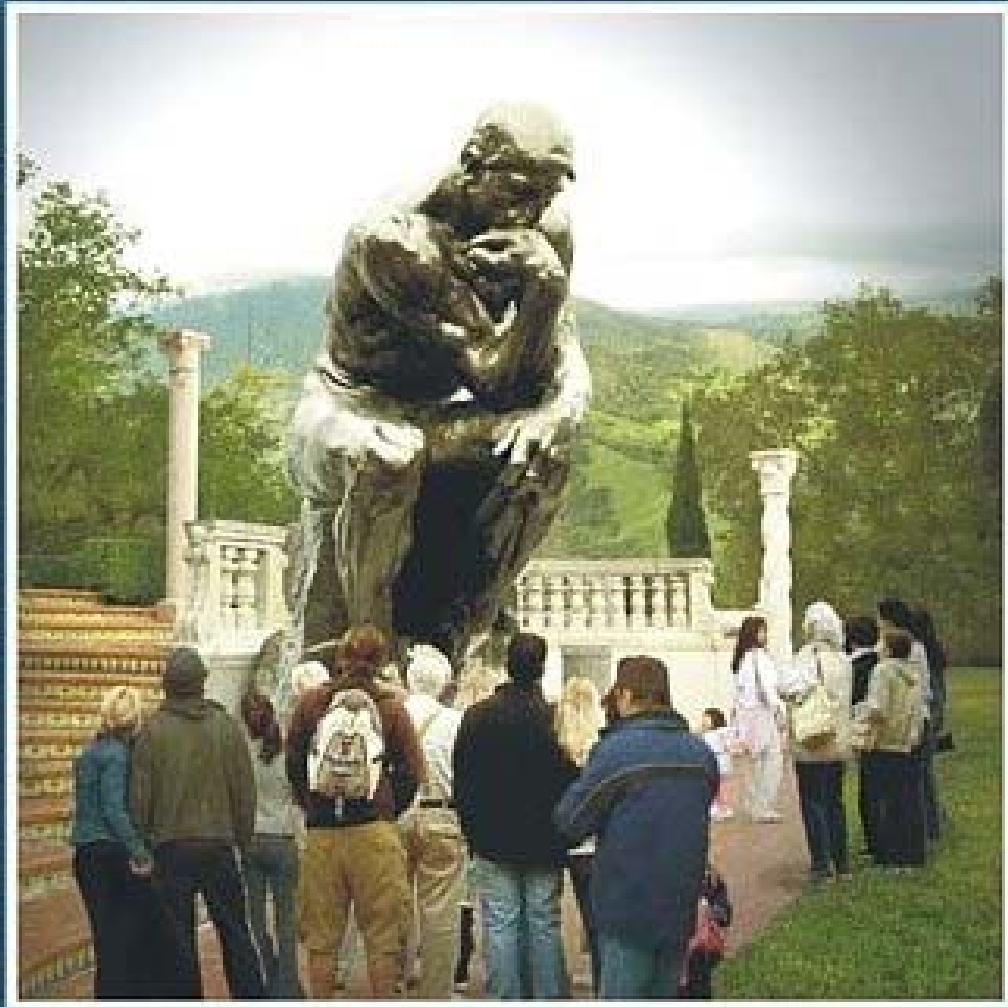


January/February 2006

The Herald

Of Christ's Kingdom



The Body

**Head and Body • One Body, Many Members • Inward Parts
Blood • The Five Senses • Arm, Hand, and Fingers
Legs, Feet, and Toes • The Body of Christ**

The Herald

of Christ's Kingdom

This journal brings you 192 pages of spiritual reading material each year on a variety of biblical subjects. Each issue also lists many Bible conventions and conferences where you will find Christian fellowship. Included in every issue is News & Views, four pages of current events, letters to the editor, and information on the operation of the Pastoral Bible Institute. It is published bi-monthly by:

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Editorial Committee

This journal is supervised by an editorial committee of five, at least three of whom have approved for publication each article appearing in these columns. While responsible for articles published, the committee does not endorse every expression herein. The present editors are: Carl Hagensick, Homer Montague, Michael Nekora, James Parkinson, and David Rice.

The committee and the directors agree that the journal's value to its readers is dependent upon contributors being free to present their thoughts, provided such are generally in harmony with our chartered character and purpose for the dissemination of Bible truths. Annual subscription price is \$5.00. This journal will be supplied free upon written request.

This Journal and Its Mission

Chartered in 1918, the Pastoral Bible Institute, Inc. was formed for the promotion of Christian knowledge. Its journal, The Herald of Christ's Kingdom, stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—redemption through the precious blood (1 Peter 1:19) of “the man Christ Jesus, who gave himself a ransom [a corresponding price, a substitute] for all” (1 Timothy 2:6). Building upon this sure foundation the gold, silver, and precious stones of the Word of God (1 Corinthians 3:11-15; 2 Peter 1:5-11), its further mission is “to make all see what is the fellowship of the mystery, which . . . has been hid in God . . . to the intent that now . . . might be [made] known by the church the manifold wisdom of God”—“which in other ages was not made known unto the sons of men, as it is now revealed” (Ephesians 3:5-10).

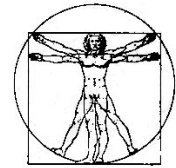
It stands free from all parties, sects, and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us to understand. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust to be used in his service; hence our decisions relative to what may or may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. We not only invite, we urge our readers to prove all its utterances by the infallible Word, to which reference is constantly made to facilitate such testing.

To Us the Scriptures Clearly Teach

- ◆ That the Church is the “temple of the living God”—peculiarly “his workmanship”; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief “corner stone” of this temple, through which, when finished, God's blessings shall come “to all people” and they find access to him (1 Corinthians 3:16,17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29).
- ◆ That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses and when the last of these “living stones,” “elect and precious,” shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory and be the meeting place between God and men throughout the Millennium (1 Peter 2:4-9; Revelation 15:5-8).
- ◆ That the basis of hope for the Church and the world lies in the fact that “Jesus Christ by the grace of God tasted death for every man,” “a ransom for all,” and will be “the true light which lighteth every man that cometh into the world” “in due time” (Hebrews 2:9; John 1:9; 1 Timothy 2:5,6).
- ◆ That the hope of the Church is that she may be like her Lord, “see him as he is,” be “a partaker of the divine nature,” and share his glory as his joint-heir (1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4).
- ◆ That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age (Ephesians 4:12; Matthew 24:14; Revelation 1:6, 20:6).
- ◆ That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the willfully wicked will be destroyed (Acts 3:19-23; Isaiah 35).

Cover montage by Szymon Masiak.

In the Beginning



I am fearfully and wonderfully made.—Psalm 139:14

The head of a large religious organization once said he thought of his church as a symphony orchestra because both church and orchestra abide by strict rules designed to promote majesty and mystery, both have many parts but one message, and both have many players but one leader they all must follow.

Although an orchestra may have some things in common with a religious organization, a better metaphor for Christ’s spiritual church is the human body. This was the apostle Paul’s point of view because he used the expression “Body of Christ” in three of his letters.

The various parts of a human body are used throughout the Bible to illustrate important truths. In this issue these truths are explored in a series of eight articles. *Head and Body* begins by emphasizing the headship of Christ over the true church which constitutes his body members. This is followed by *One Body, Many Members*, a verse-by-verse study of 1 Corinthians 12, one verse of which describes Christians as body members.

Truth in the Inward Parts shows how the unseen internal organs represent emotions and feelings. *Blood* looks at the function of human blood to show how the blood of Christ performs a similar function in the spiritual body.

The Five Senses analyzes how sight, sound, smell, taste, and touch all combine to keep us attuned to our environment and communicate with others. The same lessons apply to our spiritual environment.

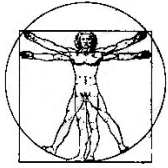
The body parts used to exercise power by both God and man are discussed in *Arm, Hand and Fingers*. Those used to support a body and move it from place to place is the subject of *Legs, Feet, and Toes*. This article also looks at the special significance of these body parts in the famous statue seen in Nebuchadnezzar’s dream.

The final article, *The Body of Christ*, is excerpted from an article that appeared in this journal more than twenty-five years ago. As is

the case with all truth, it is as relevant today as when it first appeared.

We trust our readers will find this review of our natural body as metaphor for our anticipated spiritual body to be a reaffirmation of our all-wise, all-powerful Creator who formed us in his image.

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The Christ

Head and Body

All the members of the body, though they are many, are one body, so also is [The] Christ.—1 Corinthians 12:12.¹

James Parkinson

Those called of God to be faithful followers of Christ have many talents, but each lacks some talents possessed by others. To make the point that each should employ the talents he has, Paul compared the faithful ones collectively to a human body composed of many members.²

While Paul describes how the anointed class (The Christ) is composed of Jesus and his faithful church, there were already hints of the multiplicity of The Christ in the books of Moses. Each burnt-offering was cut into pieces, some were washed, and then the whole body was put with the head and consumed by fire; this was considered as a sweet savor unto the Lord. The burnt-offering distinction between the head and the members of the body is shown in the consecration of the priesthood, and also in the subsequent atonement for all the people on the eighth day immediately following the seven-day consecration of that priesthood (see Leviticus 1:3-13; 8:20,21; 9:12-14). Jesus Christ is depicted as the head, and his faithful church as members of his body.

One may have an annoying itch, ache, or pain. But these become insignificant if one trips on a brick, or hits a finger with a hammer: the whole body suddenly focuses on the hurt member and how to relieve it. Minor problems are forgotten when a more sorely wounded member needs help. So it should be with the members of the body of Christ.

Let each be mindful more of others than of self. Jesus “did not come to be served, but to serve” (Matthew 20:28). After he washed his disciples’ feet, he said, “You call me Teacher and Lord; and you are right, for so I am. If I

then, the Lord and the Teacher, washed your feet, you also ought to wash one another’s feet. For I gave you an example that you also should do as I did to you. Truly, truly, I say to you, a slave [Greek: *bondservant*] is not greater than his master, neither is one who is sent [Greek: *apostle*] greater than the one who sent him. If ye know these things, you are blessed if you do them” (John 13:13-17).

But is it possible a man in difficult straits may expect too much help from others? Paul writes, “Bear one another’s burdens, and thus fulfill the law of Christ,” yet a few verses later we read, “Each one shall bear his own load” (Galatians 6:2,5).

Clearly Paul is saying that when we are in difficulty, we should not demand that others do this or that for us (though if they offer help, we may accept it). But should we find others in difficulty, then we should offer whatever assistance we can, and as appropriate in the situation. But what is appropriate? Jesus gave the parable of the good Samaritan: A man was left half dead by wayside robbers. As they were journeying to a Levitical city, a priest and a Levite both avoided him, perhaps thereby seeking to avoid becoming ceremonially unclean. But a certain Samaritan, a person usually despised in Judea, treated the man’s wounds, then walked so the injured man could ride on his donkey to the inn. Finally he paid the man’s room and board! Jesus concludes, “Go, and do the same” (Luke 10:25-37).

Not a Bone of His Body was Broken

Concerning the Christ, David prophesied of Messiah: “I can count³ all my bones” (Psalm

1. All Scripture citations are from the *New American Standard Bible*.

2. The thought of a single body consisting of many individuals is found in a student body, and sometimes a corporate body or body politic. Leadership of each comes from a head.

3. The KJV reads, “I may tell all my bones.” An archaic meaning of “tell” is “to count or recount,” in the sense of an accountant balancing an account, or a bank teller counting money.

22:17). When Jesus was crucified, the soldiers broke the legs of the thieves to hasten their death before the high Sabbath. “But coming to Jesus, when they saw that He was already dead, they did not break his legs. For these things came to pass to fulfill the Scripture¹, ‘Not a bone of him shall be broken [or: crushed]’” (John 19:33, 36).

While keeping all his bones unbroken would not seem a life-and-death matter of itself, there is a subtler significance. The perfect man Jesus gave himself a ransom for all, in sacrifice unto death; yet the experience of death did not break him. So also the members of his body are daily to lay down their lives for others (though adding no atoning merit to Jesus’ once-for-all sacrifice), yet not one shall be broken, or lost. As with Jesus, they are not to be broken by life’s experiences, which are arranged for them by the Lord, lest thereby they put themselves outside the body of Christ. Those who learn to love even their enemies will be resurrected to join with their Lord to bring blessings to all the families of the earth. Not a single member will have been broken.

What Do We Need?

Every living body needs a head. The head does the seeing, and decides the actions the body must take. If the body does not follow the will of the head because of a lack of training, disability, or disease, that failure will result in the hurt of the body. A healthy body must want to do the will of its head.

Jesus Christ is the head of the body of Christ. Christians both individually and collectively must want to do the will of their head. If they do their own wills, they are not looking to the headship of Jesus Christ, and are thereby putting themselves outside the body of Christ (see 1 Corinthians 9:27; 11:3; Ephesians 1:22-23).

Even an animal needs a head. Although a chicken with its head cut off may run around a barnyard, it soon becomes clear that the chicken is dead. Likewise the one who severs himself from Christ is dead, even though superficially he may appear alive. Every Christian needs the living, wise, and powerful head: Jesus Christ.

If a blind man enters an unfamiliar house at night, he will use a cane to tap the floor, furniture, and walls ahead of him. And he does well

to consider the advice of a trustworthy, sighted friend. But if the lights suddenly go out and plunge the house into total darkness, the situation is reversed: the sighted person does well to consider the advice of the blind man. So Christians should look first to Jesus Christ through the testimony of the Scriptures; but where the Bible is silent, Christians should consider the advice of their trustworthy Christian brethren.

