulated from truth by a selfish and depraved culture (2 Timothy 3:1-3; 4:3,4). When children naturally turn to their parents and expect quite specific guidance and direction, it may seem difficult to provide a decisive answer without second-guessing oneself as to the possible modern challenges. It is important for parents to prayerfully consider the standards established by God for the benefit of mankind as described in the Scriptures.

Although those standards are not considered popular now, they precede our modern world and have been issued by the Source of Life. It is very important that we take time to think on the importance of each of the ten great commandments which God wrote with his own hand, and that we understand his greatest commandment (love) which he so powerfully taught by giving us his only begotten son. It is an opportunity for parents to also display obedience to the Creator and thus show an example of submission to him. As "vessels of clay" we are not in a position to challenge the rules that he put in place (Romans 9:19-21). We, and our children, will be rewarded when we prayerfully seek to understand why they were established and how to obey them.

Although "correctness" is often defined by what satisfies self and what feels good, Christian parents should emphasize the false nature of this perspective, not only by verbal statements but by being an example of service to those in need, offering compassion and help to the less fortunate, and giving up personal and sometimes family comfort to offer love to those who need it.

Permission of Evil

Among the questions that at one time or another knock at the door of every believer, is the question of the obvious disparity between the character of a loving and benevolent God, as portrayed in the Bible, and the apparent unwillingness and inaction on his part to

prevent the evils of life such as natural disasters, wars, violence, diseases, and the like. It is a question the growing mind of a child will pose sooner or later. When taken in a correctly integrated manner, the Bible contains a powerful and overwhelmingly satisfying answer to this question. God permits evil because it has a teaching purpose for his creation; he permits injustice because he has given mankind collectively and individually the freedom of choice and honors this freedom and its consequences over time. He is also patient and allows those who are and those who are not yet his children to make mistakes and learn by the consequences. The time on his clock will come, and is very near, when this phase of mankind's learning will be brought to a completion, when through the Christ and his bride, he will administer a review of these lessons. With their powerful impact and the blessing of resurrection, all people will have an opportunity to accept his salvation freely and live forever in his earthly kingdom. Even though Satan will be bound and "they shall not hurt nor destroy in all my [God's] holy mountain" (Isaiah 11:9), God will remain a God of freedom. Through his temporary permission of evil, he will achieve a most effective result: he will cause a thirst for his life-giving law to be written on the heart of anyone who is thirsty (Jeremiah 31:33; Revelation 22:17).

Similarly, each parent has the opportunity to practice this skill of wise patience and permission toward some errors or disobedience from children. If we are learning anything from our heavenly Father's teaching, it should be that theoretical knowledge is often insufficient to learn a lesson. The practical experience of making wrong (or right) choices and of learning the consequences, after theoretical instruction has a powerfully educating effect. Yet how hard it is to release control of a dearly-loved, erring child! How deep is the wisdom to know the difference between when to intervene and when to let an evil play out. May we, as parents, be guided by him who has inspired us by example.

Asking Questions

In the process of filling in the "clean slate" of a two- or three-year-old, there is a period of asking questions. They come often, in good and bad times, and are sometimes a trial to the patience of parents. Parents should encourage a child's questions at any age. As they grow and observe more of the world and its issues, their questions are usually signs of a desire for harmony between what is known and what has been newly observed. Our Creator made us with an inborn curiosity, and he expects it to motivate us to ask about what he is like and how he views things from his perspective. Examples of inquisitive persons in the Bible and God's approval of their inquiries are numerous: Joshua 4:6; Isaiah 1:18; Daniel 9:23; Zephaniah 2:3; Acts 8:31. Parents should take pleasure in and the time to satisfy the curiosity of children, and it may become a learning opportunity for parents. As time goes on many questions will relate to spiritual aspects of life, God, or the explanations of Scripture. Our own path of searching for God should be remembered and we should patiently allow for the same growth process in children. Despite our best efforts, some things can only be learned by experience, supported by theoretical knowledge.

Many have undoubtedly made inquiry into God's justice and love and have, through various experiences like Paul, "judged, that if one [Christ] died for all, then were all dead:

and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again” (2 Corinthians 5:14,15). This finding causes them to give their all to the Lord and they continue to offer themselves as a living sacrifice to him (Romans 12:1). For those who are parents, it is a sweet hope to hear some day another question voiced by their child, an echo of one asked at the beginning of the Christian way: “See, here is water; what doth hinder me to be baptized?” (Acts 8:36).

Encouragement

Much is heard today of self-esteem and how treacherously the fallen character and dysfunctional family situations affect a child’s ability to recognize self-worth. Low self-esteem is in turn at the basis of depressive tendencies which breed trouble for the person and in turn to succeeding generations. As an attempt to compensate for that danger, positive feedback and praise are being broadly recommended to boost self-esteem, sometimes regardless of real effort. It is a challenge to rightly judge the efforts of a child, and awkwardly, the parent is a candidate for the best or worst judge, depending on the standards they impose on themselves. Once again divine wisdom and strength are greatly desirable to undo the falsehood that sin has imposed on our own self-image, and to keep a correct perspective on our children’s true efforts.

The Scriptural way is one of truth, mercy, and encouragement. The Scriptures clearly designate a path of true humility. We read that “God resisteth the proud, but giveth grace to the humble” (James 4:6). Paul writes that we are not to think of ourselves more highly than we ought to think (Romans 12:3). However, he continues, “but to think soberly, according as God hath dealt to every man the measure of faith.” He also states that he does not judge “mine own self” (1 Corinthians 4:3). True judgment, both for others and for ourselves, belongs to the Lord. In formulating our own evaluations, we should follow his standards, but always allow for error. We should take a combined view of abilities and efforts, together with imperfections and need of forgiveness. Just as God is holy and perfect, so we should strive to be like him. Just as God forgave us in Christ, so we should forgive others (and ourselves). Very importantly, when he forgives us, he demonstrates that he is interested in our good, that he loves us as we are, and that he has faith in us because we have faith in his son (John 12:26). By analogy parental encouragement is an indication of interest, observation, sensitivity, and belief in a child’s abilities. Many apply these according to the words of Isaiah: “A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth” (Isaiah 42:3).

Reality Check

In today’s world, and especially in developed societies, it is easy to forget about the misfortunes of others in less favorable circumstances, and live a relatively careless life looking toward our own bright future. The popular media projects of a comfortable life style which encourages both materialism and a lower moral standard. This is a challenge to the parents’ own perspective and it will likely also be so to the children. While one should not scare, traumatize, or cause guilt feelings in children if they are experiencing more fortunate circumstances, there is much in the Scriptures about cultivating thoughts

of thankfulness for the grace in which we stand (see also Proverbs 3:5 and Romans 5:2), teaching efficient use of resources, humble sharing of our plenty with others, and upholding the spirit of contentment. We are like grass and vapor (Psalm 90:5; James 4:14); our only hope is in God's provision of redemption through his son.