Our primary need for Jesus Christ is illustrated by a vine: “I am the true vine, and my Father is the vinedresser. Abide in me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in me. I am the vine, you are the branches; he who abides in me and I in him, he bears much fruit, for apart from me you can do nothing” (John 15:1,4,5). Our secondary need is for our brethren: “This is my commandment, that you love one another, just as I have loved you” (John 15:12).

What Can We Give?

Some of the talents found in the body of the Christ are listed in 1 Corinthians 12:8-10:

- The word of wisdom
- The word of knowledge
- Faith
- Gifts of healings
- Effecting of miracles
- Prophecy
- Distinguishing of spirits
- Various kinds of tongues
- The interpretation of tongues

Some may be able to impart knowledge of the Word of God, while others may be better able to teach wisdom or how to apply that knowledge. Some may be particularly strong in faith, to teach even against the strong opposition of darkness, while others may be physicians for bodily health, or mothers able to comfort hurt children. Some may be best at organizing spiritual activities or eloquent to explain prophecy for today, while others may be able to sense the spirit of one who is unconvinced. Some like Paul may be able to express the Word of God in different languages, while others who may not necessarily know what to teach may be able to interpret the message into languages a teacher does not speak. Each should objectively try to determine which tal-

A healthy body must want to do the will of its head.

1. For Scriptural examples, see Exodus 12:46; Numbers 9:12; Psalm 22:17; Psalm 34:20.

Sheep are not defenseless against a wolf if they listen to the voice of the shepherd.

ents he can contribute and of which there is need. Let us ask the Lord to help us see where talents are most needed, then try to match our talents to those needs.

As body members use their talents to fulfill real needs, they may find some of their talents go unused for whatever reason. Let each offer to the Lord according to where the need is great, and where there is a talent that can be used: "Whatever your hand finds to do, verily do it with all your might; for there is no activity or planning or knowledge or wisdom in *sheol* [the grave] where you are going" (Ecclesiastes 9:10).

Other Lessons of Christ and the Church

Eve was taken as a rib from Adam's side, as a type of the church being fashioned from Jesus Christ. She was not taken from his head to rule over him, nor from his feet to be trampled upon, but from his side, closest to his heart (Genesis 2:21-23).

Jesus Christ and his church are portrayed as a groom and bride, showing not only his love for the church but suggesting their future as parents or life-givers of the children of the resurrection (Revelation 19:6-9; 21:9-14).

A general and the army following his orders picture the courage and complete obedience each member of the church must have as they serve their Lord (Revelation 19:11-14; see also Gideon and his army as a type in Judges 7:1-22).

Just as Moses and Aaron were sons of the same father, so Christ and his church are

together sons of God. By obedience we learn of the Father (Exodus 4:10-16).

"I am the vine, you are the branches," emphasizes that we cannot survive on our own, but we must remain in Christ for life: "Apart from me you can do nothing" (John 15:5).

As sheep are not defenseless against a wolf if they listen to the voice of the shepherd, so the church at the present time is protected by their Lord if they listen to his word (John 10:11-16).¹

A related prophecy of saviors (note the plural) with the Lamb shows the hope of Jesus Christ and his faithful church to regenerate and bless all the families of the earth (Obadiah 21; Revelation 14:1).

These lessons show the need to first learn the will of God, then to do it. Those who learn these lessons will join Jesus Christ in providing the ultimate blessing of all families of the earth.

A Primary Application

Jesus Christ died for us and for all. Let each of us individually, and all of us collectively, follow Jesus' direction and example. He is our head. If the called, chosen [elect], and faithful [the body of Christ] are to be with Jesus in the thousand-year kingdom to bless all the families of the earth, they should have a strong desire to bless now: "So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith" (Galatians 6:10).

A Living Sacrifice

*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies **a living sacrifice**, holy, acceptable unto God, which is your reasonable service.—Romans 12:1*

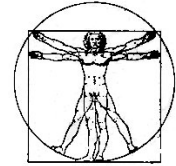
A: The "bodies" are plural, the sacrifice is just one.

A Living: It is an active, not a passive sacrifice.

A Living Sacrifice: Christians voluntarily sacrifice themselves, following the pattern of Jesus Christ who sacrificed himself for the greater good of others.

1. The wolf barks and bites with its mouth; he heads for the center of the flock to scatter it, and then kills and eats the scattered sheep one at a time. But if the sheep listen to the familiar voice of their shepherd, their strong bodies will press together, crushing the wolf in their midst.

One Body, Many Members



A verse-by-verse study of 1 Corinthians 12

The apostle Paul writes in Ephesians 5:30-32 that the members of the church are all members of the body of Christ and that as the individual members of that church are diverse and yet act as one unified whole, so it is with the spiritual body of Christ. This provides the theme for a more lengthy discussion of these points in 1 Corinthians 12.

Concerning Spiritual Gifts— 1 Corinthians 12, verses 1-3

Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost [Spirit].

The apostle Paul reminds the Corinthian brethren that they were converted from among the heathen, having been carried away and led to worship idols. Paul then states that only the consecrated, those begotten of the holy spirit, can rightfully call Jesus, Lord. By the same token, those who would refer to Jesus as accursed had the spirit of the adversary. The apostle here introduces the gifts of the holy spirit by pointing out that the experiences of the consecrated begin with the holy spirit (John 16:7-11). It is through the holy spirit that we receive the gifts Paul writes about in verse 4.

Diversities of Gifts—verses 4-7

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal.

Paul connects the gifts to the “Lord” and to “God” because the Corinthians tended to forget the source of the gifts they had along with the purpose, which was to produce an effective ministry. Their forgetfulness had led to compe-

tion in the use of their gifts. These gifts enabled the possessor to minister to the needs of others. They were not for private, individual enrichment nor for rivalry and jealousy, but for the benefit of all. The word administration is *diakonia*, from which we derive our word “deacon.” It is Strong’s 1248 and has the thought of a servant attending others.

Naming the Gifts—verses 8-11

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Paul here mentions some of the many gifts which the consecrated may possess. These gifts come **through** or **by** the Spirit and include:

1. Wisdom (*sophias*) or total thinking.
2. Knowledge (*gnoseos*) or understanding.
3. Faith (*pistis*) that infinite trust or high degree of belief in God, often appearing in times of great crisis or opportunity.
4. Gifts of healing (*chismata iamatou*), different kinds of cures or remedies.
5. Working of miracles (*energumata dynamion*) or superhuman powers.
6. Prophecy (*propheteia*) or announcing the decrees of God.
7. Discerning of spirits (*diakrisis pneumatou*), to distinguish between the spirit of God, the spirit of Satan and the spirit of the world.
8. Tongues (*glosson*), use of speech or dialects that the speaker has not learned.

9. Interpretation of tongues (*ermeneia glosson*), to render glossolalia understandable to an audience in its language.

The grouping of these gifts may be intended to indicate a spiritual check-and-balance system. The first two gifts of wisdom and knowledge may be balanced with faith as some may have had the ability to discern whether the wisdom and knowledge claimed by some were mere oratory or were divine revelations of truth. Likewise the seventh gift mentioned, discerning of spirits, may be paired with the healing, miracles, and prophecy, to discriminate between those whose outward acts were really of the Lord and those who were charlatans. Finally, the gift of tongues must be accompanied by the gift of interpretation of tongues if it is to be profitable.

In Romans 12, Paul makes mention of certain talents, such as prophecy, ministry, teaching, exhorting, giving, ruling, and showing mercy. In Ephesians 4 he mentions apostles, prophets, evangelists and pastor-teachers. When the New Testament was completed, some of these gifts were phased out and no longer needed. But then as now the holy spirit has given to each individual one or more gifts; but no boasting is warranted. The holy spirit has done as it sees best. These gifts all work “that one and the selfsame spirit, dividing to every man severally as it will.”

One Body—verses 12-14

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.

Paul presents the analogy of the human body and it is similar to what he says in Romans 12:4-8. Just as a human body is a single, functioning unit having many members, so also is The Christ. All members of a human body (the hand, eye, ear, nose, internal organs, and the like) all function under the direction of the head, so the church as a body functions with Christ as its head and as God desires.

As the various members of a human body perform duties which benefit the other mem-

bers, so also is it among the consecrated here on earth. The various members have gifts and abilities that are to be used for the benefit of the other members. Some of these may be of a humble kind, nevertheless they have their place and these humble inconspicuous duties are necessary to be performed for the good of others and for the benefit of the whole body.

The finger is good for grasping or beckoning and the nose is adept for smelling; neither can fulfill the role of the other, yet both are essential for the healthy operation of the body. Paul’s main point is that the members of the body are interdependent: “From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love” (Ephesians 4:16).

Interdependence—verses 15-20

If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body.

Paul now begins to encourage the brethren to occupy their own place and perform their own duties, and not feel discouraged because they do not occupy some other position. In the church there were Jews and Gentiles, male and female, educated and ignorant—all were products of a diverse set of environmental factors, but they were compacted together by a common experience. They were independent but also interdependent. The holy spirit had joined them together because they were in submission to the will of the head. This same argument is presented forcefully in Romans 12:4-8. One has well said that the twelfth chapter of Romans is an encapsulated description of the entire Christian walk:

- Verse 1 is Consecration
- Verse 2 is Transformation
- Verses 3-8 are Evaluation
- Verses 9-21 are Application

The twelfth chapter of Romans is an encapsulated description of the entire Christian walk.

Equal Honor—verses 21-26

And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

Paul here challenges the Corinthians to see their need for each other. Just as the eye could not say to any part of the body, "I have no need of you," so the Corinthians must understand that they need each other. No member of the body of Christ is sufficient within itself. It is impossible in a physical body; it is impossible in the spiritual body. In fact, the weaker members are essential to the proper functioning of the body. These may only seem to be weaker or they may actually be weaker when compared to other members, but it does not matter. They are part of the body and exist for a specific purpose, without which the body cannot function properly. They are necessary, they are vital, and they are a part of the body. And each is worthy of equal honor and respect, and each is esteemed to be essential to the working of all.

God works in and through the human body which he has given to us all; he works in and through the church collectively as he carries out his Divine Plan of the Ages.

God Does the Placing—verses 27-31

Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apos-

les? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

Here we see that the apostles were the most important members. Their office was to see first the truths revealed by the holy spirit because they were the Lord's special mouth-pieces. As they heard the voice of the spirit they spoke out the message, and they wrote their epistles for our learning. Evidently some in the early church did not always appreciate that the teaching function of the apostles was most important.

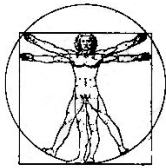
The functions of prophecy, or public expounding of truth, and teaching were listed next. Only "after that" were the more spectacular gifts of healings and tongues mentioned. These were thus relegated to a minor position among the gifts of the spirit and were definitely less important than prophesying and teaching.

Hence we see, according to the apostle, that whatever gift is possessed, all members collectively constituted one interdependent body. There was to be no spirit of rivalry, no wish to discredit or demean others. All were to recognize that the teaching office was more important than physical healing.

There was one way in which all might participate and all might rejoice: the way of love. The gifts of the spirit were not confined to the teaching, miracles, healing, etc., gifts that were distributed "to every man severally as the spirit will" (v. 11). There was and still is a "fruit" of the spirit which is the unceasing privilege of all to exercise and to enjoy. That "fruit" is love. Love, the combination of all those sentiments and virtues, is shed abroad in our heart by the spirit, and enables us to rejoice even in tribulation; it enables us to love and cherish every member of the body, great or small, to appreciate the difficulties and trials of all and to smooth the way of each foot-step follower of the Master on the narrow way that leads to life.

The weaker members only seem to be weaker; the body cannot function properly without them.

*Now ye are the body of Christ, and members in particular.
—1 Corinthians 12:27*



Truth in the Inward Parts

Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.—Psalm 51:6

Carl Hagensick

Oriental culture, more than the Western world, assigns different emotions to many of the body's inmost parts. It is not just the heart; the kidneys, the liver, the bowels, the bones, the marrow, and even the caul above the liver are frequently used metaphorically. Although many of these metaphors are closely related, there are fine lines of distinction between them.

The Heart and the Reins

"Examine me, O LORD, and prove me; try my reins and my heart" (Psalm 26:2). The word "reins," while not in general use today, is related to the word "renal," and denotes the kidneys. In some translations of the Bible into Eastern languages, the phrase "thou shalt love the LORD thy God with all thy heart" is rendered "thou shalt love the LORD thy God with all thy kidneys." The word translated "kidneys" is frequently used in connection with the sacrifices.

Yet Psalm 26:2 strongly implies that the heart and reins are to be distinguished. Henry Ainsworth, the sixteenth century leader of the Puritan separatist movement, says "the heart may signify the cogitations and the reins the affections." However, it appears the distinction may be just the reverse.

For instance, Psalm 16:7 reads: "I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons." The Hebrew word for kidneys is used 31 times in the Bible, the heart appears some 593 times in the Old Testament, and, with its Greek equivalent, 160 times in the New Testament. The Greek word *kardia* (English: cardiac) is derived from the word *kar* (English: core) meaning the center of everything. Thayer defines it as "the center of all physical and spiritual life."

While closely related figuratively to the kidneys, the emphasis appears to be stressing the

central core feelings that motivate a person. Thus the heart is used metaphorically in the book of Psalms as the center of affection. Some examples:

"Stand in awe, and sin not: commune with your own heart upon your bed, and be still" (Psalm 4:4).

"The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him" (Psalm 28:7).

"The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psalm 34:18).

"If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18).

"Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11).

While the heart has evoked much consideration, one can summarize by saying that it represents the paramount source of both our inspiration and motivation. It indicates both good and bad emotions.