Nourishing Natural and Spiritual Life

Our heavenly Father has prepared this beautiful earth as a habitation for mankind, where he provides the sunlight, water, food, shelter, and health. He admonishes parents to also provide for their families and children (Matthew 5:45; 2 Corinthians 12:14; 2 Thessalonians 3:10; 1 Timothy 5:8). But since "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4), so we are fed by our Father in heaven with words of life. These words must develop and strengthen our inner man, the spiritual new creature, and nourish us as we grow in grace and knowledge. We are to receive his word deeply into our hearts and rather than denying the power of godliness, receive it as the power to become the sons of God (John 1:12). We cultivate our faith by meditating on his word, prayer, and the mutual upbuilding of one another in the Christian fellowship. In all these activities, our children should be included and have an active and vital part. May we impress upon them our true priority and goal: to be with Christ who is our life. May they see that our strength comes from knowing him, and may they grow with us in his grace and knowledge (2 Peter 3:18).

The Christian Child

The Commandment With Promise

*Honor thy father and mother; (which is the first commandment with promise;)
that it may be well with thee, and thou mayest live long on the earth.
And, ye fathers, provoke not your children to wrath:
but bring them up in the nurture and admonition of the Lord.—Ephesians 6:2-4*

Carl Hagensick

While the child of Christian parents cannot be styled “a Christian child” in the sense that he has not yet reached sufficient age to make a personal commitment to God, he nevertheless has a special standing with the Creator: “For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy” (1 Corinthians 7:14).

In spite of their age and immaturity they still have responsibilities. The apostle Paul reiterates one of these under the Mosaic law: “Honour thy father and thy mother.” This is the only commandment with a specific promise appended: “That thy days may be long upon the land which the LORD thy God giveth thee” (Exodus 20:12).

This promise of long days was really conditioned upon keeping all the judgments (Leviticus 18:5), a condition which they explicitly accepted in Exodus 24:3. Yet, the promise is particularly attached to this fifth commandment. God’s commands were not just for those gathered at the foot of Mt. Sinai; they were perpetual precepts upon which the continuation of life depended. It was the responsibility of parents to pass these edicts to the next generation. It was the responsibility of the children to give heed to them so that they could obey them and pass them on to their descendants.

Thus the placement of this commandment is appropriate for it is a bridge between the first four which relate to obligations to God and the last five showing man’s duty toward his fellow. This edict gives the God-ordained channel for the perpetuation of his law to all time.

Parents’ Responsibility

The apostle recognizes the frail nature of children’s emotions and emphasizes that a father is not to be a dictator of these tenets thus running a risk of provoking them to wrath. He is to lovingly and kindly instruct them in the ways of righteousness, nurturing them as much by example as by precept.

“The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction. My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck” (Proverbs 1:7-9). Recognizing the authority of God is the source of all wisdom. The

Creator has the right to make the rules for the created. It is the responsibility of parents to pass these instructions along, and of the child to receive these instructions and retain them, not forsaking their wisdom.

Such attentiveness to parental counsel is likened to an ornament, or tiara, and a golden necklace, for these instructions, when followed, produce truly noble characters. It was nobility that was so arrayed in adorning jewels.

Peter describes the submissive wife in similar terms: “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price” (1 Peter 3:3,4). Paul agrees: “In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works” (1 Timothy 2:9,10).

Timothy

One biblical example of an obedient Christian son is Timothy, one who was so dear to Paul that he counted him as a son (1 Timothy 1:18). It is amazing that at the early date when the apostle writes of him, he was already a third-generation Christian: “When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also” (2 Timothy 1:5).

His knowledge of the Scriptures had been taught to him from the early days of his life: “From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus” (2 Timothy 3:15). This is all the more surprising since his father was neither Jewish nor Christian, but Greek (Acts 16:1). This speaks volumes of the faithfulness of both Eunice and Lois for they lived in a male-dominated society, yet they had sufficient conviction of their beliefs to make the effort to pass them on to Timothy.

It is most likely that he had been taught the sacred writings originally from a Jewish perspective, but that knowledge stood him in good stead as he came to see the beauty of the Christian gospel. After all, the only Bible to instruct the early church was the Old Testament.

Discipline

Strict obedience was expected of children under the Mosaic law and frequent admonitions are given to remind the parents of this responsibility: “He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes” (Proverbs 13:24). “Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him” (Proverbs 22:15). “The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame” (Proverbs 29:15).

Note that these reminders of discipline are from Solomon, a son who himself needed counsel and correction. It is probable that the first nine chapters and the last chapter of Proverbs were written by Solomon's mother, Bathsheba, to give parental guidance to an often wayward son. In particular the thirty-first chapter was given as a declaration "that his mother taught him" (Proverbs 31:1); it advises the king to beware of two weaknesses which plagued him—alcoholism (verses 4-7) and the need to be wise in selecting a wife (verses 10-31).

A child, in turn, was to heed this discipline. By submitting to parental authority and the chastening rod, a child would avoid the much harsher lessons of experience. The child who strongly asserts his own rights will reap what he sows and often must face the more difficult task of reformation (Galatians 6:7). One of the causes of the troublous times which mark the close of both the Jewish and Gospel ages is the disobedience of children to parents (Romans 1:30; 2 Timothy 3:2).

Obedience

The International Standard Bible Encyclopedia, speaking of the Hebrew and Greek words translated "obedience," says: "In its simpler Old Testament meaning the word signifies 'to hear,' 'to listen.' It carries with it, however, the ethical significance of hearing with reverence and obedient assent. In the New Testament a different origin is suggestive of 'hearing under' or of subordinating one's self to the person or thing heard, hence, 'obey.' There is another New Testament usage, however, indicating persuasion."

Each of these words suggests a different component to the concept of obedience.

1. **"Hearing or listening"** conveys the thought of not only comprehending but acting in accordance with the teachings received: "But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22).
 2. **"Hearing under"** suggests the thought of an hierarchy, recognizing the authority of a senior figure. "For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body" (Ephesians 5:23). Likewise an obedient child will recognize the parents as heads of the family unit.
 3. **"Persuasion"** implies still another dimension, that the reasons for the dictates of the parent need to be carefully explained to produce intelligent and voluntary compliance and not merely a fearful subjection under threat of punishment.
- Respect

Honoring father and mother implies respect, not just obedience. Even when the actions of a parent are unjust or rude, the office of the parent demands a deferential attitude. As the apostle Paul respected the office of an unjust high priest (Acts 23:5), so a child who feels abused should respect the position of the parent. This does not mean that actual physical abuse should be tolerated; fathers and mothers demand respect simply because they occupy the parental role.