The Liver

The liver is also connected metaphorically with emotion. It appears most frequently in connection with the sacrifices of the Tabernacle. However, it and the related concept of gall do appear in other contexts, including hard and bitter experiences. Here is one example: "Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city" (Lamentations 2:11).

Similarly the apostle Peter speaks of Simon's "gall of bitterness" (Acts 8:23). Job says, "His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground" (Job 16:13).

While these instances of “gall” refer to the bitter fluid called bile produced by the gall bladder, in most other instances the word apparently refers to either the fruitage of a plant, perhaps the hemlock, or the venom of a snake, particularly the asp.

Loins and Bowels

The words loins and bowels, which appear collectively over a hundred times in the King James Bible, are related, though their meaning seems indistinct. “Loins” is from three different Hebrew words and one Greek word; “bowels” is most often from one word in each Testament.

While all the words refer to slightly different parts of the body—hips, thighs, testicles, etc.—they commonly convey two different thoughts to the Eastern mind. Though usually referring to the productive organs and genitive powers, they also convey the thought of the seat of pain (probably in reference to the testicles).

Many texts illustrate this concept of reproduction:

“And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir” (Genesis 15:4).

“And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life; how much more now may this Benjamite do it? let him alone, and let him curse; for the LORD hath bidden him” (2 Samuel 16:11).

“All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob’s sons’ wives, all the souls were threescore and six” (Genesis 46:26).

“Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name” (1 Kings 8:19).

Figuratively this concept of reproduction is picked up in the New Testament:

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering” (Colossians 3:12; see also Philippians 2:1).

“But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” (1 John 3:17).

These characteristics of mercy, kindness, and all the graces of the spirit are to spring forth from the Christian as children come from the bowels or loins in a physical sense.

There is another thought connected with the loins, found in the expression “girding up the loins.” Here the idea is not connected with the reproductive faculties, but the external tightening of a girdle in preparation for hard labor.

“Gird up now thy loins like a man; for I will demand of thee, and answer thou me” (Job 38:3) find their spiritual counterpart in the New Testament: “Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness” (Ephesians 6:14). Also, “Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (1 Peter 1:13).

A Christian is to be as diligent in the difficult tasks that lay before him as a worker is by girding up his literal loins. This “girding” is in the mind, and uses the girdle of truth, as one prepares to apply Scriptural truths in daily life.

Bones and Marrow

The bones form the skeletal frame for the entire body. Job writes, “Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews” (Job 10:11). John Gill, in a comment on this verse, writes: “The bones are the strength and stability of the human body; the sinews or nerves bind and hold the several parts of it together, and are of great use for its strength and motion: the bones, some of them are as pillars to support it, as those of the legs and thighs; and others are of use to act for it, offensively and defensively, as those of the hands and arms; and others are a cover and fence of the inward parts, as the ribs.”

From this standpoint the bones are a good representation of doctrines, the skeletal framework of the new creature. Solomon speaks of the growth of bones: “As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all” (Ecclesiastes 11:5). Here the “works of God” are set in direct apposition to the “bones”; it is through doctrines that a Christian perceives the “works of God.”

The growth of bones in the natural body forms an illustration of how the understanding

The bones are a good representation of doctrines.

The waving of the inward parts demonstrated the fullness of the consecration of the sacrificing priests.

of doctrines evolves. There are two types of cells in the human body that are involved in the growth of bones: osteoblasts and osteoclasts. Osteoblasts continually attack the bone structure, blowing small holes in the bones. These osteoblasts are immediately followed by osteoclasts, which fill up the holes and slightly enlarge or stretch them. It is a similar process with our understanding of the doctrines of God's word. We meet challenges to our beliefs with continual study, providing us with deeper understanding of the "works of God."

The word "bones" is only found four times in the New Testament, and usually refers to literal bones. There is one exception: "For we are members of his body, of his flesh, and of his bones" (Ephesians 5:30). This unusual wording is apparently an allusion to the formation of the first woman, of whom Adam said: "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man" (Genesis 2:23). Thus, as Jesus is called the "second Adam" (1 Corinthians 15:45-47), it may be inferred that the church, his bride, is the "second Eve."

The marrow is a viscous fluid permeating the bones. The red marrow produces blood. Thus, as "the life of the flesh is in the blood" (Leviticus 17:11), so the marrow is essential to the maintenance of life. The bones form the channel for the life-producing marrow to pass through, and provide protection for it.

The apostle wrote that "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12). There is a contrast between joints (bone structure) and marrow with thoughts and intents (motivational applications of the heart). The advice of the wise man should be well heeded: "Be not wise in thine own eyes: fear the LORD, and depart from evil. It shall be health to thy navel, and marrow to thy bones" (Proverbs 3:7,8).

The Wave Offering

In Leviticus chapters 8 and 9, certain parts of the ram of consecration, along with three

bread products, were to be waved before the Lord until removed by Moses for consumption on the altar of burnt sacrifice. These muscle parts included the rump and the right shoulder, the fat on the inwards and on the rump, the caul above the liver, and the two kidneys. The waving of these inward parts demonstrated the fullness of the consecration of the sacrificing priests.

Fat, because it burns quickly, is a standard representation of zeal or whole-heartedness. The kidneys are figurative of the cognitive powers. The kidneys eliminate waste products while recirculating what is good. This is similar to the role of the conscience. The two muscular elements indicate strength. This leaves the caul above the liver which is **not** the liver. It is the tissue that surrounds and protects the liver, the omentum, a membrane that envelops the vital liver. The caul of the heart is the pericardium that surrounds that organ (Hosea 13:8). Thus these elements picture:

Shoulder and Rump: **Strength**

Fat: **Zeal, Whole-heartedness, Soul**

Caul Above the Liver: **Heart Intentions**

Kidneys: **Mind, Cognitive Powers**

Collectively these illustrate the primary law of the Bible and the basis for a true consecration to God: "Thou shalt love the Lord thy God with all thy heart [caul], and with all thy soul [fat], and with all thy mind [kidneys], and with all thy strength [shoulder and rump]: this is the first commandment" (Mark 12:30).

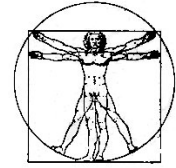
Our Golden Text

"Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom" (Psalm 51:6). From our study of the various inner organs used metaphorically, we can see a profound meaning to this text. Not only should we desire truth that is not superficial, but that which reaches far deeper than a mere intellectual comprehension of truth, to those verities which affect the emotions and feelings so well represented by the inner organs of the body.

"But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22).

Blood

The life of all flesh is the blood thereof.—Leviticus 17:14



Michael Nekora

Nothing is more important to a human body than blood. We may live a few weeks without food, a few days without water, but only a few minutes without oxygen. Oxygen from the air enters the lungs where it is absorbed by the blood and carried to even the tiniest recesses in the body. The brain has the greatest need for the oxygen. If something should cut off its supply, brain cells begin to die almost immediately. In minutes a person can be incapable of ever living again, though some body organs might still function. Truly life is in the blood. Lose your blood, or have it fail to circulate in the body, and you lose your life.

The importance of blood in the Body of Christ is demonstrated by the fact that the phrases “blood of Christ” or “blood of the lamb” occur more frequently in the Scriptures than “cross of Christ” or “death of Christ.”

Blood has always had sacred associations. A person’s word might be considered sufficient to make a contract binding, but an oath really sealed it. Thus we read about the time the daughter of Herodias danced before king Herod. He was so pleased that “he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist’s head in a charger. And the king was sorry: nevertheless for the oath’s sake, and them which sat with him at meat, he commanded it to be given her” (Matthew 14:7-9).

About the only thing Herod could have done to make his verbal contract more binding would have been to slaughter an animal and walk between its pieces. God makes such a reference to the nation of Israel: “I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut

the calf in twain, and passed between the parts thereof,” [therefore will I give them into the hands of their enemies] (Jeremiah 34:18). The shed blood of an animal made a contract absolutely binding.

God was reminding the people how seriously they treat covenants they signed among themselves when sealed with blood sacrifices. He expected the nation to treat seriously the covenant they “signed with blood” with him at Sinai (see Hebrews 9:19). Yet it was the usual story: making a vow was easy; keeping a vow was harder. When the people ignored their vows, God delivered them into the hands of their enemies.

The wonderful covenant God made with Abraham in Genesis 15 was solemnized by the sacrifice of animals. Abraham saw a representation of God as a “smoking furnace, and a burning lamp” passing between the pieces of the sacrificed animals. God followed the custom Abraham associated with the ritual that made a contract absolutely binding. In this case God promised to bless Abraham by giving him land and a seed.

Cleansing Blood

Blood as a symbol of sacrificed life can be seen in the blood applied to the lintel and two side posts of the Israelite houses prior to the passage of the death angel through the land of Egypt. It is also found in various sacrifices associated with the tabernacle. The first time blood is specifically mentioned as a cleansing agent is in Leviticus 14 where the priest performs a ritual for someone whose leprosy has disappeared. The priest kills one bird, dips the second bird in the blood and lets it go. “[Then] he shall sprinkle [the blood of the bird that was killed] upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the

living bird loose into the open field” (Leviticus 14:7).

Blood is associated with cleansing in a text describing the experiences of the Great Company: “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb” (Revelation 7:14). It’s not just robes that are made white in this blood. Eighteenth-century poet William Cowper wrote the words of hymn #290 in the Bible Student hymnal. Entitled “Cleansing Fountain” it begins with these words:

*The cleansing
power of the
blood restores
our robe to
sparkling white.*

“There is a fountain filled with blood,
drawn from Immanuel’s veins;
And **sinner**s plung’d beneath that flood
lose all their guilty stains.”

Most everyone knows blood carries oxygen and nutrients to all the cells in a body and thereby nourishes the body. Blood also cleanses the body by carrying off toxic wastes such as carbon dioxide and uric acid generated by the muscles and other body processes, and brings those toxins to organs that can flush them out of the body. Is there anything comparable to this function in the Body of Christ? There is, and in this application the toxic waste is sin: “If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1:7).

The cleansing power of Jesus’ blood is necessary when people present themselves in consecration. But it is not a one-time action; it must be repetitively applied over and over. Consider these words: “It is from inside, from men’s hearts and minds, that **evil thoughts** arise—lust, theft, murder, adultery, greed, wickedness, deceit, sensuality, envy, slander, arrogance and folly! All these evil things come from inside a man and make him unclean!” (Mark 7:21-23, Phillips).

Just because someone is not guilty of every sin listed does not mean that person is free from sin. Can we honestly say we never have evil thoughts? These make us unclean, a condition that cries out for cleansing: “If we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 John 1:8).

How can we be cleansed from the toxic

wastes of sin that are produced as a byproduct of everything we do? John told us: “The **blood** of Jesus Christ ... cleanseth us from all sin” (1 John 1:7). He continues: “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (verse 9).

Note the important stipulation introduced by the word “if.” “**If** we confess our sins, he [will] cleanse us.” “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy” (Proverbs 28:13).

The death of Jesus Christ paid the ransom for father Adam and provides what has been called the “robe of Christ’s righteousness.” As we sojourn in this world, things happen which we do not approve. These have been called “spots on our robes.” We read: “Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy” (Revelation 3:4). These few in Sardis who did not defile their garments are the real footstep followers of the master. It is not because they are perfect. They begin as imperfect as anyone else. But they confess their shortcomings and the cleansing power of the blood restores their robe to sparkling white.

“Drinking” Blood

When Gentiles accepted the gospel message, some Judaizers claimed they had to be circumcised and keep the law of Moses. This controversy became so divisive it was felt only the apostles could settle it. Paul and Barnabas went to Jerusalem and in Acts chapter 15 we have the account of the proceedings. James stands up and summarizes what they decided. He lists four prohibitions for Gentile Christians, two of which concern matters of blood: “Avoid what has been sacrificed to idols, tasting blood, eating meat which has been strangled, and sexual immorality. Keep yourselves clear of these things and you will make good progress” (Acts 15:29, Phillips).

Jewish law prohibited eating any meat unless the blood had been thoroughly drained from it. So a faithful Jew would not eat the meat from an animal that died by strangula-

tion, from natural causes, or by a predatory beast. So did the apostles pick and choose among the law's prohibitions when they said Gentiles should abstain from blood and meat containing blood? Not at all. They were reiterating a rule God gave the entire human race as represented in Noah and his family immediately after the flood: "Every moving thing that liveth shall be meat for you ... But flesh with the life thereof, which is the blood thereof, shall ye not eat" (Genesis 9:3,4).

As we remember how ingrained this rule was within the Jewish community, consider how shocking, almost revolting these words of Jesus would be: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and **drink his blood**, ye have no life in you. Who-so eateth my flesh, and **drinketh my blood**, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and **my blood is drink** indeed. He that eateth my flesh, and **drinketh my blood**, dwelleth in me, and I in him."—John 6:53-56

No Jew drank blood. Only savages and the uncircumcised did that. For Jesus to say this was too much. In verse 66 we read that "many of his disciples went back, and walked no more with him."

Why did Jesus say this in a way that would offend the largest number of people? Why did he not say, "Eat my flesh and pour out my blood," or "Eat my flesh and sprinkle my blood"? That would be compatible to what was done in all the typical Jewish sacrifices.

Jesus knew exactly what he was doing: he was transforming the symbol. God was saying to Noah, "If you drink the blood of a lamb, the life of the lamb enters into you. Don't do it!" Jesus was saying, "If you drink my blood, my life will enter into you. Do it!"

It is not just his past life and death that are so valuable to us; he is the continuing source of our life. "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all, of it; **for this is my blood** ... which is shed for many for the remission of sins" (Matthew 26:27,28).