The respect a child owes a parent should extend to all older people. This is the biblical admonition: “Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD” (Leviticus 19:32). This is particularly true of those in authority, such as school teachers, those in authority in the church, and the civil powers. Paul writes: “Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you” (Hebrews 13:17).

Helpfulness

Honoring father and mother also implies a willingness to be of help to them. Not only does such help come in the form of performing assigned chores, but more especially in seeking out those things that need to be done when unassigned, then willingly and even cheerfully doing them. As Jesus delighted to do his father’s will (Psalm 40:8), so that same spirit should pervade all sons and daughters. Helpfulness should proceed from a willing mind (see 2 Corinthians 8:12). A family is a team and a team functions best when every member does more than one’s share. The principle that “if any would not work, neither should he eat” (2 Thessalonians 3:10), while perhaps not words to be applied literally in family situations, is a good guiding concept.

This spirit of helpfulness, learned in early life, should continue in later years. A child should always be cognizant of the needs of others, particularly those of his family. King David provides a good example of this care for his parents. When hiding from Saul in the cave of Adullam, he sought protection for his ailing parents from the king of Moab: “David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me. And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold” (1 Samuel 22:3,4).

Similarly Jesus, when on the cross, arranged for the care of his mother by his close friend and disciple, the apostle John (John 19:26). It is thus, through the application of these principles of honor, respect, and obedience that a Christian child can best learn the precepts of truth which will not only fit him for his adult years, but be passed to future generations. Then will be realized the attendant promise: “That it be well with thee, and thou mayest live long on the earth”—yea, even to eternity.

The Christian Teen

In the Days of Thy Youth

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

—Ecclesiastes 12:1

Sara Whittaker

Between balancing school, work, and relationships with friends and family, young people today feel the pressure of the cares of this world as they think about how they are going to accomplish one thing or the other on time, making important decisions, and deciding how to achieve their goals. It can be overwhelming at times, so overwhelming that priorities become confused. Sometimes it seems there is so little time and so many options. That is why it is important to take time each day for prayer, thought, and thanksgiving to our creator: “Continue earnestly in prayer, being vigilant in it with thanksgiving” (Colossians 4:2, NKJV).

We are blessed that we can look to the Lord and be assured that he has a father’s love for us and will guide us if only we seek him. It is by daily reflection on God’s care for us and his plan for mankind that we can stay focused in our studies and aspirations to be servants of God: “It is good to give thanks to the LORD, and to sing praises to your name. O Most High; to declare your lovingkindness in the morning, and your faithfulness every night” (Psalm 92:1,2, NKJV). Some find that reading the Manna first thing in the morning is helpful to keep in the right state of mind for the day. Others find that prayer or giving praise through song is helpful: “So I will sing praise to your name forever, that I may daily perform my vows” (Psalm 61:8, NKJV).

Focusing on Doing God’s Will

With our minds focused on doing God’s will we can better discern between what activities in our lives can help us grow closer in our relationship to our maker and in what areas we should center our attentions. The difficulty is deciding what is God’s will for us. Does God want me to take this job? Would it be right to go away to school? Even small decisions can be distressing. The best thing to do would be to go to God directly with these anxieties through prayer knowing he will provide guidance: “Trust in the LORD with all your heart, and lean not on your own understanding; in all your ways acknowledge him, and he shall direct your paths” (Proverbs 3:5,6, NKJV).

An additional way to find guidance is to turn to the brethren. They can provide encouragement for us in our struggles: “For where two or three are gathered together in my name, I am there in the midst of them” (Matthew 18:20, NKJV). Today we have many opportunities to communicate with our brethren through technology. E-mail opens a wide door of opportunities to have studies and converse with distant brethren. In particular, we

should turn to our elderly brethren for direction. They are more than happy to offer assistance, and they will be blessed as well.

Be An Example

Paul writes to Timothy saying, “Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity” (1 Timothy 4:12).

At this time Timothy probably would have been in his thirties. Although today the word youth is generally descriptive of those in their late teens and twenties, these words still apply to our lives. As followers of the example Christ set for us, we are to strive to live righteously and be lights unto the world: “In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven” (Matthew 5:16, NKJV).

Serving God in Our Youth

One issue that discourages young people is the feeling that because of age, we are unable to do much to serve God. We lack the years of experience our older brethren have acquired; many times we do not have the resources to take on large tasks. But the reality is that young people have many opportunities to serve God and the brethren and in ways that older brethren cannot.

In high school students generally begin to find things out for themselves. Religious beliefs become a choice not just a part of one’s heritage. While forming opinions, students are curious to hear other views and are not shy to express their own. In public high schools, only the students have the right to freely express their theologies during school. This is an opportunity that we, as young people, can use to our advantage by sharing our own personal beliefs. “And he said unto them, go ye into all the world, and preach the gospel to every creature” (Mark 16:15). Chances are that when others observe the way we live our lives and the strength of our faith in God, they will become curious.

Sharing one’s beliefs with others can be difficult because it usually brings confrontation between differing opinions. It can even permanently damage friendships. Yet to bring a blessing to others and encourage them in their understanding of God’s plan and awesome character is a gift from a true friend: “Have I not commanded you? Be strong and of good courage; do not be afraid, nor be dismayed, for the LORD your God is with you wherever you go” (Joshua 1:9, NKJV).

We also have the opportunity to reach out to those who are younger than we are. Young children notice when a young adult takes interest in them, and that encourages them. By reaching out to the younger ones, we can create close mentoring relationships which bless both parties.

So let us not underestimate the opportunities we have to help and encourage others to love God and his righteous principles. Age is not a limitation of our service. The Scriptures give many examples of those whose faith at a young age was rewarded by God. These include David, Joseph, Mary and others. We can all echo David's words: "O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works" (Psalm 71:17).

Unequally Yoked

One Flesh, Two Hearts

Such shall have trouble in the flesh.—1 Corinthians 7:28

Joe Shell

More precious than even our closest family ties is our privileged calling to be sons of God. The love that we are able to give our earthly family is at best a dim reflection of his supreme love to be revealed in Christ in the next age. Knowing all that Christ is to accomplish then, and that it includes all people and things, being counted as a member of his family with the hope of bestowing these blessings is the great object of our lives.

Our present work of becoming like Christ is the means by which we can reach that great object. In taking on his likeness we are influenced by the same spirit, allowing us to see the world from his perspective as we interact within all of our personal relationships. Unique among these is marriage. As human beings it is easy to feel the need for this relationship. As Christians we also see God's design in creating us with this need and instituting the relationship by which it is fulfilled (Genesis 2:18,24). The holy spirit allows us to see the beauty in his designs and know that it is much more than just our human needs that are being met by this relationship.