Later that night he used a different metaphor to show how our life comes from him: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do

nothing" (John 15:5). A vine is a picture of our life in Christ. As physical life is sustained by the circulation of blood and a branch lives because of the circulation of sap, our spiritual life survives only if it is constantly nourished by Christ. True, his death was only hours away when Jesus told his closest associates to drink his "blood" from the cup, but a marvelous, spiritual resurrection was just a few days away. Such a spiritual life will be ours also if we are faithful: "If we be dead with him, we shall also live with him" (2 Timothy 2:11).

Defending the Body

Bringing nutrients to, and carrying off waste products from, the body's cells is done by the red blood cells. Blood also contains white blood cells and these defend the body against infection. Amazingly they have a kind of "memory" about past enemies and, when seen again, they instantly begin to fight them. This is why vaccination is so powerful. If someone is deliberately infected with a benign form of a virus, the body will memorize its structure so it can attack it in the future. Edward Jenner in the mid-1700s learned that those who were infected with cowpox never got smallpox, a disease that kills 30% of those it infects. One smallpox-infected wounded warrior from Cortes' army is said to have been responsible for the death of four million Aztecs over a two-year period. The last known smallpox death occurred in 1978; today general vaccination against this disease has stopped.

So another function of blood is to help us overcome our enemies. "They overcame him **by the blood** of the Lamb" (Revelation 12:11). The blood of someone who has successfully overcome a disease changes in subtle ways so it can efficiently fight that disease in the future. Its "memory" is in the form of antibodies and these can be transferred to those who were never infected. This is done by separating the "serum" from whole blood and putting it in another's body. The new host body begins to duplicate those antibodies and is thus prepared to overcome and survive when assaulted by that disease.

Jesus was tempted by the Adversary to take an easy way to success, power, and the satisfaction of his own human needs. He was frequently tired, frustrated, tempted, and aban-

Why did Jesus say "drink my blood" instead of "pour out my blood"?

*The blood of
Christ brings us
back from the
dying life we
inherited from
father Adam.*

done. But he overcame all of these besetments without using any supernatural power. “Because he has himself been through temptation, he is able to help others who are tempted” (Hebrews 2:18, *Jerusalem Bible*). “For it is not as if we had a high priest who was incapable of feeling our weaknesses with us; but we have one who has been tempted in every way that we are, though he is without sin” (Hebrews 4:15, *Jerusalem Bible*).

When we “drink his blood” in symbol at the Memorial celebration, we accept his invitation to share his life, to use his strength as we encounter the temptations of the world, the flesh, and the devil. He previously overcame these and with his help, we can too. In fact John tells us that because of what is within us, we are overcomers: “Ye are of God, little children, and have overcome them [false prophets—see vs. 1]: because **greater is he that is in you,** than he that is in the world” (1 John 4:4).

The blood of Christ brings us back from the dead, the dying life we inherited from father

Adam: “You were dead, because you were sinners ... He [God] has brought you to life with him, he has forgiven us all our sins” (Colossians 2:13, *Jerusalem Bible*). “Christ in you, the hope of glory” (Colossians 1:27). No other New Testament picture expresses this concept so perfectly as does blood. We drink Christ’s “blood” in symbol at the Memorial.

Since we all know from whom we have received life, why do we need to have a ceremony? We do it because it is a physical expression of a spiritual reality. The ceremony keeps the memory bright. Whenever we partake of the bread and drink of the cup, let us see the spiritual reality of Christ who energizes us to fight off sins which so easily beset us, who nourishes us, and who purges us of toxic sins. This is “The Mighty to Save” to use Isaiah’s words: “Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save” (Isaiah 63:1).

“The Lamb’s Wife”

The Bride of a spotless Lamb to be,
Thy Bride with garments clean,
From every spot and wrinkle free—
Teach me what this doth mean.

The cleansing blood of Calvary
Can wash me white as snow;
But how can all the wrinkles be
Removed, Lord, I would know?

I’ve seen the linen, Lord, made white,
All free from spot or stain
And yet, not faultless in Thy sight,
For wrinkles still remain.

And ’neath the heated iron,
Lord, I’ve seen the linen made

So smooth that ne’er was royal board
With choicer linen laid.

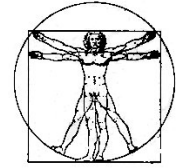
Is this the way that I must be
Made meet to be his Bride?
Cleansed by his blood—from wrinkles freed
By furnace heat applied?

Then let pain’s furnace fires glow,
Let sorrow light her flame,
If ’neath the heat and ache below
I still may bear Thy Name.

No pain too great if only this
The glorious outcome be:
We the Lamb’s wife in spotless white
Throughout eternity!

—*The Herald of Christ’s Kingdom, March 1943 [author unknown]*

The Five Senses



To such as are mature pertaineth the strong food ... who by reason of habit have their organs of perception well trained for discriminating both good and evil.—Hebrews 5:14, Rotherham

David Stein

When God created Adam, he gave him the necessary tools to perceive his environment: seeing, hearing, smelling, tasting, and touching. Everything human beings know about their surroundings comes through these senses.¹ And as many have personally experienced, the loss of one or more of these senses can be a great handicap. On the other hand, the senses we do possess allow us to perceive the great beauty of creation. These senses are associated with physical, sensory organs:

1. The Eye. We have two eyes with which to detect the visible universe around us. It is the most complex of the senses and provides the most data to our brains. What we sense is light vibration that our minds convert to an image. A large section of the brain is dedicated to the processing of images to permit quick recognition of things we see.

2. The Ear. We have two ears with which to detect the audible universe. This is the second most important of our senses and provides a considerable amount of data to the brain, as evidenced by the ability of the blind to negotiate their environment using their sense of hearing as their primary sense. As with the eye, the ear senses vibrations of the air which the brain converts to sounds. From the time of our birth, our brains build a large database of sounds which permit us to identify people and places almost instantly.

3. The Nose. Our nose is well positioned to sense smells in front of us. Nose tissues sense airborne chemicals which the brain converts to our perception of smell. The nose works closely with the tongue in sensing and enjoying food.

4. The Tongue. The surface of the tongue senses chemicals in the food we eat. And, just as it does with the other organs, the brain converts the information from the tongue into the sensation of taste. We all have developed a large catalogue of tastes which bring great pleasure to our lives.

5. The Skin. The skin is a sensory organ, even though it is not typically considered as such. Nerves which permeate every square inch of skin constantly send signals to the brain. The interpretation of these signals provides our sense of touch. It is not just the perception of contact; we can distinguish a large variety of feelings such as soft, hard, hot, cold, smooth, rough, and the like.

The Bible refers to God as having “eyes” and “ears” and other sensory organs. But these are anthropomorphisms, descriptions of God given in terms we can understand.

The Eye: Seeing

“And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated” (Deuteronomy 34:7).

This simply refers to Moses’ literal eyes. They were still functioning perfectly even when he was 120 years old. Other Scriptures use “eye” metaphorically:

“Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be **evil** against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee” (Deuteronomy 15:9).

1. Some may argue for the inclusion of a sixth sense sometimes called intuition, that is, knowledge that we have that we did not obtain through these five senses. But this is a debatable phenomenon and is not connected with any clearly identifiable physiological source. Since we have no Scriptural basis to assume it exists, it is outside the scope of this review.

We deceive ourselves if we think that God cannot see or hear what we are doing!

“He that hath a **bountiful** eye shall be blessed; for he giveth of his bread to the poor” (Proverbs 22:9).

These are references to a mental attitude or state of mind. “If thine eye be evil” refers to an evil state of mind toward another as demonstrated by a lack of compassion and generosity.

This is a similar New Testament usage: “The light of the body is the eye¹: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!” (Matthew 6:22,23).

The NIV is clearer: “The eye is the lamp of the body. If your eyes are good, your whole body will be full of light. But if your eyes are bad, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!”

This describes a state of mind or heart that directs our actions. Our bodies are “full of light,” radiating goodness and righteousness, only if our mind, attitude, and vision are good and spiritual.

On one occasion Jesus described things which get into our eyes: “And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye” (Matthew 7:3-5).

Our Lord is describing a mental blindness to our own faults and prejudices, a condition known as a “blind spot.” Jesus counsels us to get rid of such impediments so we can have a full and honest perception of the truth, in ourselves and in others.

Another example of an eye representing mental perception concerns the Laodicean church: “I counsel thee to buy of me gold tried in the fire ... and anoint thine eyes with eyesalve, that thou mayest see” (Revelation 3:18).

The Laodiceans are suffering from significant mental blindness. They cannot see or mentally apprehend their condition. The Lord advises them to take eye medicine to restore

their sight. This eyesalve is nothing less than the truth and its spirit.

The Ear: Hearing

“The hearing ear, and the seeing eye, the LORD hath made even both of them” (Proverbs 20:12). The point of this text is that God is quite able to see and hear since he is the creator of the organs of sight and hearing. The implication is that we deceive ourselves if we think that God cannot see or hear what we are doing!

The symbolic or metaphorical use of the ear concerns obedience, as shown in these texts:

“So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill” (Deuteronomy 1:43).

“As an earring of gold, and an ornament of fine gold, so is a wise reprove upon an obedient ear” (Proverbs 25:12).

“Give ye ear, and hear my voice; hearken, and hear my speech” (Isaiah 28:23).

“Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not” (Jeremiah 11:8).

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God” (Revelation 2:7).

This usage is common in our language. Quite often we use the word “listen” to mean obey. A parent might say to a child, “You didn’t listen to me!” meaning that the child did not do what he was told to do. When we give instruction to someone, we expect them to listen in the sense of carrying out the instructions as given.

We are expected to hear or listen with the understanding that the knowledge imparted will be applied. God appeals to us to listen to him so our lives will be safer and without the tragedy brought by disobedience.

The Nose: Smelling

In Old Testament times, the sense of smell would be invoked whenever there were animal

1. This word is Strong’s 3788: “**ophthalmos**; the *eye* (literal or figurative); by implication *vision*; figurative *envy* (from the jealous side-glance).”

sacrifices. The burnt offerings on ancient altars would produce distinctive odors that came to be associated with sacrifice.

Consider the Atonement Day odors as an example. There were three fires burning on the Atonement Day in ancient Israel: the fire on the altar of incense, the fire on the courtyard altar, and the fire “without the camp” where the hide and dung of the animals were burned (Leviticus 8:17). Each fire had a unique smell.

The incense altar would have produced the most delightful fragrance. The ingredients¹ of the sacred incense would fill the tabernacle with a sweet and wonderful odor.

The altar of burnt offering received the inward parts of the sacrificial animal for burning. These life-giving organs would have produced a strong food smell—not sweet, like incense, but a pleasing smell, perhaps even stimulating the appetite!

The fire outside the camp where the hide and remnants of the beast were burned would have produced a disagreeable smell, the kind associated with burning hair and skin.

These smell experiences of Israel provide lessons regarding the experiences the body members of The Christ receive from the difficult, fiery trials of their lives, and the reaction others have to these experiences.

The sweet perfume of burning incense provides a sense of serenity and intimacy. Because only the priests could go inside the tabernacle where the incense altar was located, they were the only ones who appreciated that sweet smell, illustrating the wonderful and precious fellowship which can be shared only by the consecrated, antitypical priests. As we observe the reactions of fellow body members during their fiery trials, their faithful obedience are to us a “sweet savor.”

The food-like smell emanating from the altar of burnt offering in the court was experienced by a larger number of Israelites because this altar was in the open. Its location in the court suggests that our sacrifice as seen by the justified—those who love the Lord but have not made a consecration unto death—produces an “odor” of priestly obedience that is

pleasant and stimulating to the household of faith.

The stench from the burning outside the camp suggests the view the world has of our consecrated lives. Not only do they think we are fools (1 Corinthians 1:27,28), our sacrifice is often despised, even hated. Truly the stench provided by this fire well-represents such a reaction.

The expression “sweet savour” is found frequently in the King James Bible. In almost every occurrence, it refers to how God receives a sacrifice! God would have us understand how he perceives the obedient behavior of his people. In the New Testament the phrase occurs only once: “For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life” (2 Corinthians 2:15, 16).

The Tongue: Tasting

We are restricting the scope of our consideration of the tongue to the sense of taste. A sense of taste is a testimony to the love of God! We need to eat to survive, and that will be true of all mankind for eternity. Sitting down to eat is one of the most pleasurable daily events we have. It is not just the ingestion of food, but the social interchange that makes it such a blessing.

“How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!” (Psalm 119:103).

The “taste” of God’s words, the truth, is a delight to all God’s people. What is not commonly known is that our sense of taste would be useless without water. Water, the universal solvent, works with enzymes in our saliva to dissolve our food so we can taste it! Water often represents truth in the Bible. We can only “taste” God in proportion as we have the truth. Without truth there is no tasting, only ignorance.

Often we subject our food to a quick taste to see if it is seasoned correctly. A similar idea is conveyed in a psalm: “O **taste** and see that

The world considers our sacrifice to be a “stench”—they think we are fools.

1. The ingredients are described in Exodus 30:34 – stacte, onycha, galbanum, and frankincense. It is interesting to note that this mixture was holy and sacred and that the penalty was death for anyone other than a priest to make it!

the LORD is good: blessed is the man that trusteth in him” (Psalm 34:8).

These words suggest that we test God, not in the negative sense of distrusting him, but rather to sample his promises and see that what God says is true! When we learn that God’s words are reliable, we can trust him and experience his blessings.

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should **taste** death for every man” (Hebrews 2:9).

“Taste” in this context means Jesus experienced death, dying on the cross. Since that death provided a ransom price for Adam so he could be rescued from death, so all of Adam’s progeny will likewise be recovered. Jesus “taste[d] death for every man” so all could be redeemed from Adamic death.

On one occasion Jesus used “tasting death” to describe someone’s literal death: “Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom” (Matthew 16:28).

Jesus is saying there would be some who would see him in his kingdom before they died, and this actually happened to Peter, James, and John in the vision described in the beginning verses of Matthew 17.

The Skin: Touching

“But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye **touch** it, lest ye die” (Genesis 3:3). The law given in Eden was not only that the fruit of one tree was not to be eaten, it was not even to be touched! We tend to emphasize the eating of the forbidden fruit as the sin, but technically—according to the precise words she recited—as soon as Eve touched it, she had broken the law! Furthermore, as we read on in the process of her sin, we find in the sixth verse that it was “pleasant to the eyes!”

There is much to learn about the role of the senses in the commission of sin. After Satan, through the serpent, had placed doubt in the mind of Eve, she began to perceive the forbidden fruit differently. As she gazed on it, a desire began to grow. The lust of her eyes soon gave way to a touch, and the touch to a bite, and with the bite, sin was accomplished.

James talks about this process of developing sin: “But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death” (James 1:14,15).

Eve’s desire or lust was caused by a doubt introduced by the devil. It grew through the senses: the sight was pleasant. Scripture does not mention the smell of the tree and its fruit, but no doubt it carried its own appeal. Then came the touch, the actual connection with what was forbidden, and from this it was only one short step to the full and final breaking of the law—the actual eating of the fruit.

We must be on guard to prevent this sinful cascade of thinking from occurring in us. If we compromise and travel down the road to the point of sinful touch, we have reached the last boundary before actual sin. Paul understood this danger: “Now concerning the things whereof ye wrote unto me: It is good for a man not to **touch** a woman” (1 Corinthians 7:1).

The world in which the Corinthians lived was filled with immorality. So Paul gave a simple preventative: **Don’t touch!**

“Since you died with Christ to the basic principles of this world, why, as though you still belonged to it, do you submit to its rules: ‘Do not handle! Do not taste! Do not touch!’? These are all destined to perish with use, because they are based on human commands and teachings” (Colossians 2:20-22, NIV).

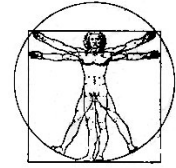
Summary

Our five senses connect us with our environment. The literal and symbolic uses in Scripture convey this idea of connection and perception, both the appropriate kind and the inappropriate. We who have consecrated our human life will experience a dramatic change to our senses when we receive spirit bodies. Will we have only five senses then? The likelihood is that it will be considerably more than five.

John records a wonderful promise that gives a hint of what will be experienced then: “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is” (1 John 3:2).

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Arm, Hand, and Fingers



Behold, the Lord GOD will come with strong hand, and his arm shall rule for him.—Isaiah 40:10

Tom Ruggirello

The Lord uses many metaphorical descriptions to help us understand his ways and actions. In the Old Testament we read of the arm of Jehovah being outstretched, which describes the exercise of his power. The figure is taken from the position of ancient warriors who similarly outstretched the arm in battle. God's words to Israel employ this same imagery when he says, "I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with stretched out arm, and with great judgments" (Exodus 6:6). God wanted the Israelites to see him as a warrior prepared to fight their battle of deliverance from Egyptian bondage. The symbol is also used to describe the breaking of Pharaoh's power over Israel. God says, "I have broken the arm of Pharaoh . . . and . . . it shall not be . . . healed" (Ezekiel 30:21). It is a striking image when we grasp the comparison between the mighty arm of Jehovah and the broken arm of Pharaoh.

The abuse of power demonstrated by Pharaoh has been a common occurrence in the history of man. The prophet Job says, "Men cry out under a load of oppression; they plead for relief from the arm of the powerful" (Job 35:9, NIV). Cruelty and tyranny are often the result when human beings have too much power. The English historian Lord Acton said: "Power tends to corrupt; absolute power corrupts absolutely." He saw that a person's sense of morality diminishes as the power possessed increases.

Such is not the case with God. In describing the consistency of his actions God said, "I will be quick to testify against sorcerers, adulterers and perjurers, against those who defraud laborers of their wages, who oppress the widows and the fatherless, and deprive aliens of justice. . . . I the LORD do not change" (Malachi 3:5,6, NIV). We should be deeply grateful that God consistently applies just and moral principles to

all his actions. When he extends his arm to fight for a cause, it is always just and right.

In looking back to the deliverance of Israel from Egyptian bondage the Scriptures indicate that the experience placed requirements upon the Israelites. God said to them, "Remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day" (Deuteronomy 5:15). God's deliverance of Israel established one reason for keeping the Sabbath. It was to be a regular reminder of the battle that God won for them through his outstretched arm. It was to be a day of rest, in contrast to their servitude under the cruel taskmasters who gave them no rest. The Sabbath, though no longer required of Christians, conveys this principle of remembrance. God should be recognized and remembered regularly because of his willingness to deliver us from evil, and give us rest in his might.

The outstretched arm of God was to bring an even deeper responsibility upon Israel than just keeping the Sabbath: "But the LORD, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice" (2 Kings 17:36). Keeping the Sabbath was only the beginning of Israel's recognition that God was their protecting warrior. They were to also fear (or reverence) him, worship him, and sacrifice to him. These added responsibilities took Israel's duties beyond a mechanical weekly remembrance.

These words are also meaningful to a Christian. Israel's deliverance from Egypt foreshadowed our deliverance from the bondage of sin and death. Our deliverance is also accomplished through the outstretched arm of Jehovah because Jesus is referred to as the arm of Jehovah in Isaiah's wonderful Messianic

*In the mighty
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the victory.*

prophecy. The prophet rhetorically asks, “To whom is the arm of the LORD revealed?” (Isaiah 53:1). Part of Isaiah’s answer was that he would be revealed through suffering and death. The image of God’s arm had previously been seen through mighty victories over the enemies of his people Israel. Now, for the first time, it was to be seen through the humble sacrifice of Jesus Christ. The contrast is truly amazing. When confronted with the enemies of God, Jesus seemed but a frail man. How could the might of our Creator be revealed through him? That question can only be answered once the true power of God is understood.

God could have easily wiped out sin and death. He could have destroyed Satan with a single command. And yet such direct exercise of power would have also destroyed something precious. It would have destroyed the free will of mankind. A principle by which God governs even himself is that human beings have been created with the ability to choose their course in life, even if that course means disobedience to him. Because of this principle, we see a much more subtle manifestation of God’s power. His aim is to destroy sin and death without destroying humanity’s free will. Providing Jesus as a sacrifice for sins sets in motion the plan that will accomplish such a lofty goal. Once the ransom is applied, and the Mediator set up and functioning, the righteous training of the kingdom will bear the wonderful fruitage of willing consecration to God. The outstretched arm of Jehovah, as represented in Jesus, will finally gain the tremendous victory that began at the cross.

The natural result of appreciating these things should be the words spoken by God when he told Israel that they should reverence, worship, and sacrifice to him. To a believer he has proven his worthiness for such a response and we join with the psalmist in declaring, “Sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten the victory” (Psalm 98:1).

The image of an outstretched arm is amplified when we see the phrase, “his right hand,” or, “a mighty hand.” As we envision an ancient soldier, we see him going into battle with an outstretched arm, and in that hand a sword or other implement of war. When the hand of God is used in connection with his out-

stretched arm, we see that the hand may be referring specifically to the instrument used by God. In the case of Israel’s deliverance from Egypt, the instrument used was the plagues. In other battles it was his angelic hosts. In the deliverance of mankind, it is the crucified Lord. So, in the outstretched arm and mighty hand of Jehovah, we see the power, and the instrument used by God in gaining the victory.

The Hand

In the Bible, hands generally convey a picture of human action. Clean hands suggest pure actions (Psalm 24:3,4), bloody hands describe sinful actions (Isaiah 1:15). This was not lost on Pontius Pilate when he washed his hands, saying, “I am innocent of the blood of this just person” (Matthew 27:24). He understood that clean hands meant innocence, and thus claimed to be blameless in the crucifixion of Jesus.

Hands laid upon the head was a gesture of despair and sorrow (Jeremiah 2:37). The right hand was lifted up in swearing or taking an oath (Genesis 14:22). Lifting up the hands was used as an act of worship to God (1 Timothy 2:8). Raising the right hand expressed the will of each individual as each cast his vote in ecclesia matters (2 Corinthians 8:19, *Emphatic Diaglott*). To shake the right hand was a pledge of fidelity and was considered as confirming a promise (Ezra 10:19).

The apostles Peter, James, and John offered the right hand of fellowship to Paul and Barnabas (Galatians 2:9). This handshake was more than a simple greeting. The Greek word for fellowship in that verse is *koinonia* and contains the thought of communion, or sharing something in common. In this case these brethren shared the work of spreading the gospel. Seeing the gifts that God had bestowed upon Paul, the other three apostles wanted to convey their support and blessing on his work among the Gentiles. They truly felt a kinship with one another, so they offered their right hand of communion. Even today brethren express their heartfelt unity in the bonds of Christ when they exchange the right hand of fellowship.

According to Adam Clarke the original Hebrew of 2 Chronicles 30:8 conveys the thought that the Israelites should “give the hand” unto the LORD. God wished them to

“yield themselves” (KJV rendering) to him in obedience and submission. This goes beyond the general usage of the hand as picturing the action of an individual. God desires his people to submit their every action to him. What we do in the common experiences of life should be done in such a way that they would be in harmony with the will of God. In that sense we give him our hand, as a child would to an adult. We see a mental picture of God “holding hands” with his children. They are in full accord, walking hand in hand.

The Fingers

A similar thought is conveyed in the consecration of the Aaronic priesthood. During that service the blood of the ram of consecration was placed on the right ear, the right thumb, and the right big toe of the high priest (Leviticus 8:23). Bro. Russell explained the blood on the right thumb by saying, “Our hands are consecrated, so that whatsoever our hands find to do, we do it with our might as unto the Lord” (*Tabernacle Shadows*, p. 45).

As we compare the arm, hand, and fingers of God, we see a refinement in the use of his power. The arm is a general picture of God’s power. The hand draws attention to the instrument used by God to exercise his power. When we consider the fingers, we see an added refinement. When Jesus refuted the Pharisee’s accusation that he cast out devils by the power of Beelzebub, he said: “If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you” (Luke 11:20). The Matthew account of this same experience gives an added insight: “But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you” (Matthew 12:28). This slight variation helps us see that the finger of God is symbolic of the holy spirit. Bro. Russell suggests that the finger here depicts a small portion of the power contained in the arm of God: “So Jesus said, if I by the finger of God do so and so, God is able to do more, these are little things in comparison to God’s power” (*Question Book*, p. 496).

This understanding of the finger of God is in accord with the words of Pharaoh’s magicians. As they marveled at the plague of lice, they said, “This is the finger of God” (Exodus 8:19). Even the servants of Pharaoh were able

to discern the spirit of God working a small miracle which they themselves were unable to duplicate.

The heavens are said to be the work of God’s fingers (Psalm 8:3). The finely crafted creation of the universe required the special wisdom and genius of God. Similarly we are told that the Spirit of God moved upon the face of the waters (Genesis 1:2).

The tables of the law are described as being written with the finger of God (Exodus 31:18). How fitting that with his finger, his spirit, the law should be given to Israel. It was not only a miraculous carving out of two stone tablets, it was also a revealing of God’s spirit through each command and every ordinance. That law has been a standard of righteousness since the time it was given.

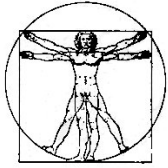
Just as Jesus played a special role in the revelation of God’s spirit as the finger of God, so every consecrated member of his body is given a function in dispensing the holy spirit.

In describing this role Bro. Russell says: “Each individual Christian, so to speak, is a finger of the Lord; as our dear Redeemer expressed the matter, ‘I, as the finger of God, cast out demons’ (Luke 11:20). ... If we would be used and useful as God’s agencies, ambassadors, we should seek to be impelled and guided by him” (*Reprints*, p. 4357).

This is an interesting analogy. As Jesus was a finger of God, so Christians are called to be used in the manifestation of the refined power of God. We are the extension of his hand and arm. This does not mean that in our day we should expect to do miracles, but we should expect that the spirit of the Lord will be manifested through us in various ways.

What a blessed privilege we have in being part of the expression of God’s spirit. It is a responsibility we should not take lightly. A day is coming when God’s power will be manifested in great works that will revolutionize the world. We look forward to that time. But today we are to look for the small, refined expressions of God’s spirit that come through the brethren, and that reveal themselves in the little things of life. If we learn to obey these leadings and become attuned to reading the subtle expressions of God, then we will be used as his fingers and be prepared for the great manifestations to come.

Christians are the extension of God’s hand and arm.



Balance

Legs, Feet, and Toes

For the body is not one member, but many.—1 Corinthians 12:14

Tim Thomassen

Legs provide support for the body and are used for walking and running. As such, they serve a vital function. When one's leg is injured, one feels pain and discomfort, and is prevented from doing things that might ordinarily be done routinely. As a result, other parts of the body may become affected if the leg is not in good working order.

In the body of Christ, any individual who provides support for other body members could be likened to a leg. This support could come in many forms: words of counsel and encouragement, prayers, fellowship, study, material assistance or other things.

Supporters help keep the body of Christ in good spiritual health. When this support is withdrawn or diminished, other members of the fellowship suffer.

Paul admonished the elders at Ephesus by saying: "I have shewed you all things, how that so labouring ye ought to **support** the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35). To the Thessalonians Paul wrote: "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, **support** the weak, be patient toward all" (1 Thessalonians 5:14).

"They [the weaker] need to be pushed to the front a little, in order to bring out what talents they really possess, for their own encouragement and for the blessing also of the entire household of faith" (*Reprints*, p. 3136).