It is an advantage when both partners in the marriage relationship share equal amounts of God's spirit and have the same perspective. The consecrated can give mutual support to bearing the burdens of the narrow way.

But if only one heart is given to the Lord while the other is minding the things of the flesh, it is likely the result of either allowing fleshly interests to override the spiritual when choosing a partner, or God's call comes after marriage before there is any relationship with God by either partner, and only one is called.

What is the proper attitude if we are "unequally yoked" in marriage? Is it an advantage or disadvantage to the new creature? Sharing in God's spirit we have the dual perspective of seeing how marriage serves both our needs and God's. Since we have vowed to do God's will at the expense of our own, our attitude must be formed from God's standpoint.

If becoming like Christ is the focus of our present work, we need to understand that it is primarily internal, and that it is God's work. For it to take place we must submit ourselves to the knowing and doing of his will. Trusting him, we humble ourselves, sacrificing ourselves like Jesus so God can bring about our "transformation" into his image (Romans 12:1,2; Ephesians 2:10). When completed, the new creature will be qualified for the future work of blessing. The process that takes us there has to come through our entire earthly experience as it did with our Lord. By submitting to God's will, we acknowledge that he knows what circumstances and experiences we need for this development.

Abiding As We Were Called

Consistent with these thoughts the apostle urges, “Let every man, wherein he is called, therein abide with God” (1 Corinthians 7:24). Paul had been addressing marriage but now he comments upon the earthly circumstances you are in when called, whether it be marriage, occupation, or even slavery. We must do God’s will regardless of our circumstances; we are not to assume what God’s will is or what those circumstances should be for “Ye are bought with a price” (verses 19-23). We see also how God from the beginning desires his people to stay bound to circumstances in which they are at a disadvantage. How else could their faith be tried?

Regardless of how one comes to be “unequally yoked,” if one sees the need to do God’s will despite circumstances, one knows one’s standing is only by grace. One can proceed “forgetting those things which are behind” (Philippians 3:13), knowing he is being dealt with as a son, and “what son is he whom the father chasteneth not?” (Hebrews 12:7). “He which hath begun a good work in you will perform it until the day of Jesus Christ” (Philippians 1:6).

As an institution ordained by God, marriage is sacred. From God’s decree to the first human pair to become “one flesh” (Genesis 2:24) we sense that the relationship is to be indissoluble. Our Lord also affirms this: “What therefore God hath joined together, let not man put asunder” (Matthew 19:5,6).

Letting Our Light Shine

Taking this view of marriage and also accepting the call to walk in the narrow way, one will seek to “speak the truth in love” and let one’s light shine before the world and one’s mate. If through one’s ongoing effort to win the heart of a loved one for the Lord there is continued resistance on the mate’s part to see that light, in time one is confronted with harmonizing the seeming incongruities that now exist between the heavenly and the earthly relationships. If one fully accepts the terms of God’s call and also considers the marriage union as “one flesh,” how can this body be a willing sacrifice if half of it is not willing? How can one be separate from the world when the mate is in the world? How does one deny oneself when the spouse must not be denied? One might conclude that these are impossible to reconcile, yet we know that “with God all things are possible” (Matthew 19:26).

Out of a Deep Sleep

To harmonize these incongruities, we must clearly distinguish between earthly and spiritual relationships and determine with whom we are “one flesh.” The term “one flesh” describes our relationship with our spouse and also with Christ, our bridegroom; we are to be “one flesh” with him. Our earthly marriage is an illustration of this grander fulfillment. Adam went into a “deep sleep” which allowed his helper to be formed from him and brought to him. This illustrates how our Lord’s death makes it possible for us to be “transformed” and made into an acceptable bride for him who is the second Adam

(Genesis 2:18,21-22; 1 Corinthians 15:45-49). Eve, a picture of the church, derives her standing before God only in Adam, just as we are justified only in Christ.

Marriage illustrates that spirit union, but only as we individually become “members of his body” in the true spiritual sense. It was from the crucified Jesus, having been in the “deep sleep” of death, that his wife, the church collectively as the second Eve is being formed so she may soon be “one flesh” with him (Ephesians 5:30-33). The first “sleep” brought about the completion of Adam’s body; the second brings to completion Christ’s body. The first union made possible the generation of the entire race; the second makes its regeneration possible.

The apostle draws this distinction by changing the context of the term “one flesh” from fleshly to spiritual. The term “one flesh” becomes a symbol for what we must look beyond to see the vision. We must use the eye of faith to look beyond our fleshly existence to see ourselves as spirit beings, longing to become “one body” with our spiritual bridegroom.

When we do this, we will more fully realize the distinctness between our old and new natures, and the attitudes we take toward each. Paul identifies these as our “outward” and “inward” man, and as the “old” and “new” man (2 Corinthians 4:16; Colossians 3:9,10). Pastor Russell describes this as a “duality of nature” and says of our new nature that it is “the new will, which, however, is thenceforth addressed as the real person, and it alone is recognized of God, who knows us not after the flesh but after the spirit of our new minds—(Christ-minds)” (*Studies in the Scriptures*, vol. 6, p. 675). Only with this duality of nature could we be married to one while betrothed to another with God’s approval. This distinction requires us to see the “old man” as the one married to our spouse and the “new man” as betrothed to the Lord.

Because we realize the temporary nature of our earthly body, we must put all emphasis on the spirit being residing within it (2 Corinthians 5:1-5; Romans: 10:11). With the mind of Christ we view our earthly environment and our relationships from a new perspective. Our earthly marriage becomes the symbol for our relationship with Christ. The apostle admonishes husbands and wives to take the position in their relationship as that of Christ and his church, acting on the principles of divine order (1 Corinthians 11:3; Ephesians 5:22-33).

But the beauty of this illustration can be veiled from our understanding if we allow our human eyesight to take over. As the tendencies of our fallen human nature are selfish, we may try to see outward Christ-like attributes in the fallen flesh of our spouse as a basis upon which to act. If we look only at our fleshly relationship but not beyond it to accomplish these things, we will become discouraged, especially those whose partners are not spiritually discerned. Only by clearly distinguishing our new creature as the one being addressed by the apostle can we then know it is our membership in Christ’s body (Ephesians 5:30), not the “one flesh” of the man and wife, that forms the basis of headship on which we act.

As prospective body members we each individually, male and female, married or single, must consider ourselves beheaded and look to the Lord as our true head, and submit ourselves to him (Galatians 3:28; Revelation 20:4). As fellow body members, we must all submit to one another (Ephesians 5:21). As wives and husbands we have the additional privilege of symbolizing the head and body relationship of Christ and the church by demonstrating, in our respective roles, the willing submissive nature required of the church, and the self-sacrificing love and spiritual care shown to her by the Lord that evokes that submission (Ephesians 5:22-30). As these attitudes define our relationship to our head, by our desire to willingly demonstrate them to our spouse, we demonstrate to Christ our worthiness to be members of his body.

An Unshared Vision

The important aspect of this vision is realizing it does not require both to see it. It was through God's individual calling, and our personal acceptance, that the holy spirit works in each new creature allowing each to see the reality of this new body; it then provokes each to act as a member of that body (1 Corinthians 2:10-16). It is our union with all of our fellow new creatures, irrespective of our marriage, which constitutes the prospective bride that looks to the bridegroom, Christ, as head (Romans 12:5). For these reasons, a spouse's relationship to God, or lack of it, has no direct connection on our standing with God. It is our "one body" relationship with Christ, not the "one flesh" with our wife or husband, which provides our relationship with God.

Everything attached to human life, including our marriage, must be viewed from this standpoint. No earthly relationship can be put above the one with Christ (Matthew 19:29). God's word presents the marriage principles based on the fact that we are fallen flesh. These reasonable principles allow the new creature to act on God's righteousness, but also acknowledge the limitations of the flesh because "what matters is the keeping of the commandments of God" (1 Corinthians 7:19, NAS).

These principles support an attitude toward our loved one that says, "I will never leave thee, nor forsake thee" (Hebrews 13:5). As a promise that God made to Israel, his covenant people, it is ours to adopt as the basic principle in our earthly covenant relationship. From this commitment we can also say, "In caring and providing for you I will try to win your heart for the Lord by my example, just as the Lord is an example to me (1 Timothy 5:8; 1 Peter 3:1-7). I will never leave or deny you, but if, because of our spiritual differences, you decide to leave me, you are free to go; however, I will accept you back if we can be reconciled (1 Corinthians 7:3-5,10-15). The only reason by which I would seek legally to end our relationship is by infidelity on your part (Matthew 19:9). As wife I will submit to your earthly and spiritual headship recognizing your earnest and honorable desire to be my husband, and I will try to see the reflection of Christ's image in you, knowing I need to look beyond your flesh to see my true spiritual head." As husband "I will love and care for you as though you are an actual part of my body, sacrificing myself to do so, just as Christ does for his body (Ephesians 5:22-33)."

Realizing all these distinctions of earthly and heavenly, we can reflect on the human love that first drew us to our mate. As we compare this to Christ's love that our developing new creature is trying more and more to reflect, we can sense its unfailing and undying nature that will endure even if the first love dims. As the earthly love that first motivated us can only reflect the human spirit, with its selfish tendencies, we now are increasingly motivated by the self-sacrificing nature of divine love. The expression of this unselfish love toward our unbelieving mate seems best epitomized by the act through which God expressed his love to us, in that "while we were yet sinners, Christ died for us" (Romans 5:8). Remembering that we too were once in darkness, our sympathy and mercy for the world's condition grows from this knowledge.

One Flesh, Two Hearts

The differences between the two natures highlight the fact that we and our spouse are two separate beings from God's perspective. This is in contrast to the shared spirit and identity that the first human pair possessed in their perfection. Their "one flesh" created the inseparable union that formed the basis of marriage. Since the fall into sin, this oneness in the flesh is impossible. That the man and woman still thought and acted independently is shown by the woman's interaction with Satan. A person's thoughts, feelings, and will are identified as the heart (see Romans 10:10; Ephesians 4:18). That there are two separate hearts within a marriage is self-evident.

God desires that our hearts be devoted to him and that we do his commandments. He reads our hearts and knows our desires. Knowing the weaknesses of our frame and the limitations imposed on us from our situation he desires that we act justly, realizing that we cannot always serve him as we wish because of our compromised position (Psalm 103:13,14; Proverbs 21:2,3; 23:26; Galatians 5:17). If the intent of our heart to serve him is always with us even when the ability to do so in the flesh is not, God will take pleasure in it. Thus we are able to separate ourselves from the spirit of the world and sacrifice to God what we are able—our all—though bound in the flesh by unfavorable circumstances which hinder the accomplishment of these ideals.

Doing Justly

Doing justly means respecting our loved one's free moral agency. It is the necessary common element of the two natures. How we respect the free will of our spouse, to a great extent dictates how we apply the principles we strive to uphold. That we must respect this liberty in all is well understood. The issue becomes more delicate, however, within a marriage of believer and non-believer. The marriage of equally-yoked Christians, in addition to sharing in the gifts of God, allows a mutual understanding that each has used their free will to make a vow of sacrifice; each can sympathize with the other's life-long struggle of flesh and spirit. The marriage to an unbeliever allows no such understanding or sympathy (1 Corinthians 2:11-14). The development of the church and the internal work God is performing in us is part of the great "mystery" that Paul alludes to in Ephesians 5:32. It is hidden from the world.

As we respect our loved one's conscience, we must also "pay our vows unto the Most High," being careful to pay it with our own life, not the life of our spouse. Our vow to God demands the sacrifice of our flesh and its interests; God's justice demands that it not be the flesh or the interests of others that are sacrificed. The others have not made this same commitment; laying burdens on them because of our vow would violate their free will and indicate selfishness on our part. However, we made two vows: one to God and one to the spouse. As we pay them we must ensure that what we owe to God does not get paid to the spouse. God is the highest priority. We have vowed to love and cherish our wives and husbands, but as we sacrifice our time and interests to one who has only the "spirit of the world," we must be careful not inappropriately to partake of that spirit. Marriage to a non-believer presents many temptations to compromise the truth. As we deny that portion of ourselves that we owe to our spouse, we must not also deny our beliefs and principles (Acts 5:29). We must remember who we are as consecrated Christians.

We must always pray for our spouse. Realizing our Lord's direction and overruling in our marriage at the present time, and the role husbands and wives play in our development, we should pray that the Lord bless them accordingly when their eyes are finally opened and they see the full depth of his love. Until then we can let them observe our inner person by our outward conduct (1 Peter 3:1-4). As the years go by under these circumstances, if we ever feel an emotional hurt that comes upon us for the Lord's sake, we can take comfort knowing that this too God accepts as a sacrifice (Psalm 51:17).

The word "trouble" in the text at the beginning of this article indicates a way to view this whole matter. It is the same word that is elsewhere translated "tribulation." Paul describes this tribulation as a necessary part of the character-building process (Romans 5:3-5). The results will be those that "maketh not ashamed." Let us glory in this tribulation, and be rightly exercised by it so we may become a part of the faithful bride.