From a physical standpoint, legs need to be exercised and strengthened. The familiar saying, "use it or lose it," applies. Legs grow stronger with use.

Likewise, the Body of Christ is fortified and built up when its members are exercised appropriately. Sometimes they have to go beyond their comfort level and be exposed to new experiences and situations. But if this is done consistently, there is likely to be growth for the individuals as well as the group.

During training and competition, athletes are sometimes reminded of the slogan, "no pain, no gain." It can sometimes be true in a spiritual sense.

With respect to discipline, it is written, "No discipline, for the present indeed seemeth to be of joy, but of sorrow: afterwards, however—to them who thereby have been well trained—it yieldeth peaceful fruit of righteousness" (Hebrews 12:11, Rotherham). "[Establishment in the faith] is gained by a gradual steady growth under the discipline of suffering" (*Reprints*, p. 1053).

The psalmist writes that the LORD "taketh not pleasure in the legs of a man" (Psalm 147:10). What are we to understand by these words? Here is one suggestion:

"These [legs] are the athlete's glory, but God hath no pleasure in them. Not the capacities of the creature, but rather its weakness and necessity, win the regard of our God. Physical or material greatness and power are of no account with Jehovah; he has respect to other and more precious qualities. Men who boast in fight the valour of gigantic might, will not find themselves the favorites of God: though earthly princes may feast their eyes upon their Joabs and their Abners, their Abishais and Asahels, the Lord of hosts has no pleasure in mere bone and muscle. Sinews and thews are of small account, either in horses or in men, with him who is a spirit, and delights most in spiritual things. The expression of the text may be viewed as including all creature power, even of a mental or moral kind. God does not take pleasure in us because of our attainments, or potentialities: he respects character rather than capacity."—*Treasury of David*, Charles H. Spurgeon.

Psalm 147 tells us of the qualities which the Lord approves. He is the one to be praised, not the creature. The Lord's power, concern, knowledge, wisdom, understanding, and ability are abundantly manifested in this psalm.

Our confidence should be in the Lord, and not in our own strength or might. Proverbs 3:5,6 instructs us to trust in the LORD with all our heart; and lean not unto our own understanding. When we acknowledge him in all of our ways, then we have the assurance that he will direct our paths. Our heart sentiment should be expressed in these words: “Shew me thy ways, O LORD; teach me thy paths” (Psalm 25:4).

We are told in Proverbs 2:20 to walk in the way of good men and to regard the paths of the righteous. One illustration for our imitation is where Jesus said: “For I have given you an example, that ye should do as I have done to you” (John 13:15). This was a lesson in humility based on Jesus’ washing the feet of his disciples.

James called to our attention other worthy models when he wrote: “Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience” (James 5:10). Their faith, obedience, patience, and endurance were demonstrated in many different ways. They serve as noble patterns for us to follow.

We also have this promise: “The LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly” (Psalm 84:11). If we follow in the paths of truth and righteousness, then we know that our walk will be approved by the Lord.

Feet

“[The foot is] the end part of the leg, consisting of the heel, arch, and toes, on which a person stands. Its major function is locomotion. The human foot cannot grasp and is adapted for running and striding (a step unique to humans that can cover great distances with minimal energy expenditure). Its arched structure helps it support the body’s weight.”—*Encyclopedia Britannica*.

“In ancient times, as in many parts of the earth today, the feet were the main means of transportation. Some of the common people went barefoot, but sandals consisting of little more than a sole were commonly worn. On entering a house the sandals were removed. An essential, virtually obligatory mark of hospitality was to wash the feet of a guest, the service being performed either by the householder or by a servant; or at least water was provided for

the purpose (Genesis 18:4; 24:32; 1 Samuel 25:41; Luke 7:37,38,44).”—*Aid to Bible Understanding*, p. 591.

The book *Aid to Bible Understanding* further says: “The words ‘foot’ and ‘feet’ are frequently used to denote a person’s inclination or the course he takes, good or bad.” Here are some examples:

“I have refrained my feet from every evil way, that I might keep thy word” (Psalm 119:101).

“Ponder the path of thy feet, and let all thy ways be established” (Proverbs 4:26).

“Their feet are swift to shed blood” (Romans 3:15).

In the familiar parable of the prodigal son, we read: “When he came to himself, he said, How many hired servants of my father’s have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee” (Luke 15:17,18). This son considered his ways and literally turned his feet toward his father’s house. He realized that his wayward path had only increased his desire for the blessings of the home and life he had previously experienced.

It all comes down to a matter of choice and decision. One can point his feet toward evil or good: “For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting” (Galatians 6:8).

A philosopher has said it well: “Sow a thought, and you reap an act; sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.” Proverbs 23:7 puts it simply: “For as he thinketh in his heart, so is he.”

Philippians 4:8 provides a Roadmap to Life: “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” The opposites (falsehood, dishonesty, injustice, impurity, etc.) lead to death.

We are told that “Noah walked with God” (Genesis 6:9). This suggests that he walked in harmony with God’s will and commandments. Noah’s faith in God was manifested in his building of the ark in obedience to the divine

It is a matter of choice: one can point his feet toward evil or good.

instructions. Noah “lived a life of communion with God; it was his constant care to conform himself to the will of God, to please him, and to approve himself to him. God looks down upon those with an eye of favour who sincerely look up to him with an eye of faith” (Matthew Henry, *Commentary*).

Noah chose the God-approved path. Paul speaks of the lifestyle common to fallen man: “You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience” (Ephesians 2:1,2). This describes a journey that is partnered by Satan and his associates.

“God directs the ‘feet’ of his faithful servants in the right path, figuratively, showing them the way to go so as not to stumble to a spiritual fall or be ensnared in evil, and sometimes even safeguarding them against capture by the enemy.”—*Aid to Bible Understanding*.

The Bible promises that God will “keep the feet of his saints” (1 Samuel 2:9). Our heavenly Father is our protector and preserver and has promised to take care of us. This thought is captured in the words of the familiar hymn:

“I know not what awaits me,
God kindly veils mine eyes.
And o’er each step of my onward way,
He makes new scenes to rise.
And ev’ry joy he sends me comes,
A sweet and glad surprise.
Where He may lead I’ll follow,
My trust in him repose;
And ev’ry hour in perfect peace
I’ll sing, he knows, he knows.”

God has also promised to pluck our feet out of the net (Psalm 25:15). He has affirmed his commitment to deliver us from difficulties which might overtake us if he did not lead us out (1 Corinthians 10:13).

Psalm 119:105 shows a traveler with a lamp attached to the toe of his sandal, giving light only for each step of the way. “It is not a light like that of the moon, which reaches far out, but merely a little light at the feet of those who are watching for it” (*Reprints*, p. 5256). “It does not shine far into the future, but enough for each onward step as it becomes due” (*What Pastor Russell Wrote for the Overland Monthly*, p. 203).

“Though the paths of life are dangerous and difficult, yet we shall stand fast, for Jehovah will not permit our feet to slide; and if he will not suffer it, we shall not suffer it. If our foot will be thus kept, we may be sure that our head and heart will be preserved also. In the original the words express a wish or prayer, ‘May he not suffer thy foot to be moved.’ Promised preservation should be the subject of perpetual prayer; and we may pray believing; for those who have God for their keeper shall be safe from all the perils of the way.”—*Treasury of David*.

We are also assured that our feet will be guided “into the way of peace” (Luke 1:79). The word “peace” suggests tranquility and harmony. Only the footstep followers of Jesus will find this is true in their lives.

As we look about us today, we find conflict, turmoil, unrest, violence, and wars to be the common state of the vast majority of mankind. However, if we continually look to the Lord for guidance and direction, we will experience peace in its fullest sense: “These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (John 16:33).

There are additional figurative expressions in the Bible concerning the foot. These include:

“And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt” (Genesis 41:44). This suggests taking or initiating a course of action.

“Withdraw thy foot from thy neighbour’s house; lest he be weary of thee, and so hate thee” (Proverbs 25:17). The Bible here advises that one should not take undue advantage of another’s hospitality. A person’s company may be welcome in moderation, but if it becomes excessive, it could lead to the neighbor’s hatred. In most cases, people generally prefer having some time alone.

We are also instructed in Colossians 4:5, “Walk in wisdom toward them that are without, redeeming the time.” “The Lord’s people ... are in the midst of evil, the tendency of which is to absorb their energy, influence, and time in things sinful or foolish, or at least unprofitable, as compared with more weighty interests which lie closest to their hearts” (*The Atonement Between God and Man*, p. 431).

God has affirmed his commitment to deliver us from difficulties which might overtake us if he did not lead us out.

Therefore, it is very important that we heed the apostle's admonition: "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Hebrews 12:1).

In a literal sense, we depend upon our feet to walk and run. Walking and running suggest action and movement. In a spiritual sense, we need to be active and busy in matters pertaining to the Lord, his truth, and his brethren. Like the youthful Jesus, we, too, should be about our "Father's business" (Luke 2:49).

God has special regard for the feet of those proclaiming the good news of the kingdom, calling them "beautiful" (Isaiah 52:7; Romans 10:15).

Jesus used the term "foot" figuratively when he said: "If, then, your hand or your foot is making you stumble, cut it off and throw it away from you" (Matthew 18:8, *New World* translation). This suggests that if something as precious as the hand or foot is causing us to sin, or if something is leading us to sin with the hand or foot, we should get rid of that thing rather than to forfeit integrity and life itself.

"If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?" (1 Corinthians 12:15). In likening the church to a human body, the apostle Paul highlights the interdependence of each body member. Each member of the church has need for all the others. And without question, the foot is an important member of great value in the service of the human body.

Toes

The toes are important for balance and direction to the body when walking and running. We have all experienced a problem at one time or another with a sore toe. On such occasions none of us would minimize the importance of this small, but important part of the body.

A custom occasionally practiced to incapacitate a captured enemy was to cut off his thumbs and big toes (see Judges 1:6,7). The purpose appeared to be to humiliate the captive king and render him unfit for leadership.

Leviticus 8:23,24 alludes to the installation of the priesthood in Israel. Moses took some blood of the ram and put it on the right ear, the right thumb, and the right big toe of Aaron and each of his sons. The blood of the sacrifice on the prominent member of the right foot would

seem to indicate that the priests had to walk to the best of their ability in the sacrificial duties of the priesthood.

"The true principle of sacrifice seeks not the poorest and leanest part of our sacrifice to offer before the Lord, but the fat—the freshest hours the choicest talents" (*Reprints*, p. 548). The followers of Jesus must sacrifice "their own comforts, preferences and desires, to the doing of the divine will, to the serving of the brethren and mankind in general" (*Reprints*, p. 5005).

Are there yet other lessons we might derive from the fact that the toe gives balance to a body? One definition of "balance" is "mental and emotional steadiness." This corresponds closely to one aspect of the fruit of the spirit ("temperance") which is described in Galatians 5:23. Wilson's *Emphatic Diaglott* and Rotherham's translation render the word "self-control."

This quality is something that should be developed in each of the Lord's consecrated followers. Disciplined and self-controlled Christians add steadiness to their own lives and can have a calming effect on those with whom they interact.

Self-control is a requirement for overseers of the church: "For it is needful that the overseer be unaccusable, as God's steward, not self-willed, not soon angry, not given to wine, not ready to wound, not seeking gain by base means, but hospitable, a lover of what is good, sober-minded, just, kind, possessing self-control" (Titus 1:7,8, *Rotherham*).

Toes also provide direction to a body when walking. In a spiritual sense, this could also refer to the leaders in the church who provide guidance and wisdom.

Legs, Feet, and Toes

The second chapter of Daniel describes Nebuchadnezzar's image, which pictured four universal empires. The fourth empire was pictured in the legs of iron, and the feet and toes of part iron and part clay. Most commentators agree the fourth universal empire is Rome. Some of these interpretations are found in the following remarks:

"According to the Scriptural view of the matter this fourth universal empire is still represented in the Papacy and the various so-called Christian governments of the world. These have practiced and prospered during this long

Self-control is a requirement for overseers of the church.

period of Israel's subjection and the overturned condition of God's typical kingdom."—*Reprints*, p. 4867.

"The fourth universal empire, ruled by a succession of Roman emperors, controlled the world, and it was pagan. It intended to put down anyone that might arise to challenge its power. The powerful from time immemorial have always done whatever it takes to retain their power against any threat, real or imagined. Herod, whose power was but a shadow of Caesar's, slew all those two years and younger in Bethlehem thinking that would erase a possible threat to his personal power (Matthew 2:16)." —*The Herald of Christ's Kingdom*, July/August 2001, p. 27.

"The feet and toes of iron and clay mixture indicated that the fourth empire, after bearing rule for a while, would be divided. Daniel explained a particular feature of the closing period—a feature represented by this divided rule of the fourth kingdom—stating that strenuous efforts would be made from time to time to unite these lesser kingdoms into one again, but that these efforts would fail, because, like the potter's clay and iron of the image, they would not weld together. This is contained in the words: 'And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.' ... One [interpretation] is that 'the clay element blended with the iron in the feet represents the mixture of church and state.'" —*Daniel, The Beloved of Jehovah*, R. E. Streeter, p. 13.