Poems and Short Features

Home

To little children "home" is that dear place where Mother is,
Where every wound doth ever find the healing kiss of love,
And little sobbing hearts are soothed to rest upon her breast.
In latter years that dear word "home" awakes the precious thought
Of loving wife and happy little ones, and peace and rest,--
A refuge sweet where outside cares and worries cannot come.
And when the sun of life is sinking in the west, we dream
Of "home" as that blest gathering place where often through the year
Our children, and their children, come with wealth of grateful love,
That makes our heart forget the pain and toil of former years.
But to the Christian, though the earthly loves be near and dear,
The thought of "home" belongs to that most heavenly place where God,
And Christ, and all the holy angels are, where sorrow finds
No place, and every longing heart is fully satisfied;
Where we shall love and serve Him perfectly, and meet again,
Not ever part from former pilgrims on "the narrow way;"
Where we shall sit with Christ upon His throne, and bless with peace
And joy the whole creation, groaning now in pain and tears!
And year by year the golden chain grows longer, that doth draw
Us closer to our heavenly home, as one by one, "the priests"
In silence pass beneath "the veil." each one an added link.
Ah! then, to gain an entrance to that blest abode shall we
Not count the present things but "loss and dross," and lightly touch
Each object that might hold our heart's affections to this earth,--
For where our treasure us, e'en there our hearts will also be.

--Gertrude W. Siebert, *Poems of the Way*, p. 100

Duties

Duties may at times seem to conflict, but they do not really do so. A Christian's first duty is his hearty acknowledgment of his Creator and Lord, in all his ways. His second duty, if he be a husband and father, is toward his wife and children; or if she be a wife and mother, it is toward her husband and children. In the divine arrangement the husband is made the provider of the family, and is not obeying the divine law if he neglect this duty—no matter for what reason, unless it be disability through sickness. Likewise, the wife's first duty is that of care-taker; looking after the comfort and encouragement of her husband and children along the path of duty. The marriage contract, by divine arrangement, comes in as a first mortgage upon every husband's time and upon every wife's time—the demands of this mortgage must be reasonably met before anything can be properly done to or for outsiders.

—*Reprints*, p. 2488

The Wife

[A wife] is not to wait for outsiders to admonish her that she is deficient in wifely respect toward her husband, nor to wait for her husband to indicate that he thinks she is not treating him with the respect due him according to the marriage covenant and according to the Scriptural delineations of a wife's duty. On the contrary, in looking about her to see what are the responsibilities and duties of a wife, let her see that she reverence her husband and realize that nothing short of this is the meaning of her marriage vow according to the Scriptures —whatever it may mean according to the world and various human conceptions. Reverence toward the husband means much, and really enters into all of life's affairs, and touches and influences every act and word and thought respecting the home and its interests.

—*Studies in the Scriptures, vol. 6, p. 498*

Patience

The purple grape must be crushed
To make the sweet, red wine,
And furnace fires must fiercely burn,
The drossy gold to refine;
The wheel must cruelly grind,
Else where the jewel's light?
And the steel submit to the polishing,
Or how would the sword grow bright?

How then, my soul, wilt thou
The Spirit's fruits possess,
Except thou lovingly yield thyself
To the Hand that wounds to bless?
Then patiently let the fire
Consume all earthly dross—
Thou canst not hope to wear the Crown,
If thou refuse the Cross!

—*Poems of Dawn, p. 175*

What a Friend!

“What a friend we have in Jesus,”
Sang a little child one day;
And a weary woman listened
To the darling’s happy lay.

All her life seemed dark and gloomy,
All her heart was sad with care;
Sweetly rang out baby’s treble,—
“All our sins and griefs to bear.”

She was pointing out the Savior
Who would carry every woe;
And the one who sadly listened
Needed that dear Helper so!

Sin and grief were heavy burdens
For a fainting soul to bear;
But the baby singer bade her,
“Take it to the Lord in prayer.”

With a simple, trusting spirit,
Weak and worn, she turned to God,
Asking Christ to take her burden,
Owning Him as her dear Lord.

Jesus was her only refuge,
He could take her sin and care,
And He blessed the weary woman
When she came to Him in prayer.

And the happy child, still singing,
Little knew she had a part
In God’s wondrous work of bringing
Peace unto a troubled heart.

Friend of Children

Jesus, Friend of little
children,
 Be a Friend to me;
Take my hand, and ever keep
me
 Close to Thee.

Show me what my love
should cherish,
 That, too, it should shun!
Lest my feet for poison
flowers
 Swift should run.

Teach me how to grow in
goodness,
 Daily as I grow:
Thou hast been a child, and
surely
 Thou dost know.

Fill me with Thy gentle
meekness,
 Make my heart like Thine;
Like an altar lamp, then let
me
 Burn and shine.

Step by step, oh, lead me
onward,
 Upward into youth;
Wiser, stronger, still
becoming
 In Thy truth.

Never leave me, nor forsake
me,
 Ever be my Friend;
For I need Thee from life's
dawning
 To its end.

News and Views

Pastoral Bible Institute News

PBI Directors Elected

The members of the Pastoral Bible Institute have elected these seven individuals to serve as directors for the next 12 months:

Todd Alexander	Michael Nekora
Francis Earl	George Tabac
Len Griehs	Tim Thomassen
Carl Hagensick	

Special Bible Student History Issue

A special undated issue of The Herald has been produced detailing Bible Student history from the Reformation to the present time. It will be mailed as an “extra” to all subscribers this spring, perhaps as soon as May 15th. Those who would like an advanced look may read it on our web site: www.heraldmag.org

World News

Religious

Organizers of a fledgling coalition of evangelical, Catholic, mainline Protestant and Orthodox Christians said the group should be up and running by May 2005—the first time most U.S. Christians have come together around a common table. The new group, Christian Churches Together in the USA, will bring together Christian bodies that for a half-century have not been able to overcome deep theological and political differences. The group would be comprised of representatives from five church “families”—Roman Catholic, evangelical, mainline Protestant, ethnic churches and Orthodox.

—*Religion News Service, 1/26/2004*

A survey commissioned on behalf of the U.S. Catholic hierarchy has reportedly concluded that more than 4,000 U.S. Roman Catholic priests stood accused of sexually abusing children over a five-decade period. The report, scheduled for official release on 27 February, found that 11,000 allegations of child sex abuse were made against 4,450 priests between 1950 and 2002. These figures are far higher than previously reported.

—*CNN.com*, 2/25/2004

North Korea tops the Open Doors World Watch List of countries where Christians are persecuted. The ministry annually ranks countries according to the intensity of persecution Christians face for actively pursuing their faith. An estimated 200 million Christians worldwide suffer interrogation, arrest and even death for faith in Christ. Saudi Arabia retains the second spot, although the U.S. State Department chose not to add Saudi Arabia to its ranking of the world's worst religious persecutors. According to International Christian Concern, "non-Muslims can be arrested, lashed, or deported for any religious activity that attracts the attention of the government." Laos, Vietnam and Iran round out the top five.