"There is another thing to be seen about Daniel's prophecy concerning this world's empires. ... It is the decline of glory and even the decline of power that this vision represents. Daniel makes the point explicitly, showing that each kingdom is 'inferior' to the one before it in terms of its glory. That is to say, gold is the most precious of metals, and since the golden head of the statue represents Babylon, Babylon was therefore the most glorious of the four world kingdoms. Silver is less precious than gold, therefore less glorious. Brass is less precious than silver, therefore also a step further down in splendor. Iron, the basest of these metals, is the least glorious of all. Yet each of these is progressively stronger. Silver is stronger than gold. Brass is stronger than silver. Iron is stron-

ger than brass. Daniel stresses this, saying, 'Iron breaks and smashes everything.' The kingdoms of the world seem to be trading magnificence for strength, which they must do if the succeeding empires are each to be sufficiently strong to destroy their predecessors. Yet, strikingly, when the vision gets to the strongest empire of all, the Roman Empire, the dream shows that the kingdom is (or would be) divided and in its divided state would have its iron, strength, mixed with brittle clay.

"This is the opposite of the humanistic view of world progress. In its purest form the doctrine of progress insists that progress must always occur on all fronts. This is not true, of course. There are declines as well as gains. So modified expressions of the 'progress' philosophy argue that losses in one area (glory or magnificence, for example) are more than compensated for by gains in another area (strength or power, to preserve the example). But even that is an illusion, according to this chapter. When we go on with God, as Daniel and his friends did go on, we move on from strength to strength, from victory to victory. This is real progress, both personal and social. But apart from God even our imagined advances are declines.

"Is the United States not morally and spiritually weaker today, though physically stronger, than it was a generation ago? Is not the same thing true for most other technically advanced societies?" (*Daniel, An Expository Commentary*, James Montgomery Boice, pp. 36, 37).

Summary

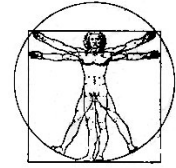
We find many references to the leg, foot, and toe throughout the Old and New Testaments. These body parts may be discussed from a medical and practical point of view or from a more figurative and prophetic standpoint. Climate, geography, history, cultural traditions and other factors also come into play.

In any event, we know that "all scripture given by inspiration of God, is also profitable for doctrine, for reproof, for correction, for instruction which is in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16, 17, RV).

May this brief review increase our appreciation of, confidence in, and devotion to the all-wise and all-powerful Creator, who fashioned us in his image (Genesis 1:26).

We have an all-wise and all-powerful Creator who fashioned us in his image.

The Body of Christ*



And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.—Ephesians 4:11,12

In the first three chapters of Ephesians Paul details the marvelous grace of God in Christ to the church. But in the latter half of the epistle, Paul has to come down to earth, so to speak, and admonish the saints regarding their walk, which was frequently so greatly in contrast to the perfect standing afforded them in Christ Jesus.

There are the two viewpoints: In the sight of God, who calls the things that are not as though they were, the Body of Christ is complete and fully mature, whereas we see it in process of development, with members in various stages of growth in each generation, from babes in Christ, through the young men, to the fathers (1 John 2:13), with all such needing admonition and encouragement regarding their walk in the environment of this present evil age.

The Gifts

First, it should be noted that these gifts were granted once for all, and provided in the persons of the apostles and prophets, the foundation of the building being erected as a holy temple unto the Lord (Ephesians 2:20,21). They form no part of the superstructure, although their teaching and influence, as eventually embodied in what became known as our New Testament, and the new light thereby thrown upon the Jewish Scriptures (the Old Testament), are the nourishment and inspiration of the succeeding generations.

Even evangelists, pastors, and teachers in subsequent generations have become qualified by “the fruit of the spirit” being developed by study and meditation upon the Word (Galatians 5:22,23; 2 Timothy 2:15) and not as a result of a miraculous gift; bearing in mind, of course, that “Now hath God set the members each one of them in the body even as it pleased him” (1 Corinthians 12:18, ASV).

Ephesians 4:12 is somewhat misleading in the King James Bible since it implies by translation and punctuation that these original gifts were for a threefold purpose: 1) For the perfecting of the saints, 2) For the work of the ministry, and 3) For the edifying of the Body of Christ. If this were correct, we would be justified in expecting that these gifts would be with each individual member of the church to the end of the age.

However, the first occurrence of the word “for” is a totally different Greek word in the original from the other two occurrences. This is brought out in more critical translations and the punctuation adjusted accordingly. Furthermore, the word translated “perfecting” is more correctly rendered “fully equipping.” Hence, this verse should read that the original gifts were “with a view to fully equipping the saints, for the [ir] work of service, for the edifying of the body of Christ.”

That the saints may be fully equipped as a result of the labors of the original gifts, as embodied in the sacred Scriptures, is borne out by Paul himself: “Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, **furnished completely** unto every good work” (2 Timothy 3:16,17, ASV). It is the mutual service of the members on behalf of one another that the apostle refers to and for which the saints are to be fully equipped.

This word needs to be carefully distinguished from three other words denoting various forms of service. In Romans 15:16, Paul refers to himself as a minister [Greek: *leitourgos*] of sacred things or as a priest on behalf of the nations—obviously a special ministry; in Hebrews 9:6, the ministry of Israel’s high priest on behalf of the nation is referred to—a public ministry upon which the Roman hierarchy is modeled; while in Hebrews 8:1,2 our

* Excerpted from *The Herald of Christ’s Kingdom*, January/February 1978, pp. 10-12.

Lord's ministry after his ascension as the true priest is brought to our notice. From the Greek *leitourgos* comes our English word "liturgy," signifying "acting for the laity or people." The misapplication of these words to the interrelationship of the "body-members" of Christ as "clergy" and "laity" has wrought untold harm.

The picture presented is a beautiful one of perfect cooperation of all the members under the sole direction of the Head for the accomplishment of a common purpose. Any competition, as distinct from emulation, would be entirely out of place. However lowly our particular function may seem to be to us, it should be borne in mind: 1) that the well-being of the fellow-members is dependent upon our particular function being faithfully performed; and 2) we have our share in the blessings accruing from the faithful performance of those members with more important functions, and so have cause for gratitude and thanksgiving, certainly not for envy. Paul expresses the goal of development this way: "Until we all attain unto the unity of the faith and of the knowledge of the Son of God—unto a full grown man—unto the measure of the stature of the fulness of Christ" (Ephesians 4:13, ASV).

This does not mean until we all see exactly alike in respect to every detail of doctrine. Paul already stated that there is one faith, among the seven he enumerates (Ephesians 4:4-6), and the genitive case here signifies the unity of the members which this one faith is designed to inspire.

So long as in each generation there are in the church the various degrees of growth and maturity designated by the apostle John as "little children," "young men," and "fathers," the degree of understanding and of maturity of character must necessarily vary. But in family members of varying ages there should be, and usually is, the all-pervasive sense of mutual possession and common interest; so also in this new family in Christ that God is bringing into being.

Co-Workers with God

Positive co-operation on our part is required along the lines suggested in verse 15 of our chapter. "Speaking the truth" is not the apostle's thought, but rather "being true," which embraces very much more than speech. God "desireth truth in the inward parts" (Psalm 51:6), and this will then be reflected not only in our speech but in our actions as well. We

must be essentially true if we would successfully withstand the wiles and stratagems of the adversary and his dupes. And truth throughout this passage is interwoven with love as the atmosphere, so to speak, in which the Body of Christ develops to maturity. As "God is love" (1 John 4:16), so Jesus testified of himself, "I am ... the truth" (John 14:6). He is now "the express image of his [the Father's] person" (Hebrews 1:3) and thus love and truth constitute their very essence. Any growth on our part into the likeness of God and of Christ, therefore, must of necessity be along these lines.

The increasing knowledge of God vouchsafed to us today as contrasted, for instance, with the conditions prevailing throughout the Dark Ages has come to us in vain if it does not result in an even richer fruitage of the spirit, in addition to quickened intellectual apprehension of God. Thus we should "grow up into him who is our head in all things," fitly proportioned to his own glorious perfections, and "making increase of the Body unto the building up of itself in love."

In Ephesians 4:16, the dependence of every member on the head and the interdependence of all the members upon each other is again stressed. "Apart from me ye can do nothing," the Master said (John 15:5), but the apostle subsequently could testify: "I can do all things through Christ which strengtheneth me" (Philippians 4:13).

Two expressions are used by Paul to emphasize the "togetherness" of the head and all the members, translated in the ASV "framed and knit together through that which every joint supplieth." Here is no basis for a "clergy" class as distinct from the "laity" in the church, but "One is your Master and all ye are brethren" (Matthew 23:8,10). Not all the brethren have identical or equal gifts and functions, but all are called upon to give their utmost in due measure.

What a solemn responsibility, as well as an immeasurable privilege, each member thus has in sharing in the greatest creative work of all time, the development of the New Creation. In due time every member will have been so developed as to be perfectly proportioned to the head. Can this indeed be possible, we ask? "When we think of self we tremble, when we look to God we're strong."

He is able!

Unity of the faith does not mean we must see exactly alike regarding every detail of doctrine.

News & Views

World News



Religious

The Church of Jesus Christ of Latter-day Saints, which now has more than 12 million members and, thanks to the vigorous missionary tradition started by Joseph Smith himself, is one of the fastest-growing Christian denominations in the United States. This American-born faith has spread to more than 160 countries and territories. [An accompanying graphic put the increase in the number of Mormons from 1990 to 2004 at 354% within Nigeria and 192% within Ghana, the only countries with triple digit increases.]

—*Newsweek*, 10/17/2005

Christianity is enjoying growth on the African continent like few other places in the world. “As far as we know it is a fairly unique phenomenon,” says Jonathan Bonk, editor of the US-based International Bulletin of Missionary Research. Reliable statistics are hard to come by, but estimates there were 8.7 million Christians in Africa in 1900, rising to 117 million by 1970 and almost 389 million today.

—*Financial Times*, 9/13/2005

They’re sometimes called “acts of God” and, when disasters strike, it’s not unusual for people to read a divine punishment into earthquakes, floods or other natural cataclysms. Now, with the unrelenting devastation of the last few months, a few religious thinkers have done the same in response to the Indian Ocean tsunami, Hurricanes Katrina and Rita, mudslides in Guatemala and the earthquake in Pakistan. They have proclaimed these events as heavenly retribution for sins ranging from legalized abortion to U.S. support for Israel and the war on Iraq.

—*Associated Press*, 10/14/2005

An Episcopal panel will ask the denomination’s top legislative body to express regret for the church’s past support for slavery in the United States and to authorize research about whether reparations should be made to black Episcopalians. One resolution would ask the next General Convention to express its “most profound regret” that the church “lent the institution of slavery its support and justification based on Scripture” and supported “de facto discrimination” even after slavery was abolished.

—*Associated Press*, 10/20/2005

Voice of the Martyrs, a ministry that provides support and advocacy for members of the persecuted Church around the world, is reporting that cases of attacks by militant Hindus against Christians are on the rise in India. Recently a group of Hindu fundamentalists attacked a Christian missionary compound, severely injuring several people. In the latest attack, Hindu militants stormed the facility of the Gospel Echoing Missionary Society, the largest indigenous Christian missionary agency in eastern India. Before that attack, a mob of about 800 Hindu fundamentalists held the compound under siege for several days.

—*Agape Press*, 10/21/2005



Social

The worst earthquake in Pakistan’s history has killed an estimated 79,000 people, according to the latest government figures, wounded another 77,000 and devastated nearly 30,000 square kilometers, as well as leaving at least 2.8 million people homeless. In addition to the enormous human toll, the earthquake and its aftermath will cost an estimated US\$5.2 billion ... according to a report released Saturday by the Asian Development Bank and the World Bank. As temperatures drop, cases of acute respiratory disease among infants and children are on the rise. The Meteorological Office of Pakistan has said that more rains and snowfall are expected in the earthquake areas, causing extreme difficulty in reaching survivors for relief and rehabilitation.

—*Environment News Service*, 11/14/2005

Not since the torrential floods from Tropical Storm Allison, which badly damaged the Texas Medical Center in 2001, has scientific research been disrupted on such a large scale. [When Hurricane Katrina hit,] thousands of laboratory animals—many genetically engineered with human diseases like cancer and painstakingly bred and cared for—perished along with vital tissue samples thawed in abandoned labs. Important work on heart disease, cancer, AIDS and a host of other ailments may be lost forever to scientists at Tulane and Louisiana State universities’ medical schools in New Orleans.

—*Associated Press*, 9/13/2005

Along with the destruction of homes, neighborhoods and lives, Hurricane Katrina decimated the legal system of the New Orleans region. More than a third of the state's lawyers have lost their offices, some for good. Most computer records will be saved. Many other records will be lost forever. Some local courthouses have been flooded, imperiling a vast universe of files, records and documents. It is an implosion of the legal network not seen since disasters like the Chicago fire of 1871 or the San Francisco earthquake of 1906

—*New York Times*, 9/9/2005

The outbreak of an avian flu pandemic that experts say could come soon could result in anywhere from 30 million to 380 million deaths globally. The avian flu bug that's getting so much attention is H5N1, which has infected 117 people and killed 60 worldwide the past two years—a death rate of more than 50 percent. Research shows that the H5N1 virus has similarities to the 1918 Spanish flu, which killed more Americans than all the wars of the 20th century. An estimated 50 million to 100 million died worldwide.

—*Investor's Business Daily*, 10/13/2005

The proportion of young males who have grown up without fathers has risen relentlessly in the U.S. The indicator here is the illegitimacy ratio—the percentage of live births that occur to single women. It was a minuscule 4 percent in the early 1950s, and it has risen substantially in every subsequent decade. The ratio reached the 25 percent milestone in 1988 and the 33 percent milestone in 1999.

—*Wall Street Journal*, 9/29/2005



Political

From Iraq to Chechnya to China, the kidnap industry is booming. According to companies that offer ransom insurance and groups that track the problem, kidnapping generates hundreds of millions of dollars a year, enriching criminal gangs and helping fuel armed insurgencies. In almost all cases, for fear of encouraging the practice, governments and companies that pay ransoms deny cooperating with kidnap groups. China reported nearly 4,000 abductions in 2004, the first time it disclosed such data. In Iraq, a Dutch group that's one of the leading monitors of the kidnap business says reported cases more than doubled to about 14,500 compared with 2001.