—*Crosswalk.com*, February 2004

The National Assembly in Paris voted to ban Muslim head scarves and other religious symbols from public schools, a move that underscores the broad public support for the French secular ideal but is certain to deepen resentment among France's large Muslim population. The law also requires all students to accept what is taught on the Holocaust and human reproduction. The law bans religious signs, which have been defined by a government advisory commission as Islamic headscarves, Christian crosses that are too large in size and Jewish skullcaps. The law also says that questioning the veracity of the Holocaust would not be tolerated. In recent years, teachers have complained that some Muslim students have been so disruptive in rejecting the veracity of the Nazi slaughter of the Jews that it is impossible to teach the subject.

—*New York Times*, 2/11/2004

Social

350,000 Number of cases of polio worldwide in 1988.

667 Number of cases of polio in 2003.

—*Time*, 1/21/2004

Hospital-acquired infections affect about 1 in 20 hospital patients, according to a report from the Institute of Medicine, part of the National Academy of Sciences. Such infections add almost \$5 billion a year to our nation's health-care bill. More people die from such infections than from auto accidents and homicides combined.

—*Consumer Reports*, February 2004

Haiti [is] home to 90% of all AIDS patients in the Caribbean; more than 100 people die of the disease every day, according to the Washington-based Academy for Educational Development. More than 100,000 are too sick to care for their children, leaving 200,000 minors abandoned, many of them living on the streets of Port-au-Prince, the overcrowded and staggeringly impoverished capital. (A table of statistics showed the percent of adults,

ages 15 to 49, living with AIDS in 2003, was 7.5 to 8.5% for Sub-Saharan Africa and 1.9 to 3.1% for the Caribbean.)

—*Los Angeles Times*, 1/29/2004

Nearly half the world's population of 6.3 billion is malnourished and conditions may worsen over the next 50 years, according to U.S. ecologist David Pimentel of Cornell University. Pimentel, presenting his research at the American Association for the Advancement of Science annual conference, raised concerns about a combination of recent trends. He said grains are being harvested at a faster rate, putting greater stress on land. In addition, humans are more susceptible to disease than ever before as a result of malnutrition. He said the world's population is expected to reach 12 billion in 50 to 70 years, putting greater stress on resources for fresh water, renewable and fossil energy, fertilizers and pesticides.

—*UPI*, 2/16/2004

A British molecular biologist has decided to earn much more money, and has begun studying to become a plumber. Dr. Karl Gensberg made the decision to leave his \$43,000 per year job at Birmingham University after 13 years after he spoke with a plumber who came to repair a problem in his home. "He assumed I had loads of money as I had a Ph.D.," Gensberg said. "I showed him my pay slip and he was [amazed]. He said he earned \$60,000 and some colleagues took home \$90,000." The 41-year-old researcher is now training as a plumber two days a week at an area college and will go full-time when the university year is over. News of the career change came as thousands of university lecturers began a weeklong series of strikes over pay.

—*UPI*, 2/24/2004

Civil

Only 25 commercial airliners crashed in fatal accidents in 2003, by far the lowest number in modern aviation history. The United States had two: an Air Midwest flight that crashed on Jan. 8 in Charlotte, N.C., killing 21 people, and an Aug., 26 crash on Cape Cod, Mass., that killed two crew members. Overall, the world's fatal airliner accidents last year killed 677 people, the third fewest since World War II. Because far more people are flying far more miles, however, fatalities per mile are the lowest in history. Until a Christmas Day crash killed 138 in the West African country of Benin, the world was on track for the fewest deaths.

—*Seattle Times*, 1/3/2004

Syria has completed production of their chemical warheads for its arsenal of Scud-based missiles. U.S. officials said Syria, with help from North Korea, has succeeded in designing and installing CW warheads for the Scud B, Scud C and Scud D missiles. This provides Syria with warheads that can reach distances from 250 to nearly 700 kilometers

(155 to 434 miles). The chemical agent deployed in the CW warheads is sarin, regarded as the most toxic of material. “Since the 1970s, Syria has pursued what is now one of the most advanced Arab state chemical weapons capabilities,” Undersecretary of State John Bolton said. “It has a stockpile of the nerve agent sarin that can be delivered by aircraft or ballistic missiles and has engaged in the research and development of more toxic and persistent nerve agents such as VX.”

—*Middle East News Line, 1/20/2004*

In a move that pits national security concerns against academic freedom and the international flow of information, the U.S. Treasury Department’s Office of Foreign Assets Control recently declared that American publishers cannot edit works authored in nations under trade embargoes. Although publishing the articles is legal, editing is a “service” and it is illegal to perform services for embargoed nations, the agency has ruled. This week [the American Chemical Society] decided to challenge the government and risk criminal prosecution by editing articles submitted from the five embargoed nations: Iran, Iraq, Sudan, Libya and Cuba. Richard Newcomb, director of the office [of Foreign Assets Control says] the regulations are a technical interpretation of how Congress intended embargoes to be enforced.

—*Los Angeles Times, 2/21/2004*

Thieves in western Ukraine have dismantled and stolen a one-ton steel bridge over the river Svalyavka. Police say it would have been impossible to take the bridge apart without a crane and a lorry, or to take it away unnoticed. Metal theft is a problem in Ukraine, where people steal statues, wires and sewage hatches to sell as scrap.

—*UPI, 2/23/2004*

Some eight million protesters took to the streets throughout Spain to shout their horror and outrage at the brutal bomb blasts in Madrid that left 200 dead and over 1,400 injured in the worst terrorist attack the country has suffered. The dignitaries in Madrid were followed by an estimated 2.3 million people, the largest single demonstration ever against terrorism in a country that has suffered the bombs and bullets of ETA in flesh and soul since the independence-seeking Basque group took up arms over 35 years ago.

—*El Pais (Madrid), 3/13/2004*

Financial

The federal government’s safety net for corporate pension plans [reported] a deficit of more than \$10 billion in its annual report. While it has no immediate effect on retired workers’ benefits, it has resulted in long-term concern over the protection of workers’ retirement funds. “This not only threatens the solvency of the agency, but raises the specter of a costly taxpayer bailout. Worse, millions of employees will face huge retirement benefit cuts if these plans are handed off to the PBGC (Pension Benefit

Guaranty Corporation). The PBGC, which insures retirement plans that have a fixed payout, typically takes over payments when employers go into bankruptcy and shed their obligations to retirees.

—*Wall Street Journal*, 1/13/2004

The dire state of Russia's public health system has helped create what President Vladimir Putin calls a national emergency: Every year nearly a million more Russians die than are born. Even with surging immigration, mostly from former Soviet republics, Russia's population has dropped from 147 million in 1989 to 145 million in 2003. Life expectancy among men—who have been hit especially hard by alcoholism and heart disease—has dropped by five years in that period to 58.5, the lowest level in the developed world. If current trends continue, many demographers predict Russia's population could fall to as low as 100 million by 2050. These statistics have inescapable economic consequences. Economists say declining health will shrink the nation's labor pool and reduce its productivity. The cost of treating the nation's looming HIV crisis will shave 10% off the country's Gross Domestic Product by 2010.