—*Wall Street Journal*, 9/22/2005

Armed conflicts have declined by 40 percent since the end of the Cold War primarily because the United Nations was able to launch peacekeeping and conflict-prevention operations around the world,

according to a new study funded by Canada, Sweden, Norway, Switzerland and Britain. The first Human Security Report paints a surprising picture of war and peace in the 21st century: a dramatic decline in battlefield deaths, plummeting instances of genocide, and a drop in human rights abuses. The report noted that 60 wars are still being fought around the world, including serious conflicts in Iraq and Sudan's western Darfur region.

—*Associated Press*, 10/18/2005

Advisors to England's Prime Minister Tony Blair have recommended abolishing Holocaust Day because it is offensive to Muslims. Since 2001, Britain has observed an annual day commemorating the slaughter of 6 million Jews by the Nazis during World War II. But members of a Blair-appointed task force on Islamic extremism argued that the day should be replaced with a generic Genocide Day that honors victims of all massacres.

—*London Daily Telegraph*, 9/14/2005

Iranian President Mahmoud Ahmadinejad declared Wednesday that Israel is a "disgraceful blot" that should be "wiped off the map. Anybody who recognizes Israel will burn in the fire of the Islamic nation's fury," state-run television quoted the president as saying. Ahmadinejad's speech to thousands of students at a "World Without Zionism" conference set a hard-line foreign policy course sharply at odds with that of his moderate predecessor, and the United States said [his] remarks showed that Washington's fears about Iran's nuclear program were accurate.

—*Los Angeles Times*, 10/27/2005



Financial

Hurricane Wilma roared across Florida, bringing new misery and destruction to a state now battered by eight hurricanes in the past 14 months. An estimated 10.2 million Floridians, or 60% of the state's population, live in counties that were pounded by Wilma, according to the U.S. Census Bureau. Risk Management Solutions, a catastrophe-modeling firm in Newark, California, predicted insured losses of \$6 billion to \$10 billion. The worst-case estimate would make Wilma the third-costliest hurricane in U.S. history, behind Hurricane Katrina which cost insurers as much as \$60 billion when it hit the Gulf Coast in late August.

—*Wall Street Journal*, 10/25/2005

Over the past 30 years, there has been a 15-fold increase in insured losses from catastrophic episodes of severe weather, according to the Ceres investor group.

—*Financial Times*, 9/9/2005

Every day, another 2,000 new cars hit the road just in Beijing. Like a hungry dragon snaking through the Chinese capital, there's no better symbol of China's insatiable appetite for oil. "China is now the second-largest buyer in the world oil market," says Chen Xing Dong, an energy analyst at BNP Paribas. With its phenomenal economic growth, China is desperate for all sources of energy these days—for heavy industries, for construction, for assembly lines. There's a mad rush to build more hydroelectric dams, more nuclear power plants.

—*ABC News*, 9/3/2005

The world consumes two barrels of oil for every barrel discovered.

—*Chevron advertisement*, 9/26/2005

The United States, a creditor country just 20 years ago, now owes the rest of the world \$2.5 trillion (if you net out U.S.-owned assets abroad with foreign-owned assets in the U.S.). The U.S. in 2005 will borrow from abroad a sum equal to 6 percent of its output of goods and services, more than in any year in the past 135 for which data are available.

—*Wall Street Journal*, 9/29/2005

Venezuela is preparing to take political control of private banks as part of a drive to spread "revolutionary" government control over the economy of the world's fifth-largest exporter. President Hugo Chavez wants to place two government representatives on the institutions' governing boards. Mr. Chavez's drive to introduce what he describes as "socialism of the 21st century" would be a new stage in instituting his own brand of socialism into Venezuela.

—*Financial Times*, 9/2/2005

The Pension Benefit Guarantee Corp., the government agency that insures private pensions, already had a \$23 billion deficit before the recent bankruptcies of Delta and Northwest Airlines. Without reform, it will cost \$92 billion in today's dollars to keep the agency solvent in the long term, according to Douglas Elliot, president of the nonpartisan Center on Federal Financial Institutions. If Delta and Northwest terminate their pension plans in bankruptcy, the agency would have to make good on a combined \$11.2 billion shortfall in claims.

—*Investor's Business Daily*, 10/3/2005

A World Bank study reports a decline in poverty in the ex-communist countries of eastern Europe and central Asia. Even though conditions remain difficult for many of the region's 470 million people, the numbers surviving below the poverty level of \$2.15 a day dropped from 102 million to 61 million in 1998-2003. The bank argues that the single most

important factor behind the significant decline in poverty is the high economic growth in the former Soviet Union, including Moldova, a largely rural country wedged between Romania and Ukraine.

—*Financial Times*, 10/13/2005

☆ Israel

United States President George W. Bush declared that the dream he shares with the Arab world of birthing a Muslim state on the ancient Jewish lands of Judea, Samaria, and Gaza is closer to reality today than ever before. He vowed to use America's considerable influence to help "realize [that] shared vision." Speaking at a joint press conference in Washington, Bush heaped praise on visiting Palestine Liberation Organization chief Mahmoud Abbas (Abu Mazen), despite the latter's refusal to honor his primary peace commitment to disarm and dismantle anti-Jewish Palestinian terrorist organizations. For Israel he had a warning: You will be "held to account" for any actions that hinder Washington's "peace" efforts and burden the lives of the Palestinian Arabs.

—*Jerusalem Newswire*

www.jnewsire.com, 10/20/2005

Dozens of evangelical Christians from the United States, Europe and Asia toured Jewish settlements in the West Bank, taking time out from their organized pilgrimage to the Holy Land to show their support for the Israeli settlers. Many of the evangelical Christians are fervent Zionists who believe Jews are the chosen people and their return to the biblical Land of Israel will speed the Second Coming of Christ. Evangelical groups have contributed millions of dollars to Israel in recent years.

—*Associated Press*, 10/24/2005

A First-Temple period seal has been discovered amidst piles of rubble from Jerusalem's Temple Mount, an Israeli archaeologist said, in what could prove to be an historic find. The 2,600 year old artifact, with three lines in ancient Hebrew, was found amidst thousands of tons of rubble discarded by Wakf officials at city garbage dumps six years ago, following the Islamic Trust's unilateral construction of a mosque at an underground compound of the Temple Mount known as the Solomon's Stables. Meanwhile, in a separate major archaeological development in Jerusalem, a Jewish ritual bath, or mikveh, dating back to the Second Temple period, and a First Temple Wall have been found in an underground chamber adjacent to the Western Wall tunnels.

—*Jerusalem Post*, 9/27/2005

The government of Prime Minister Ariel Sharon has been examining plans for a multi-stage unilateral withdrawal from as much as 90% of the West Bank. Officials said the Defense Ministry and military have been reviewing a range of options for unilateral withdrawal in the West Bank by 2007. They said the National Security Council has drafted options for the removal of between 10,000 and 100,000 Jews from the area. "Only unilateral [withdrawal] can work in this era," Brig. Gen. Eyval Giladi, a senior adviser to Sharon, said. Officials said any unilateral withdrawal plan would be facilitated by the construction of the security wall and fence in the West Bank.

—*The Middle East News Line*, 10/16/2005

Russian officers are in Israel training the police force of the Palestinian Authority (PA). The Russians have refused to give details of the number of instructors or the length of the training period. Russian Defense Minister Sergei Ivanov has reported that the officers are "restructuring" the PA forces. This is the first time Russia has sent officers into Israel to train PA policemen, even though defense links have existed between Russia and the PA since the latter was first established. In an official statement, Ivanov confirmed that representatives of the Russian foreign and defense ministries are "helping to train Palestinian police forces, due to deterioration in these forces' powers since the intifada."

—*Arutz 7*, 10/20/2005

The Palestinian Authority (PA) is engaging in institutionalized backing of anti-Jewish terrorism by financially supporting terrorists imprisoned in Israeli jails. PA Minister for Prisoner Affairs, Sufayan Abu Zayda, revealed data showing his office receives an official budget of some US\$50 million per year to support jailed Palestinian terrorists, Israel's News First Class reported. From those funds, each prisoner receives a monthly "salary" of 1,200-4,500 shekels, full legal and medical coverage, and funds to complete a university degree. In addition, each prisoner that is released by Israel receives a "salary" for six months, until he or she can secure employment. The finances are made available to every prisoner, regardless of which terrorist organization they belong to and what their crimes against the Jewish people consisted of. The PA receives hundreds of millions of dollars in aid every year from the United States and Europe for the day-to-day running of its government.

—*Bridges for Peace*, 9/6/2005

Book Review

The David Story. A translation with commentary of 1 and 2 Samuel. Robert Alter, W.W. Norton & Company, New York, 1999. 392 pages.

King David is arguably one of the most fascinating characters in the Jewish Testament. Perhaps it is because we can identify with his weaknesses yet admire his loyalty to God and God's love for him. Seldom, however, do we read the story of David as a stand-alone book. Alter is a Professor of Hebrew and Comparative Literature at the University of California, Berkeley. His first book was a highly praised translation of Genesis, which most recently was incorporated into a new translation of the entire five books of Moses. That translation is especially interesting for Bible Students because of Alter's highly different and descriptive translation of Genesis 1. For example, rather than God's **spirit** (Hebrew: *ruach*) moving over the water, he says "God's **breath** hovering over the waters" along with these words of commentary: "The verb attached to God's breath-wind-spirit elsewhere describes an eagle fluttering over its young so it might have a connotation of parturition or nurture as well as rapid back-and-forth movement." What an apt description of God's preparation of the earth for man!

By giving us this translation as a stand-alone story, Alter helps us see the essence of David's transformation from young man to king and then to failing father. Reading the translation as a novel with extensive footnotes brings the entire story of David to life in a way not known before. I especially liked the section "Cast of Characters" in which he gives us all of the people found in David's life. His extensive footnotes on history and culture are an excellent supplement for personal study. His translation—he did not review other translations but created an entirely new one—details the meanings behind certain words and phrases and the difficulty of rendering certain thoughts from Hebrew into English in an objective way, generally not done in other translations which seem to interpret the Hebrew with a theological bias. In this translation David comes alive in all his color and complexity.

—*Len Griehs*

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Gladys Winans, Delaware

Convention Announcements

Inquiries should be sent to the individuals listed below.

Jan. 29—Los Angeles CA.
Auditorium, 406 Irving Dr., Bur-
bank. Russell Wojcik 818.982.7253.
✉ rnjwojcik@aol.com

Feb. 17-19—Sacramento CA.
The Clarion Hotel, 2600 Auburn
Blvd., Sacramento CA.
Donna Burke 530.265.8252
✉ bdburke@cw.com

Feb. 26—Rockland NY.
Comfort Inn, 425 E. Route 59,
Nanuet NY.
Dawn Shallieu 908.756.4954.
✉ DShallieu@aol.com

Mar. 4-6—Florida Convention
Clarion Hotel, 3835 McCoy Rd.,
Orlando FL. Bob Goodman
407.695.6815.
✉ goodmanrc@earthlink.net

Mar. 19—Detroit MI.
Northwest YWCA, Grand River at
Beech Daly, Redford MI.
Frank Nemesh 248.649.6588.
✉ NemeshF@aol.com

Mar. 19—New York NY.
Wellesley Inn, Fairfield NJ.
Deanna Gorecki 845.642.9337.
✉ Bobgorecki@aol.com

Mar. 31—Apr. 2—Fresno CA.
Best Western Garden Court Inn,
2141 No. Parkway, Fresno CA.
Bob Wilson 559.255.2241.
✉ bobjenny@sbcglobal.net

Apr. 1, 2—Columbus OH.
Location TBD.
Todd Alexander 614.891.1181.
✉ toddnalex@aol.com

Apr. 7-9—Detroit MI.
Macomb Community College, 14500
12-Mile Road, Warren MI.
Frank Nemesh 248.649.6588.
✉ NemeshF@aol.com

✠ **Apr. 11 [Tuesday]—Memorial**

Apr. 14-16—Albuquerque NM.
Wyndham Hotel, 2910 Yale Blvd
SE, Albuquerque NM.
Sandi Thomassen 505.268.8170.
✉ srbt@juno.com

May 26-29—Los Angeles CA.
Chapman University, Orange CA.
Russell Wojcik 818.982.7253.
✉ rnjwojcik@aol.com

May 27-29—Chicago IL.
Location TBD.
Roberta Tabac 630.231.1874.
✉ rctabac@flash.net

July 15-20—General Convention
Univ. of Pittsburgh, Johnstown PA.
Michael Nekora 310.454.5248.
✉ nekora@aol.com

Aug. 6-11—International Conv.
Nowy Sacz, Poland. Tom Mach-
acek 219.662.8107 (Int'l. Youth
seminar follows in Baia Mare,
Romania, Aug. 14-18.)
✉ tommach@aol.com

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And finally...

Daily Heavenly Manna for March 8

God hath set the members every one of them in the body, as it hath pleased him.—1 Corinthians 12:18

No member of the body of Christ can say that he has no need for another member, and no member may say that there is nothing whatever that he can do in the service of the body. Under the guidance of our glorious Head each member who is filled with His Spirit, and desirous of serving Him, may do so. When the time for rewards shall have come, who knows how much of the usefulness of Paul and Apollos may be accredited to some of the humble ones, such as Aquila and Priscilla, who in various ways ministered to and encouraged and supported their abler brethren in the Lord's work.



—Reprints, p. 3152

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