—*Wall Street Journal*, 2/13/2004

The annual trade deficit reached \$489.4 billion in 2003, a rise of about \$70 billion. Even though most economists say many factors have contributed to job losses, trade is becoming the focus in the national political debate as Americans try to adjust to the quickening pace of globalization. The billionaire investor Warren E. Buffett warned last November that allowing the trade deficit to grow amounted to transferring America's net worth abroad "at an alarming rate." The effect of the trade deficit is further complicated by the weakening of the dollar against the euro, which is raising hopes that the United States can significantly increase exports to Europe. The United States has a \$94.3 billion deficit with the European Union, a \$12.1 billion increase from 2002 but smaller than the record \$124 billion deficit with China. Indeed, the United States is the only major industrial power with a deficit with its major trading partners.

—*New York Times*, 2/21/2004

Companies have paid out an estimated \$70 billion on about 730,000 asbestos personal injury claims making them the most expensive type of litigation in U.S. history, according to the Rand Institute for Civil Justice. More than 8,400 companies have been named as defendants in the lawsuits dating to the 1970s, involving almost every kind of industry. The lawsuits had driven 66 companies into bankruptcy protection by the end of 2002.

—*Los Angeles Times*, 2/7/2004

Israel

For the first time in its 55-year history, Israel has registered a negative annual inflation rate. According to figures released on January 15, the month of December 2003 showed a drop of 1/5 of a percent in the price index, putting the final touches on the year's price index drop of 1.9%. The year 2002 registered a 6.5% inflation rate, while in 2000 it was 0%.

—*Arutz 7*, 1/16/2004

A sharp rise of 23 percent in tourist arrivals to 1.06 million in 2003 signaled resurgence in the tourism sector, according to the Central Bureau of Statistics. Tourism is still 11% lower than 2001 and 56% less than 2000, the record tourism year. In December, 119,000 tourists arrived—a number higher than both the previous year and 2000. After reaching an all-time high in mid-2000, tourist arrivals plunged following a resurgence of Palestinian terrorism that has lasted more than three years, dropping from a monthly level of 200,000 to a nadir of 32,500 in March 2003. A breakdown of the data on tourist arrival according to countries shows that the largest contributor was the U.S., with more than a quarter of all arrivals. Arrivals from the U.S. were up a third compared to 2002. Next in line was France, which made up 16% of arrivals, Britain with 10%, and Germany with a 5% share.

—*Jerusalem Post*, 2/5/2004

At the end of January, the Galilee experienced one of the most bountiful storms, as far as rain and snow, in recorded history. More rain fell in one day in the Sea of Galilee (Kinneret) basin than at any other day in recorded history. Winds with gusts reached 75 mph and lasted for several days, bringing extensive damage in central and northern Israel. This year's rainfall in Galilee has already reached its annual average in January, with the wettest months of February and March still ahead. Over a year ago, the Sea of Galilee was down to a point where pumping was nearly stopped for the safety of the sea's ecosystem. The Sea of Galilee is Israel's largest source of fresh water. With record snows on Mt. Hermon that won't feed into the Sea until it melts, plus more winter rains to come, the Sea should reach its high water mark in 2004. There are now discussions about opening the Degania dam to let water flow into Lower Jordan into the Dead Sea, something that has not happened since 1992.

—*Bridges For Peace Newsletter*, 1/31/2004

Yasser Arafat has amassed a fortune estimated by Forbes at \$300 million, putting him in sixth place on the list of richest world leaders. Israel says his real net worth exceeds \$1 billion. The Palestinian Authority (PA) has received \$6.5 billion in foreign aid over six years, yet Josh Block of the pro-Israel lobby group AIPAC says that the PA is broke. While nearly half the PA-area population is unemployed, Arafat's wife and daughter live in Paris on a monthly allowance of \$100,000. Arafat is said to own a \$55 million cement firm that controls most of the PA cement market, to hold a 23% stake in a \$28.5 million casino in Jericho, and to receive profits from all gasoline imported into the PA. His money is stored in several Swiss bank accounts.

—Arutz 7, 1/15/2004

Between September 2000 and January of 2004, Palestinians attempted 466 terror attacks. Of these, 140 attacks were carried out, and 326 (70% of all planned attacks) were thwarted by Israeli security forces.

—Israeli Defense Forces, 2/7/2004

Book Review

***War Against the Weak: Eugenics and America's Campaign to Create a Master Race.* Edwin Black. Four Walls Eight Windows publishing, New York, 2003. 550 pp.**

In the *Overland Monthly*, Bro. Russell begins the article "Value of Ideals to Church and World" with Psalm 51:5, "Shapen in iniquity, in sin did my mother conceive me." He says, "It is no longer natural to us to do right, but contrariwise ... we are constitutionally defective because of mental disloyalty to God. Yet the mind can rise to loftier heights than it is able to lift the body and its functions." He continues: "Many are grasping after this great truth, and attempting human uplift through *eugenics*" [italics added]. This is one of five references to *eugenics* in his writings. Many have read these passing references and never stopped to ask what he meant by this term.

Eugenics was a pseudoscientific American movement of the early twentieth century. Based on selective breeding of human beings, eugenics began in laboratories in New York, but ended in the concentration camps of Nazi Germany. In 1904 a small group of U.S. scientists launched an ambitious new race-based movement that was championed by America's social, political, and academic elite, funded by the Carnegie Institution and the Rockefeller Foundation, and supported by such stalwart thinkers as Woodrow Wilson, Margaret Sanger, and Oliver Wendell Holmes. Eugenicists sought to eliminate social "undesirables" through forced sterilization, human breeding programs, marriage prohibition and even passive euthanasia. Eugenics was sanctioned by the Supreme Court and written into the laws of twenty seven U.S. states.

The victims were poor white people, immigrants from Europe, Blacks, Jews, Mexicans, Native Americans, epileptics, petty criminals, and the mentally ill (see *Harvest Gleanings*, p. 589). Eugenicists exported the movement worldwide through academic exchange. It eventually caught the fascination of Adolf Hitler.

Well documented by over fifty researchers, this book spans a century and shows how after World War II, eugenics was reborn as human genetics. Bro. Russell evaluated the fruitless efforts of trying to improve fallen man through the newly created science of eugenics in light of the truth of man's fall. He could not see at that time how it would play out—in the evil of Mengele's heinous experiments at Auschwitz. Today, we attempt to evaluate the Human Genome Project and the implications of genetic engineering in view of the same knowledge of man's fall. How will this science play out in ours or a future generation's day?